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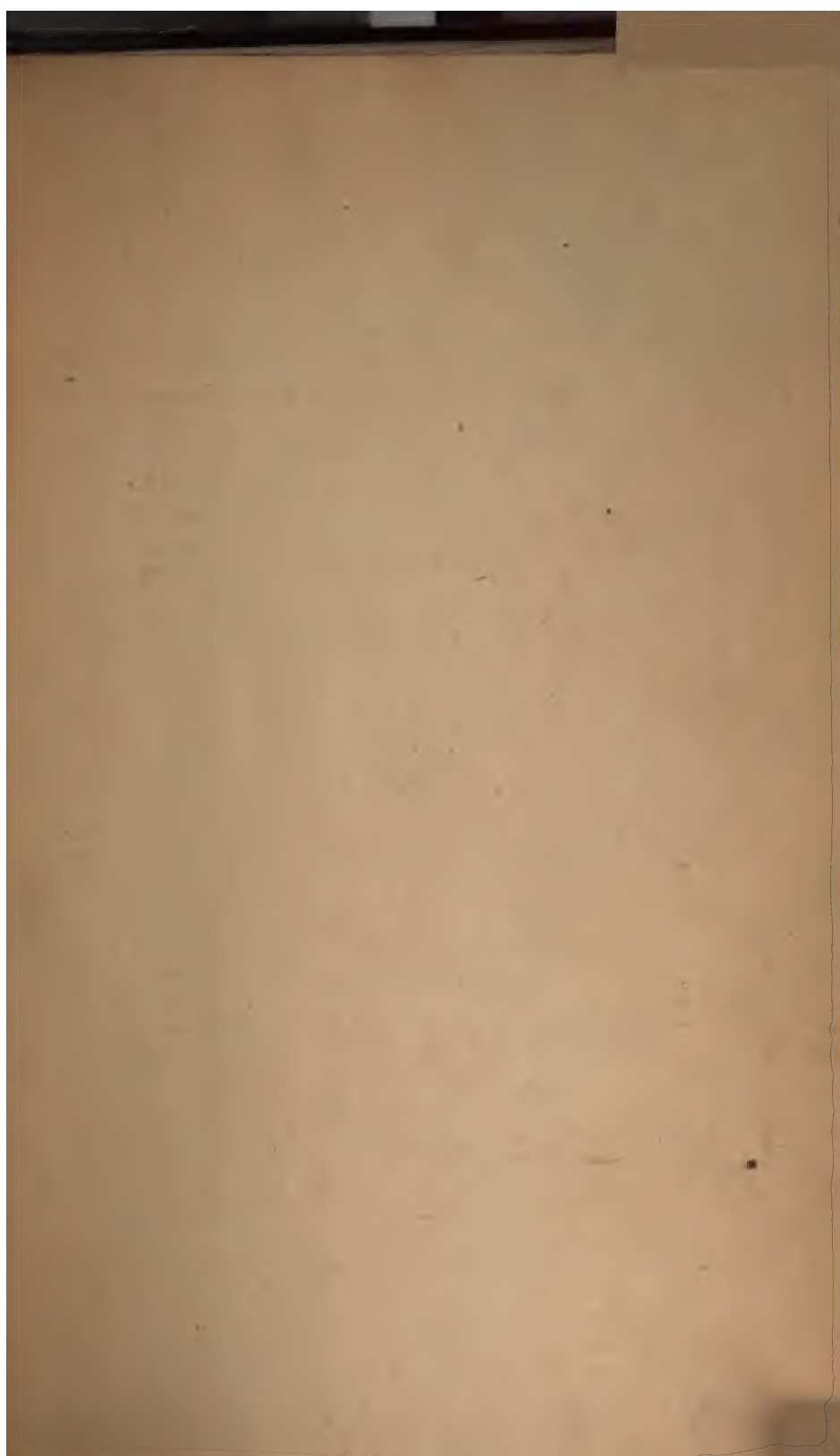


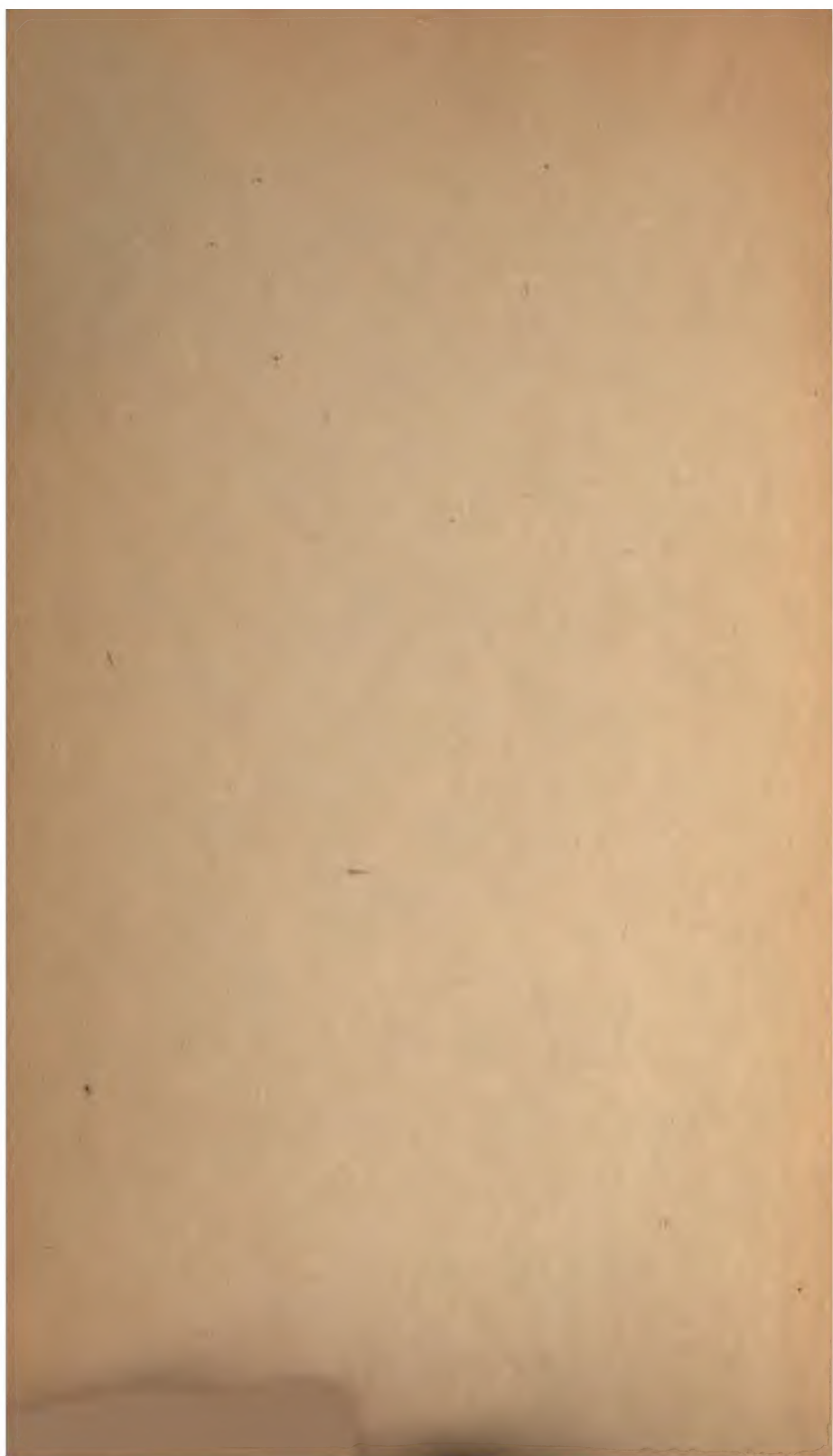
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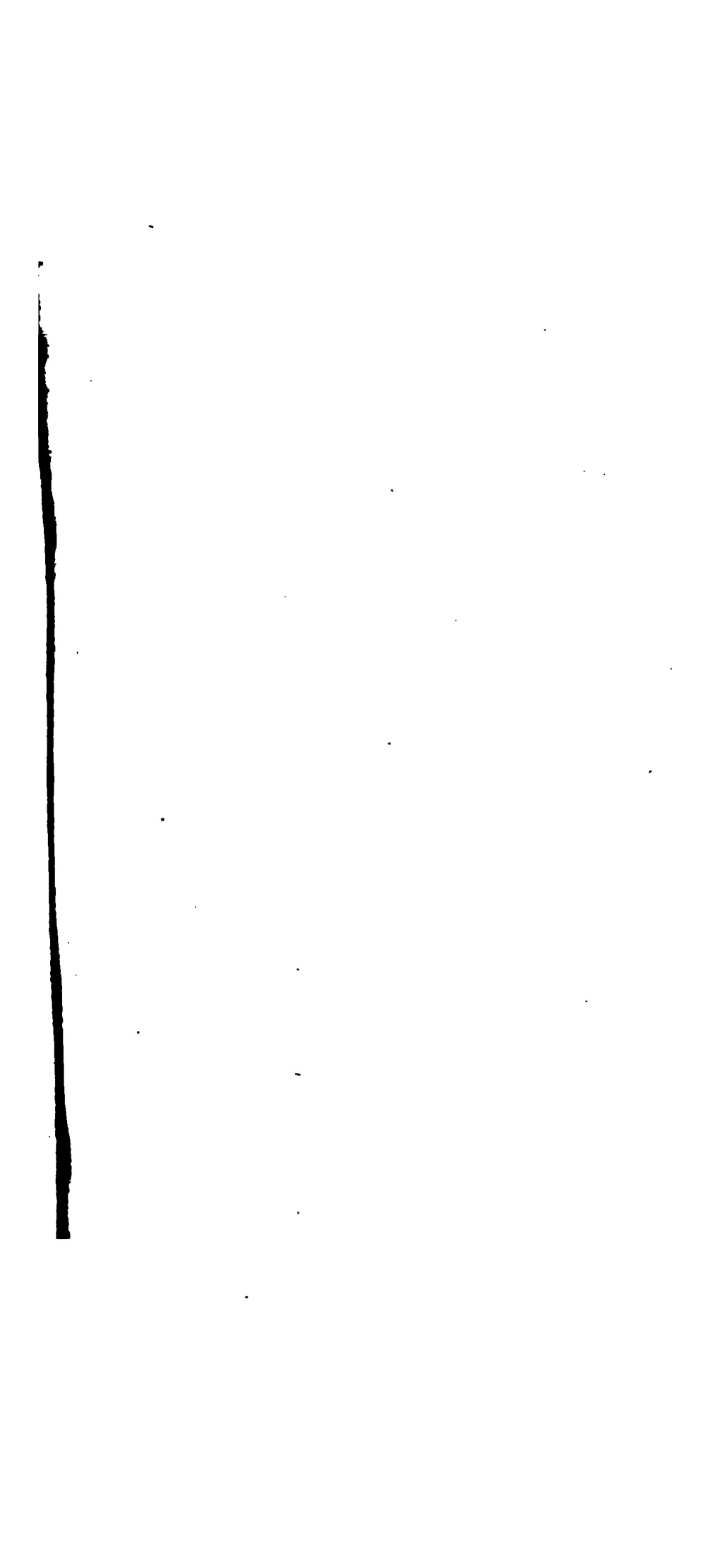
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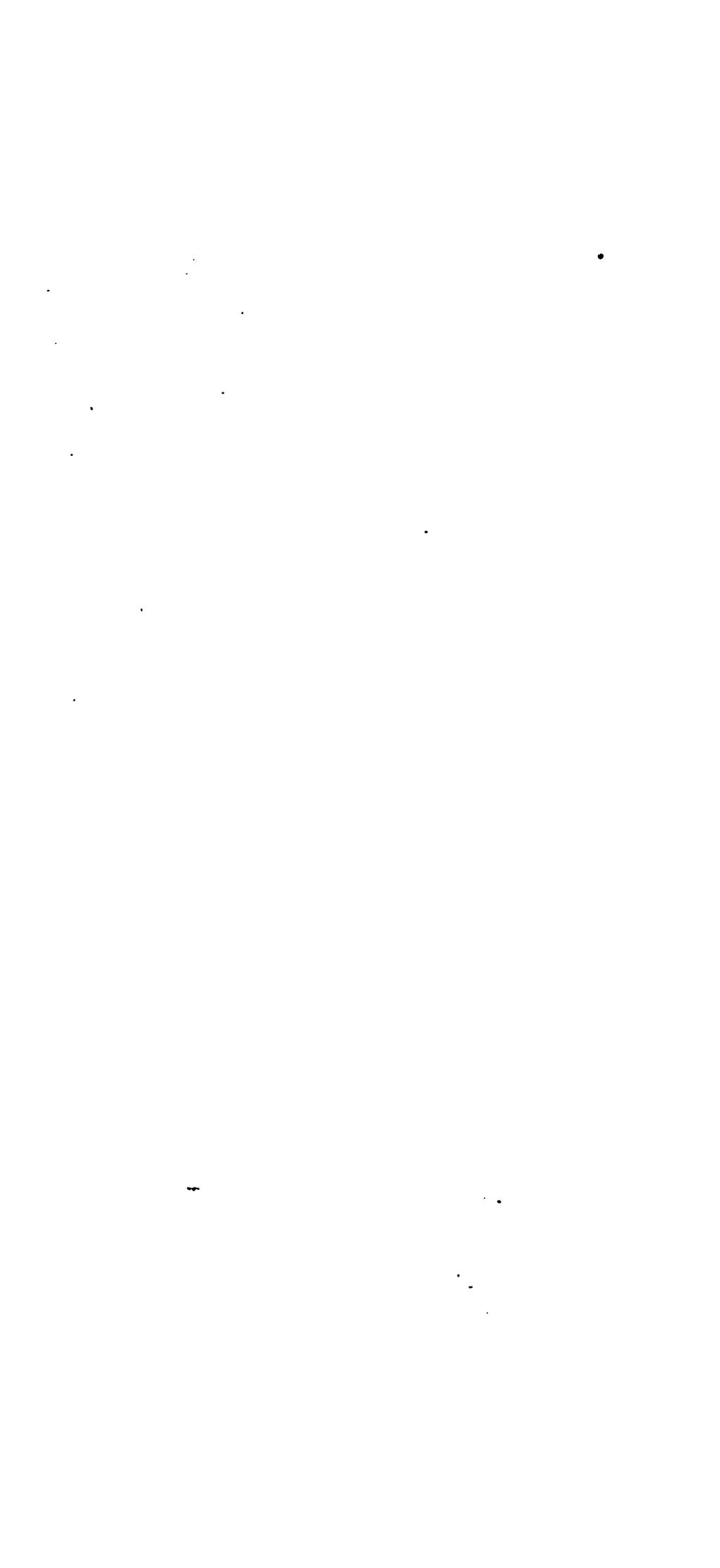
OF LAWRENCE, MASS.

(Class of 1862)









***RITUALE* ANGLO-CATHOLICUM.**



Cambridge :

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RITUALE ANGLO-CATHOLICUM;
OR THE
TESTIMONY OF THE CATHOLIC CHURCH
TO THE
Book of Common Prayer,
AS EXHIBITED IN QUOTATIONS FROM
ANCIENT FATHERS, COUNCILS, LITURGIES,
AND RITUALS;
TOGETHER WITH
ILLUSTRATIONS FROM ACCREDITED PUBLICATIONS
OF THE SIXTEENTH CENTURY.

BY THE
REV. HENRY BAILEY, M.A.,
FELLOW OF ST JOHN'S COLLEGE, CAMBRIDGE,
AND CURATE OF HINGHAM, NORFOLK.

LONDON:
JOHN W. PARKER, WEST STRAND.

M.DCCC.XLVII.

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Great fund

"Nos Christi et Apostolorum, et sanctorum Patrum, *primitivam Ecclesiam* semper judicavimus esse Catholicam." *Juelli Apologia Ecclesiae Anglicanae*.

"Our Church doth every where profess, as she ought, to conform to the catholic usages of the primitive times, from which causelessly to depart argues rather love of contention than of peace." *Answer of the Bishops to the Exceptions of the Ministers*, in *Cardwell's Conferences*, p. 359.

TO THE
REV. HENRY IVES BAILEY,
VICAR OF NORTH LEVERTON, NOTTINGHAMSHIRE,
AND AUTHOR OF
"THE LITURGY COMPARED WITH THE BIBLE."

MY DEAR FATHER,

THERE are several reasons why I desire to inscribe this Volume to you. It professes to be a supplementary companion to your "Liturgy compared with the Bible." It originated in a like "desire to become more intimately acquainted with the Book of Common Prayer." You have shewn its chief glory, and taken *one* of Cranmer's propositions, that it is "perfectly agreeable to the Word of God." I have ventured upon the *other*, that it is "the same in effect which had been for 1500 years in the Church of Christ." I will not pretend to say that my part has been executed with the same judgment and completeness as yours; but with the same prayers would I humbly commend it to the Divine Head of the Church, who has vouchsafed to your labours such a substantial and extensive blessing.

The nature of the present work suggests another reason why I should wish to connect it with your name, which I cannot forbear to mention. I have been occupied in the task of exploring the sources of our Book of Common Prayer. What occasion could be more fitting

than the present, to declare also the source of that deep veneration for it, which has turned all my labour into pleasure? I mean, that truly Church Education bestowed upon me by yourself and my Godfather, Hammond Robertson, of blessed and venerable memory. Let me trace only *one* of the deep roots of my attachment to the Forms and Ritual of the Church of England. Often do I look back with pride and gratitude to the days of my childhood, when, according to the Rubric, you "caused" me and a younger brother (now asleep in Christ), "after the Second Lesson at Evening Prayer," to be "openly instructed and examined" by you in the Church Catechism.

May the Church of England be ever blessed with many such Fathers and such Godfathers! is the earnest prayer of,

Your affectionate Son,

HENRY BAILEY.

HINGHAM,

Jan. 1847.

P R E F A C E.

IN reading, some years ago, a few epistles and treatises of the earliest Fathers of the Church for the Crosse University Scholarship, my attention was arrested by a passage in one of the epistles of S. Ignatius, bearing a strong resemblance to a portion of the first prayer in the Order of Public Baptism¹. This relation was, in other words, the Testimony of one of the first and most renowned Bishops in the Catholic Church to an important doctrinal statement in one of our principal services. A desire was thus first excited to discover traces of the doctrine and discipline held by our Church, in the monuments of Christian antiquity. Many passages of this character successively presented themselves; and when the hypothesis was once entertained that they might be arranged upon a systematic and extended plan, it will easily be supposed that the eye was quickened to detect, and the hand busy to gather, materials from all quarters to establish such an hypothesis.

In the search which I was thus making, I was continually stimulated and encouraged by the repeated avowals which the compilers of our Book of Common Prayer expressed, and which they were obviously anxious should be

¹ The passage, with others similar to it, will be found under No. clv. The doctrine referred to has been affirmed in all ages of the Church; e.g. by Bishop Hall, *Contemplations*, Book II. Chap. 2. on Christ's Baptism. "His baptism with water...did not only wash the souls of men, but washeth that very water by which we are washed: from hence is that made both clean and holy, and can both cleanse and hallow us."

taken as the enunciation of a great principle by which they wished all their proceedings to be guided. In their Preface, they invite their readers to "*search out by the ancient Fathers,*" "*the first original and ground*" of "*the Common Prayers in the Church,* commonly called *Divine Service.*" And they promise, that by such a search, they will "find" that "the same was not ordained, but of a good purpose, and for a great advancement of godliness." They make this recommendation on the ground of their own experience of its importance. For, from circumstances which they proceed to detail, it had become their duty to revise the services of the Church¹. And they offer the result of their labours in these memorable words: "Here you have an Order for Prayer, and for the reading of the Holy Scripture, *much agreeable to the mind and purpose of the old Fathers.*"

Upon this principle of revision, so plainly stated by those whose duty it was to revise, it was known and generally understood by others that they had proceeded. Nothing can more clearly prove this than the commencement of the Act of Uniformity, A.D. 1552, which, indeed, was the sole authority upon which the alterations of that year rested. Speaking of the *first* Book of King Edward VI., the Act says, "There hath been a very godly order set forth by authority of Parliament, for Common Prayer and Administration of the Sacraments¹, to be used in the mother tongue within this Church of England, agreeable

¹ His highness hath appointed the Archbishop of Canterbury, and certain of the most learned and discreet Bishops, and other learned men of this realm, to consider and ponder the premises, and thereupon having as well eye and respect to the most sincere and pure Christian religion taught by the Scriptures, as to the usages in the primitive Church, should draw and make one convenient and meet order, rite and fashion of common and open prayer, and administration of the Sacraments, to be had and used in his Majesty's realm of England, &c. *Statutes at Large*, Ann. 2^d et 3^d Edw. VI.

to the word of God, *and the primitive Church*, very comfortable to all good people," &c.

The principle thus asserted in two independent public documents, was constantly put forward by the early Reformers, in their individual capacity. Cranmer made a challenge, that, if the Queen would permit him to take with him P. Martyr, and four or five more, he would defend the Common Prayer Book to be perfectly agreeable to the Word of God, and *the same in effect which had been for 1500 years in the Church of Christ*². The same was urged with great power, as is well known, by their successors in the defence of the Reformed Church. At the head of these stood the celebrated Bishop Jewel, and as his Apology received a sort of synodical authority, I quote a well-known extract from it pertinent to the subject, which may represent the rest of the passages to which I can now only refer. "Accessimus autem, quantum maxime potuimus, ad Ecclesiam Apostolorum, et veterum Catholicorum episcoporum, et Patrum, quam scimus adhuc fuisse integram, utque Tertullianus ait, incorruptam virginem, nulla dum idololatria, nec errore gravi et publico contaminatam : nec tantum doctrinam nostram, sed etiam *sacramenta, precumque publicarum formam ad illorum ritus et instituta direximus*³."

But though the principle of return to primitive doctrine and discipline which actuated the compilers of our Reformed Prayer Book is thus apparent, and, as has been said, was thus frequently *asserted* by successive controversialists, it was but rarely *illustrated* and *exemplified*. The Homilies, it is true, contain very many apposite references, popularly made, to the writings of the Fathers : but these

² Hammond's *View of the New Directory*, p. 14.

³ Bishop Jewel holds similar language in his Epistle to Seignior Scipio, printed at the end of Father Paul's History of the Council of Trent. See particularly § 32.

were not brought to bear upon the Reformed Ritual, otherwise than in defending certain separate points of doctrine or discipline. The great divines of the seventeenth century marshalled all their varied powers in defence of the Prayer-Book, and well knew that one of the best arguments in its favour was its agreement with the purest ages of antiquity¹, for their patristic learning is everywhere discernible: but their quotations are for the most part restricted to two or three heads of existing controversy, and even these are often referred only to the author from whom they are quoted, so that great difficulty exists in verifying the passages in order to consult the context, or for other practical purpose. The last remark applies also to those learned men, who undertook to explain and vindicate the ritual systematically. No one can turn over the folio pages of Comber, well flanked though they are with the fortifications of antiquity, without wishing that he had presumed less upon the learning and patience of his readers. For, however valuable a quotation may appear, it loses much of its value to an enquiring mind, when it has only, e.g., "Aug." or "Aug. in Trin." for its reference, and neither the knowledge of the reader nor the indices will help him to discover it in the original. Indeed it may be said, that the desire constantly impelling me to ascertain the exact value and aptitude of Comber's numerous quotations was one motive to the present work.

I have been long persuaded that this method of illustration is the most powerful and convincing that can be employed. Its effect upon my own mind has been far more vivid than that of any eloquent commentary. Even the very trifling part I had in the preparation of "The Liturgy compared with the Bible," assured me of its ex-

¹ See Bishop Bull's *Vindication of the Church of England from the Errors and Corruptions of the Church of Rome*, Vol. II. pp. 206—209.

cellence; and its peculiar aptness to settle and clear the mind has been abundantly proved by the effect of that book. Mr Grinfield has applied the same method to the elucidation of the New Testament, with great labour and success, in his "*Editio Hellenistica*." In speaking of the use which others had made of the Septuagint for this purpose, he observes, in language which might easily be adapted to the present volume, "*Non me quidem latet, inter Lexicographos et Criticos sacros multa et præclara hujusmodi passim esse respersa; sed hæc membra disjecta quisnam, quæso, hactenus in unum corpus collegit? Editor certe adhuc desiderandus, qui hæc fragmenta tam multa et pretiosa congereret, et tanquam vestibulum ad Novi Testamenti templum grato animo ædificaret.*"

The several reasons enumerated above determined me to make an attempt, after the same plan, to illustrate the Book of Common Prayer from ancient sources². And I have thus ventured to trouble the reader with them, under the hope that these remarks may serve as a useful introduction to the following work.

I now proceed to specify the sources which I have consulted for the purposes of illustration.

1. THE ANCIENT FATHERS.

The connexion of early ecclesiastical writers with our Book of Common Prayer must, of course, exist through the medium of ancient Liturgies. And their connexion with these has been in some measure traced by several writers. *Pamelius* is the earliest writer with whom I am

² Among Bishop Stillingfleet's books, preserved entire in "Primate Marsh's Library" in Dublin, there is a folio interleaved Prayer Book, with MS. notes by the Bishop, the nature of which indicates a design similar in many respects to that of the present Volume. But it was not carried out to any great extent. There is also a series of valuable Observations on certain Parts of the Book of Common Prayer, of the same character, by a writer in the "*English Churchman*," who signs himself "P", beginning with Feb. 9, 1843.

acquainted, who illustrated by quotations from the ancient Fathers the doctrine and various ceremonies of the Eucharist. His method is a very valuable one: after extracting from the New Testament all the passages which bear upon the subject, he proceeds to the Fathers in chronological order, and adduces the testimonies which their writings afford. Pamelius was engaged in illustrating the Roman Liturgy, and hence there are many quotations which do not immediately concern *us*: but it is interesting and satisfactory to know, that the rites for which he has discovered the most ancient authority, are precisely those which are retained in our Church, while for those rites which our Reformers disused, the authorities are of a late date, and uncertain character, if we except perhaps the reservation of the Sacrament for those who were absent, prayers for the dead, and the mixture of water with the wine¹. The whole of the first volume of Pamelius's work is occupied by these extracts, as he informs us in his title-page: "Prior Ritum Sacrificii Missæ continet, a Domino nostro Jesu Christo, ejusque Apostolis, ac aliis vetustioribus Latinæ Ecclesiæ Patribus observatum."

To pass by other Roman Catholic writers, and to come to those of our own Church and nation,—*Lestrange*, *Comber*, and *Nicholls*, have interspersed throughout their commentaries apposite quotations from the Fathers, or references to them, labouring very often under the disadvantage to which I alluded above; and the quotations are not seldom inaccurately made for the subordinate object of grammatical completeness and accuracy. *Comber* also, in his "Scholastical History of the Primitive and General Use of Liturgies," has treated in a very interesting

¹ Whether indeed some of these usages are to be admitted into the list, as far as concerns our Reformers, "*adhuc sub judice lis est*." Nor is this the place to argue the question.

manner a great many passages from the Fathers down to the seventh century, which contain verbal allusions to Liturgical Formularies used in the Church. *Bingham*, with his usual learning and accuracy, has proved and exemplified the use of Forms in the Primitive Church, in his *Christian Antiquities*, Book XIII. Chap. v.; and in Chap. vi. he says, "It has often been wished by learned men, that some one would represent the ancient Liturgy, in its several parts and offices, as it may be collected out of the genuine and undoubted writings of St. Chrysostom....Mr Hales, of Eton, a diligent reader of Chrysostom, is said to have designed such a collection, but he did not effect it. Therefore, till some one else pursues his design more completely, I think it not improper to give the reader, in one view, a specimen of such passages as plainly refer to the several parts of the ancient Liturgy," which he does at some length. *Comber*, in his work on Liturgies, before referred to, speaking of St. Augustine, says, "If we had time to make a narrower search in the works of this learned Father, no doubt we might trace out the whole *African* Liturgy, used in his time." (Part i. p. 236). Mr *Palmer*, in his Dissertation upon ancient Liturgies, has proved the antiquity of their order and substance, by extracts from the Fathers who lived in the immediate neighbourhood where they were respectively used. Mr *Harvey's* laborious work, "*Ecclesiæ Anglicanæ Vindex Catholicus*," besides many more treatises of ready application to various parts of our Prayer-Book, contains the celebrated 5th Catechetical Lecture of St. Cyril. Vol. III. p. 507. And Mr *Radcliffe* has recently published a very valuable collection (in English) of Testimonies to the Athanasian Creed, from Fathers of the Greek and Latin Churches. All the foregoing have been of more or less use in furnishing contributions to the patristic testimonies now presented to

the reader, or in suggesting what, and whose, writings were most likely to yield more.

The importance of this portion of the volume will easily appear without the necessity of fixing the precise value to be attached either to individual Fathers, or to the whole body of them. The view in which our Reformers regarded them is sufficiently evident from the extracts made above, and many others which might be added. This alone would make the consultation of them essential in a work professing to examine the constitution of the Prayer Book. But it should further be remembered under what circumstances the Fathers wrote, and how intimate was the connexion which subsisted between them and the ancient Liturgies of the Church. Many of them lived at a time when those Liturgies were in process of formation : and though undoubtedly in numberless instances their works reflected existing forms and usages, there is reason to suppose that the influence of Fathers and Liturgies was mutual, and that we may sometimes discern in the writings of the early Fathers the germ of that which was developed in the Liturgies. We know that many Liturgies bore the names of eminent Bishops, from the share they took in remodelling them, and introducing them into their Churches ; and there seems no improbability in the supposition, that their popular writings would contain the first expression of those devotional views which they afterwards introduced into the solemn Service of the Church. Whatever degree of weight deserves to be attached to this supposition, the Illustrations of a Ritual from the writings of the Fathers cannot but be regarded as most important. Accordingly, they form a considerable portion of the present volume, and a few explanations may be given here of the method of quotation which has been adopted.

It is not to be expected that many illustrations should

occur in the earliest records of the Church, or that they should be full and precise. But their antiquity entitles them to the first place; and I have therefore endeavoured to adhere to the Chronological order of quotation. The Fathers whose writings have been adduced, are generally those of the first five centuries; very few later ones have been admitted, and very few quotations from them, and those on occasions which will best furnish their own explanation¹. I have also quoted, under the name of St. Augustine, the Sermons *De Tempore* which appear amongst his works, but which are generally considered to be falsely ascribed to him; besides, I have made three or four extracts from the Treatise of *Arnoldus Carnotensis de Cæna Domini*, which was formerly attributed to St. Cyprian, and is printed together with the genuine works of that Father. But I conceive little apology is needed for the introduction of these few passages, when I express my desire that every passage quoted should be allowed only that weight which is due to its antiquity, and the circumstances and character of its author.

No pains have been spared to present in the several quotations, exact transcripts of the original passages, and to give, in all cases, accurate and particular references to the Authors and Editions cited. The quotations are compressed, as much as possible, consistently with the due illustration of the several portions of the Prayer Book, in order to save space. This has been done, I am aware, in some instances, to the detriment of the completion of the sentence, but in all cases, it is trusted, the drift of the whole will be easily discovered; and the marks of omission

¹ Yet it should not be forgotten, that quotations from late authorities have a valuable use peculiar to themselves, viz. to prove the recent introduction of error. The delivery of the cup to the laity would furnish many important quotations of this kind; and thus the present volume might have not only been enlarged in size, but increased in value.

which have been given on every occasion where omissions are made, will, it is hoped, contribute to the due understanding of the passage. I would fain have transcribed in full many a fervid paragraph from the golden-mouthed patriarch of Constantinople, or "the tender-hearted, sensitive" bishop of Nazianzus; to such passages the general affix κ. τ. λ. is made, and the interested reader will have pleasure in consulting the suppressed matter for himself. I have also avoided, as much as possible, the repetition of passages which are quoted elsewhere, under some parallel portion, and to which reference is generally made. And in some cases, where passages have been already adduced in the same paragraph of the same purport, I have contented myself with subjoining references only to other writers, lest the volume should increase to too large a size. I have only further to observe, that the illustrations are brought forward for the sake of the language or the sentiment, that they necessarily vary through all degrees of force and value, that some will probably be considered inapplicable, that others are to be applied with some degree of accommodation, that words and phrases are unavoidably mixed up with the quotations, which it is not for me to defend, much less to impugn, and that most probably many valuable and apt illustrations are altogether omitted. No one can be more sensible of these circumstances and defects than myself, or be more ready to acknowledge that the present collection can only be considered as an attempt, which it needs the study of many more years to bring to its *proper* perfection¹.

¹ I say "*proper* perfection," for to look for *absolute* perfection in a work of this kind—to require for the details of our Prayer Book, authority from the earliest records of the Church, and even Ante-Nicene authority for much of them—to demand the exact originals of each successive portion—to expect a ready solution of all modern rubrical difficulties—would be as unreasonable, as it is unnecessary.

2. THE ANCIENT COUNCILS.

Many of the observations made under the preceding head of Illustrations, apply in this case also. The value of Conciliar Canons cannot be more strikingly exemplified than in the important subject of the Independence of the Church of England. Each of the four Œcumenical Councils contributes an important share to the settlement of this question. I would refer the reader to the Oath of the Queen's Sovereignty, as it is found in the Ordering of Deacons, and the Illustrations given below it. Since the most ancient Councils furnish this decided testimony against the usurpations of the Bishop of Rome, it was not to be wondered at, that the Authors of *the Institution of a Christian Man* should rest the weight of their argument upon them, when treating of this subject. "The bishops of Rome," say they, "do not only abuse and pervert the true sense and meaning of Christ's word, but they do also clean contrary to the use and custom of the primitive Church, and also do manifestly violate as well *the holy canons made in the church immediately after the time of the Apostles, as also the decrees and constitutions made in that behalf by the holy fathers of the Catholic Church, assembled in the first General Councils*: and finally, they do transgress their own profession, made in their creation. For all the bishops of Rome always, when they be consecrated and made bishops of that see, do make a solemn profession and vow, that they shall inviolably observe and keep all the ordinances made in the eight first General Councils, among the which it is specially provided and enacted, that all causes shall be finished and determined within the province where the same be begun, and that by the bishops of the same province; and that no bishop shall exercise any jurisdiction out of his own diocese or province. . And divers such other canons were then made

and confirmed by the said councils, to repress and take away out of the Church all such primacy and jurisdiction over kings and bishops as the bishops of Rome pretend now to have over the same." p. 117, *Ed. Oxford*, 1825.

This specimen of the use and application of the early Councils of the Church will demonstrate how valuable they are in all cases where they can be applied. Many of our Rubrics are framed expressly upon the decrees which were discussed and agreed on by these important assemblies in different ages, and I have quoted some even of a late date where the relation was apparent. A list both of Fathers and Councils which have furnished matter for the following pages, is given at the end of the Preface.

3. THE ANCIENT LITURGIES AND RITUALS.

These may be classed together, as far as our present purpose requires. As I presume that every reader of these observations possesses the *Origines Liturgicæ* of Mr Palmer, I need not repeat the theories and facts which he has advanced upon the origin and formation of ancient Liturgies. And it is superfluous for me to say, to those who have made themselves acquainted with his researches, how valuable a guide he is to the study and use of these ancient monuments of the Church. He was the first English Churchman to revive in our day the attention due to them, and has done great service both by his own well-digested information, and by pointing out the sources from which more may be obtained. After this, some explanation may perhaps be desired why the same subject should be taken up in the present volume, and a series of illustrations brought before the reader from ancient Liturgies and Rituals. In the first place, I have endeavoured to avoid a repetition of the originals, which Mr Palmer has quoted at length, merely marking them by references to his work.

Next, as his object was to give the *originals* of the several collects and prayers, that is, those from which they were immediately taken, and which most clearly resemble them, he has, consistently with this object, omitted to give the *earlier forms* in which they appear, and to trace them upwards through the several stages of their formation. It is interesting and useful to watch the growth of a devotional idea, and to see how the simple versicle was expanded into the perfect Collect. This remark will be better understood by referring to No. LXXXII. or many others. A careful comparison of the three Roman Sacramentaries, published by Muratori, would discover many more instances of this nature. Further, Mr Palmer remarks in his Preface, that "when he has been unable to ascertain their originals, he has *occasionally* compared our formularies with those which have been used on similar occasions in other Churches." This has been invariably done in the present Volume, with the important object in view of shewing how the ancient Rituals harmonize in sentiment with one another and with our own, amidst every variety and circumstance. The Formularies of different Churches thus become *Scholia* to one another, and all reflect their light upon our own. Unity in variety is one characteristic feature of the Catholic Church, and is nowhere impressed more strikingly than upon the rites and devotions of its several branches.

The value which our Reformers put upon the ancient Liturgies and Rituals of the Church is sufficiently shewn by the extensive and diligent use they made of them in the revision of the Book of Common Prayer. They employed freely the rich materials they had before them, culling from every quarter the choicest specimens; and, after pruning away the unsound portions, they transplanted them into a pure atmosphere and healthy soil. How judiciously they accomplished this difficult and delicate task,

has often been observed¹; but a further assertion has sometimes been made, which involves an erroneous idea, that they have set the question so much at rest, that it is neither necessary nor advantageous for us to go over the same ground. This is by no means the case. It must always be instructive, to examine the venerable rocks whence was hewn the noble fabric of our Church's doctrine and discipline; it must always be refreshing, to abide in tranquil contemplation by those hoary fountains from which the streams of our devotion never cease to flow. It has been truly said by Mr. Palmer, that "he who is acquainted with the principles and practice of early times, will best comprehend the purport of our rites." And it may with equal truth be affirmed, that it is impossible duly to appreciate and understand the character of our Liturgy without such acquaintance. The Book of Common Prayer is no production of modern times, and refuses to be interpreted on modern principles, and by modern theories. Its roots strike deep into the Liturgies of far-distant Patriarchates of the early Church, and how much deeper, it is impossible to ascertain. From them it has derived its form and character; to them it is indebted for its peculiar construction; and by them alone can its true nature be tried and known. How entirely this essential principle of interpretation was lost sight of by many so-called *Reformers* of the Liturgy, is shewn by the melancholy proposals of alteration which they made; for, in not a few cases, what they imagined to be defects or vain repe-

¹ I would not be understood to depreciate their judgment, when I admit and affirm instances which bring other feelings than those of admiration, to the student of the ancient Liturgies of the Church. The wise thoughts of mature experience on this critical subject may be seen in "An Introduction to a Course of Lectures on the Early Fathers" by Professor Blunt, p. 49; which I forbear to quote, lest I should spoil the pleasure and the profit to any one of reading that admirable Lecture entire.

titions, were component parts of every existing ancient Liturgy^c. And many expressions occur in our services which are the remnants of fuller petitions in primitive times. On what other principle of interpretation, for instance, than that of reference to early Liturgies, can the introduction of a petition into our Litany for "prisoners and captives" be understood? It may safely be said that modern associations cannot suggest the *rationale* of it. We must search for its original in the earliest collection of Liturgical Forms; and there we shall learn that the prayers of the Church were desired "for those who were in the mines, in banishment, in prisons and in bonds *for the name of the Lord*³."

The Litaneutical form of praying is itself an example of the same kind. One more instance may be given here by way of illustration. There is a touching prayer in the Litany, used indeed through all the periods of peace and prosperity which God has in later times vouchsafed to the Church, but evidently the offspring of troublous times of persecution, when "the craft and subtilty of the Devil and man" were "working against" the Church. And if we may be allowed to suggest a thought upon such a subject, who shall say for what end a prayer like this may have been preserved in our Litany under God's superintending care? What sober reader of the Bible and of the Church and world's history will say, that we may not ere

• Multa (sc. in formula precum publicarum, novationibus non placuit; et
• quidem plerumque quæ optima, quia sunt antiquissima. *Pearson, Concilio
• ad Clerum, Vol. II. p. 13. Ed. Oxon.* The same fact is repeatedly urged
by Dr Hammond in the discussion, under twenty-two heads, of "the several
things that are in our Liturgy, and are purposely left out in the Directory." *View
of the New Directory and Fardination of the Ancient Liturgy of the
Church of England, pp. 8—42. Ed. 1746.*

¹ Υπερ τῶν ἐν ἀπολλωνί, ἐν. ἑρμῇ, ἐν. Ὀδυσσεύ, καὶ Ἰσχυρῇ ὄντων
δὲ τὸ ὄνομα τοῦ Κρόνου. Ἰσχυρῆος. *Comment. Argyrol.* Lib. viii. c. 19.
p. 401.

long be cast upon stormy waves like those of primitive days, when primitive faith, primitive practice, and primitive courage, shall once again be needed, and this prayer become once again, what it was at first, a *Missa pro Tribulationibus* ?

But to return. In regard to the order of quotation adopted in the present volume, the extracts from the Liturgies and Rituals take precedence of those from the Fathers, when the portion to be illustrated is a Prayer or a Thanksgiving, the reverse being the case with the Exhortations and such like portions. Among the Liturgies, that of the Apostolical Constitutions, otherwise called the Clementine, is allowed the first place ; then the Greek and Latin Liturgies and Sacramentaries are quoted in the order given at the end of the Preface, the grammatical errors occasionally occurring being easily corrected by the reader ; after them the extracts from Martenc, who has collected a vast number of Forms, used in various parts of France, and elsewhere ; and occasional reference is made to the Anglo-Saxon Ritual of the Church of Durham, published in 1840, by the Surtees Society, from a manuscript of the ninth century. The York and Salisbury Missals are fully referred to by Mr Palmer, and more recently by Mr Maskell, in his very interesting and learned works on the Liturgy and Ritual.

To one or other of the sources now enumerated may be traced nearly all the parts of our venerable Ritual. There are, however, some few portions and features which, though most skilfully and harmoniously wrought into the rest, must be referred to a distinct original. In order, therefore, to complete the system which the present volume is designed to exhibit, it was requisite to examine what we will now proceed to notice, viz.,

4. THE PUBLICATIONS OF THE REFORMATION-ERA.

The first man who addressed himself to the revision of any of the Church's offices, as he was also the prime mover in the German Reformation, was Martin Luther. He preached against the doctrine of a propitiatory sacrifice in the mass in the year 1520¹, and wrote the next year to the Augustinian monks at Wittenberg, on the abrogation of private masses: this was followed in March of the year 1522, by a Treatise on Communion in both kinds²; in which, while he freely stated his own opinions, he advised the continuation for the present of accustomed usages out of regard to the prejudices of the priests and others. But the desire of the people for reformation was so urgent, that, in the year 1523, he published a Communion Service, arranged from the ancient Offices, under the title, *Formula Missæ seu Communions pro Ecclesia Wittenbergensi*, and prefixed a dedication to his friend Nicolas Hausmann, in which he stated his views, and the alterations which he had deemed right to make in the Service³.

The Baptismal Service was first translated from the Latin into German for general use⁴ by Luther, in the year 1523, when he professedly "made scarcely any alterations, for fear of alarming tender consciences, as if he were introducing a new Baptism, or thought that those before baptized had not been baptized rightly." It was published under the title *Das Tauffbüchlein verteuscht*. In the year 1527, he gave a new and revised edition of it to

¹ Seckendorf. *Historia Lutheranismi*, Lib. 1. Sect. 45, § cii. i.

² Seckendorf. Lib. 1. Sect. 50, § cxxii. 4.

³ These may be seen enumerated in Seckendorf, Lib. 1. Sect. 55, § cxxxvi. or may be gathered from Luther's Works, Ed. Jenæ, 1600, Vol. II. 559, &c.

⁴ Seckendorf. Lib. 1. Sect. 55, § cxxxv. It appears however, that in the year 1521 Luther had drawn up a short Order of Baptism in German, for an individual, very similar to that afterwards published. Luther's Works, Ed. Altenburg. I. 554.

the world, with many alterations, under the title, *Das Tauffbüchlein auff's neue zugerichtet*. These publications have been quoted, as occasion served, in the present volume¹.

But that which gives to these several revisions by Luther a special interest is their connexion, through two other links, with the first Liturgy of Edward VI. They were the foundation of the Communion and Baptismal Offices, "published in the year 1533, for the use of the Marquisate of Brandenburg and Burgrave of Nuremberg²"; and from these was derived much of the offices drawn up by Bucer and Melancthon for Herman, Archbishop of Cologne.

Many writers³ have given an account of this illustrious man, of his personal friendship with Archbishop Cranmer, and of the great influence which "the Religious Consultation" exercised upon the character of our first Reformed Prayer Book. As it is, accordingly, quoted frequently in the following pages, I take the liberty of transcribing from *the Baptismal Offices Illustrated*, by the Rev. T. M. Fallow, a clear and succinct account of it and of the Archbishop.

"Herman, Count de Wied, was, before his appointment to the diocese of Cologne in A.D. 1515, Bishop of Paderborn in Westphalia. During his first episcopate he was

¹ A few quotations also are given from Luther's *Geistliche Lieder und Psalmen, mit drey Vorreden*, Anno 1529. (Vol. X. col. 1722, &c. Ed. Walch.) referred to by Archbishop Laurence, *Bampton Lectures*, 3rd Ed. p. 381.—Those who wish to see and compare any of the prayers in Luther's Works will find a list of them all, under the title, *Anweisung auf unterschiedene in des sel. Lutheri Schriften sich befindene Kurze Gebete und Seuffzen in allerley Fällen*. (x. col. 1769).

² See Laurence's *Bampton Lectures*, p. 378.

³ Seckendorf. *Hist. Lutheranismi*, Lib. III. Sect. 26, § CVII.; Archbishop Laurence, *Bampton Lectures*, pp. 206, 377, 378; Strype, *Eccles. Memorials*, Vol. II. p. 26 (II. Part I; pp. 41, 42 Ed. Oxon. 1822); *Memorials of Cranmer*, pp. 285—288 (i. 410—413. Ed. Oxon. 1812); Archdeacon Harrison's *Historical Inquiry into the Rubrics*, pp. 292—301.

exceedingly zealous in his attachment to the papal cause; but after his elevation to the see of Cologne, his mind became gradually enlightend to perceive the errors and corruptions of the cause he had before so warmly espoused. In A.D. 1539 he conceived the design of promoting a reformation of his diocese; and sent to Melancthon, who was then at Frankfort, not only to consult him upon the subject, but also to invite him to his episcopal residence at Bonn. Melancthon was at the time unable to accept the invitation; but he wrote to the Archbishop, to encourage him in the prosecution of his design. The determination of Herman was greatly confirmed, towards the close of A.D. 1541, by a visit from the reformer, Bucer.

“At the commencement of A.D. 1543 he sent to the Elector of Saxony to request leave of absence for Melancthon, whose assistance he eagerly sought in the important business which then occupied his thoughts. With the Elector's permission, Melancthon visited the Archbishop early that same year. The following letter, written by him to his friend Caspar Cruciger, puts us in possession of all that is important to be known respecting the plan and execution of the work, which had been assigned to Bucer and himself by the archbishop:—‘*Scripti vobis antea, episcopum secuturum esse formam Norimbergensem. Eratque ante meum adventum institutus liber ad exemplum Norimbergense. Retinuit pluraque Bucerus; mihi cum omnia relegissem, attribuit articulos περί τριῶν ἰποστάσεων, de creatione, de peccato originis, de justitia fidei et operum, de ecclesiæ, de pœnitentia. In his consumpsi tempus hactenus, et legi de cærimoniis baptismi, et cœnæ Domini, quæ ipse composuit. Arbitror pœne finitum esse opus.*’

“This work was published A.D. 1543, under the following title,—‘*Hermanni Einfaltigs Bedencken von der Re-*

formation. *Simplex Judicium de Reformatione Ecclesiarum Electoratus Coloniensis.* Two editions appeared the same year, and a third the year following. A Latin translation was published at Bonn in 1545; but for clearness and fulness far inferior to the German original. An English translation of the Latin work was also published in this country in the year 1547, and another and amended edition in the subsequent year; for the purpose, doubtless, of preparing the minds of the people for a reformation of our own ritual. Besides these two editions of the work, the Baptismal Office, in an abridged and somewhat altered form, was translated into English from the Latin, and published by Richard Rice," pp. 25—28.

The title-page of the original, used for the present work¹, is as follows:—*A simple and religious Consultation of us, Herman by the grace of God Archbishop of Colone, and Prince Electoure, &c., by what meanes a Christian Reformation, and founded in God's Worde, of Doctrine, Administration of Divine Sacraments, of Ceremonies, and the whole cure of Soules, and other ecclesiasticall ministeries, may be begon among men committed to our pastorall Charge, until the Lord graunte a better to be appoynted, either by a free and Christian counsaile, generall or national, or else by the States of the Empire of the nation of Germany, gathered together in the holye Gost. Perused by the translator thereof and amended in many places, 1548. Imprinted at London by Jhon Daye and William Seres, &c.*

The *Formularies of Faith* put forth by authority in the reign of Henry VIII. have been consulted for the purposes of illustration, on the principle expressed by Bishop Lloyd in his Oxford edition of them. He observes in his preface, p. v., "These documents, though they carry no authority

¹ The copy which I have employed, belonging to St John's College Library, has the advantage of being foliated.

along with them as formularies of faith, are of great importance to all, who are anxious to acquaint themselves with the rise and progress of the Protestant opinions in this country, or who would examine critically into the history and intention of those formularies which were afterwards established, and are still of primary authority in the Church of England....Nor must it be forgotten that these treatises were all composed and published under the immediate inspection and superintendence of that illustrious prelate, to whom, under Providence, the Church of England is indebted for the first volume of her Homilies, her Articles, and her Liturgy."

With a like view of "illustrating the progress of religious opinions during that interesting period," the late Dr Burton published *Three Prymers put forth in the reign of Henry VIII.* He has exemplified the interest which is due to them, by shewing the influence which Marshall's Prymer of 1535 had upon the composition of the Institution of a Christian Man, (Preface, pp. xlvi—li.): and, more particularly, he remarks of Bishop Hilsey's Prymer of 1539, "The Kalendar is interesting, as containing a selection of Lessons for Sundays and Holydays, which agrees very closely with our present selection of Epistles and Gospels. It is well known that these Epistles and Gospels are generally the same with those of the Roman Missal; but some of them are different; and an accurate observer will discover many instances, in which the compilers of our Liturgy had evidently the Missal before them, but designedly made deviations from it. In almost all these instances. the Prayer Book agrees with Bishop Hilsey's Prymer: and this Bishop may therefore not unreasonably be considered as the original compiler of our Epistles and Gospels." (Preface. p. lvi.) And further on (pp. lxi—lxv.),

in speaking of King Henry's Prymer of 1545, Dr Burton "traces up the Litany of our present Prayer Book to its original source, as [far as it is] an English composition;" if, indeed, further research would not have carried him to an earlier period*. Such instances, however, illustrate the connexion which these accredited Formularies had with our Book of Common Prayer.

It did not come within the objects of the present Work to introduce a comparison between our Book of Common Prayer and the "reformed Liturgies," as they have been called. Indeed, such a feature would have been rather a *contrast* than a *comparison*. These productions neither supplied the language, nor fashioned the character, nor reflected the spirit, of the English Prayer Book. Calvin, to use the words of Archbishop Laurence, "chose rather to become an author than compiler, preferring the task of composing a new Liturgy, to that of reforming an old one." The men of this school did not arrive at the height of such influence as they attained to, till after 1549. In 1550, the German, Italian, and French congregations were formed in England, and each had its own "Liturgy." Cranmer, in his all-benevolent disposition, shewed the refugees every kindness, and allowed them every liberty consistent with the rights of the public. Very few instances have been discovered wherein any one of these "Liturgies" furnished actual corrections even of our Prayer Book in 1552. For the account of some, the reader is referred to Archbishop Laurence's Bampton Lectures, p. 208. The work in question, commonly called the Strasburg Liturgy, is entitled, *Liturgia sacra, seu Ritus Ministerii in Ecclesia peregrinorum profugorum propter Evangelium Christi Argentinae*. It was a revised translation of Calvin's

¹ See Mr Maskell's *Dissertation on the Prymer*, p. xxxix.

Liturgy by Valerandus Pollanus, his successor at Strasburg², and now pastor of the German refugees at Glastonbury³, and it was printed at London, in 1551. But with the exception of the few instances alluded to, this "Liturgy," like the Belgian, Genevese, and French, was cast in an entirely different mould from that of the English Church. There is no counterpart in the latter to the long explanations of doctrine, the wordy exhortations, the half-devotional, half-expository prayers, which form the staple of the former. There is another and essential difference in the latitude allowed to the officiating minister. And the following order in the Liturgy of Strasburg, when contrasted with our own Order for Daily Prayer, will leave nothing further necessary to be said upon this part of the subject. "LITURGIA QUOTIDIANA. Per hebdomadam habetur etiam mane singulis diebus concio. Quæ accedente Pastore, vel concionatore quem Ecclesia constituerit, a Psalmo incipit, quo decantato, ille invocato Spiritu Sancto textum sacrum recitat, pergens, uti supra monuimus, in eodem libro, quem semel enarrandum sumpserit. Post horæ spatium concludit preceatione aliqua brevior, prout animus tulerit, deinceps populum benedicens dimittit ad opera." p. 13.

The illustrative quotations from the *Homilies* are introduced for the purpose of exhibiting the mind and sentiments of the Compilers of the Prayer Book, in which view, it is hoped, they will be considered interesting in the present Work⁴. The same may be observed of the *Answers of the Bishops* to the exceptions of the Presbyterian Ministers.

² A general view of the contents of this Liturgy is given by Strype *Eccles. Memorials*, Vol. II. Book I. c. 29.

³ See the account of this settlement, and that of the Dutch and others under John a Lasco, Strype's *Cranmer*, Book II. Chaps. 22, 23.

⁴ The proper place for these quotations is at the foot of the page, which has not been attended to, as it ought to have been, in the first few sheets.

in the reign of Charles II., extracted from Dr Cardwell's *History of Conferences on the Book of Common Prayer*.

Attention is also occasionally called to the *Liber Precum Publicarum*, of which a few words may be said. It was published by royal authority in the year 1560, for the use of the Colleges of Cambridge, Oxford, Winchester, and Eton. There is prefixed to it a Proclamation of Queen Elizabeth's respecting the use of it. The copy of it in the Library of St John's College, Cambridge, belonged to Thomas Baker; and he remarks in MS. at the beginning, "This Book varies from the English Liturgy, printed an. 1559: and from the Liturgy in Latin, printed by Wolph the same year with this (1560), and all of them vary from one another. The Act of Uniformitie stands first in the English Edition 1559, being dispensed with in a clause of the Queen's Edict or Proclamation in this; viz. *Statuto illo prædicto, de ritu publicarum Precum, anno primo Regni nostri promulgato, in contrarium, non obstante*: This was assuming a dispensing power pretty early, and yet as it was obey'd, so, I think, was never complained of." Baker specifies several of the variations; and more are noticed by Archbishop Sancroft, in a book of Ritual Extracts now among the Manuscripts in St John's College Library.

I have now mentioned all the sources which have been applied to in the preparation of the Illustrations collected in the present Volume. There are many more sources, both ancient and modern, which might be advantageously consulted for the same purpose¹. And the writer is con-

¹ The *Codex Liturgicus* of Asseman, and other collections of Ritual Forms, are extensively available: the writings of the Fathers would, to a reader persevering with this object in view, yield very many more illustrations; and the Ritualists of the ninth century and later would contribute valuable assistance to the same end. A convenient list is given by Mr Riddle, in the Appendix to his *Manual of Christian Antiquities*, p. 793. Besides these, are to be enumerated the various Service-Books still in

scious of much imperfection in his application even of those which have been employed. The objects he has had in view, both for himself and for his readers, are of a practical and devotional, rather than of a critical and polemical, kind. In this preference he anticipates the assent of those of his brethren, whose time and anxieties, like his own, are daily occupied in leavening a parish with the genuine spirit of the Prayer Book. Yet it is in this circumstance that he fears he must seek an apology for manifold defects, and for having ventured at all upon subjects and questions so vast and complex as those connected with his labours.

It may serve to complete an Introduction, intended simply for purposes of explanation of the following pages, if the principal objects, contemplated in their publication, are here stated and recapitulated. They are—To provide a Companion to *The Liturgy compared with the Bible*, designed after the plan and arrangement of that Work—To exemplify an important method of studying Catholic Antiquity for a practical end²—to shew the harmony of the ancient Fathers among themselves, and with our Prayer-Book, on important points of doctrine and discipline—To

existence, the Provincial and other Constitutions, the Canons of Archbishop Egbert and others. The word *Reformers* has been used in this Preface in its common restricted sense, but if it is to be understood as including all who were instrumental in making our Prayer Book what it now is, this will suggest another source of illustrations, from eminent Churchmen living between 1549 and 1662, and particularly from all authorized documents within that period.

² Vos igitur, si a me quæritis, quid in religionis negotio maxime spectandum putem ; quo, in pictatis studio recte instituendo, præcipue col-lineandum sentiam ; quid ad errores convellendos, et stabiliendam veritatem, quid ad audaciam nefariorum hominum refrænandam, et comprimendos impetus, quid ad tumultus in Ecclesia sedandos imprimis aptum existimem, sic accipite.

Qui Divino theologiæ studio operam datis, qui chartis potissimum sacris impallescitis ; qui venerandum sacerdotis officium aut occupatis, aut ambitis ; qui tremendam animarum curam suscepturi estis ; excutite præsentis sæculi pruritum, fugite affectatam novitatem, quod fuit ab initio quærite,

provide, in the Illustrations on the Rubrics, a ready Manual of Christian Antiquities, on the several subjects of them—To exhibit a Harmony of Ancient Liturgies—To supply the plain Parish Priest with materials of thought for the composition of Liturgical Homilies—To exhibit the genius of the Reformation of the Church in England—To promote, by this means, a rational and devotional use of the Prayer-Book; and to lead to a due admiration and appreciation of its spirit and constitution¹—To endeavour, in some degree, to fulfil the duty incumbent upon an associated member of the ancient and religious Foundation to which it is the writer's honour to belong².

fontes consulite, ad antiquitatem confugite, ad sacros Patres redite, ad Ecclesiam primitivam respicite; h. e. ut cum propheta nostro loquar: *Interrogate de semitis antiquis.*

These are among the golden counsels given to the University of Cambridge by Bishop Pearson. *Concio 1. ad Clerum, Minor Theological Works*, Vol. II. p. 6. And they have been rehearsed in our time by a successor, of congenial spirit, to the chair of Pearson. See Professor Blunt's *Introductory Lecture*, pp. 13, 38.

¹ Fateor equidem me maxime illis precibus accendi, quas antiquas esse novi, meque quasi in illa felicissima tempora delatum sentio, dum eadem verba pronuncio. Dum orationem Dominicam recito, in ipso Apostolorum choro versari videor, cum S. Petro, cum S. Johanne, conjungor; "sic ille manus, sic ora ferebat;" hæc ipsa verba flexo genu ad Deum suum protulit. Cum hymnum illum eucharisticum, "Gloria in excelsis Deo," post participationem canimus, quidni cum illis fratribus primitivis versemur, qui fuerunt ἀπ' ἀρχῆς πιστοί, et hunc, inter ceteros, hymnum ab initio composuere. Quid mihi cum novatorum obiectiunculis de responsis populi, cum apud S. Augustinum legam, "Quotidie per universum orbem humanum genus una pene voce respondet, Sursum corda se habere ad Dominum." *Pearson, as above*, p. 13.

² Ut autem id laudem cujus gratia potissimum optima et pientissima Fundatrix Collegii istud erigi voluit sortiatur effectum, id est, ut tandem enascantur ex hoc cœta theologi, qui suorum studiorum fructum aliis communicent; statuimus et ordinamus, &c. *Statuta Coll. Div. Joh. Evang. ap. Cantabr. Cap. 22.*

List of Early Ecclesiastical Writers quoted in the following Work, with their Designations, their dates according to Bishop Beveridge, and the Editions employed. Where no Edition is specified, it is expressed whenever quotations occur.

	A.D.	
IMENS	Episcopus Romanus 60	} Jacobsoni, Oxon. 1840, 2 Voll. 8vo.
latius	Episc. Antiochenus 110	
lycarpus	Episc. Smyrnensis 150	
stinus	Martyr 150	} Benedict. Hagæ Comitum, 1742.
tenagoras	Atheniensis 150	
eophilus	Episc. Antiochenus 170	
næus	Episc. Lugdunensis 180	Massuet, Benedict. Paris. 1710.
mens	Presbyter Alexandr. 200	Potter, Oxon. 1715, 2 Voll. fol.
rtullianus	Presbyter Carthagin. 200	Rigaltii, Paris. 1675.
ppolytus	Episc. et Martyr 220	Fabricii, Hamburg. 1716, 1718, 2 Voll. fol.
igeneus	Adamantius Presbyt. 230	Delarue, Bened. Paris. 4 Voll. 1733—1759.
vatianus	Presbyter Romanus 240	apud Tertull.
mysius	Episc. Alexandrinus 248	apud Euseb. et Athan. Fragmenta.
prianus	Episc. Carthaginien. 250	Fell. Oxon. 1682.
onysius	Episc. Romanus 260	ap. Routh, Reliqq. Sacr.
nobius	Presbyter 300	Orellii, Lipsiæ, 2 Voll. 8vo. 1816.
ctantius	Rhetor 300	Dufresnoy, Paris. 2 Voll. 4to. 1748.
æbius Pamph.	Episc. Cæsariensis 325	Valesii, Paris. 1659.
banasius	Episc. Alexandrinus 325	Benedict. Paris. 2 Voll. 1698.
larius	Episc. Pictaviensis 359	Benedict. Paris. 1693.
masus	Episc. Romanus 370	
scarius	Ægyptius 370	Paris. 1622.
rillus	Episc. Hierosolym. 370	Toutté, Benedict. Paris. 1720.
tatus	Episc. Milevitanus 370	Albaspinaei, Paris. 1631.
silius	Episc. Cæsariensis 370	Garnier, Bened. Paris. 3 Voll. 1721—1730.
ibrosius	Episc. Mediolanensis 370	Bened. Paris. 2 Voll. 1686.
gorius	Episc. Nazianzenus 380	Bened. Paris. 2 Voll. 1778—1840.
ronymus	Presbyter 390	Vallarsii, Veronæ, 11 Voll. 1734—1742.
phanus	Salamina Cyp. Episc. 390	Colon. 2 Voll. 1682.
finus	Presbyter Aquileien. 390	

Chrysostomus . . .	Episc. Constantinop.	400	Bened. Paris. 13 Voll. 1718—
Basilus.	Episc. Seleuciensis .	400	Paris. 1622.
Augustinus. . . .	Episc. Hipponensis .	410	Bened. Paris. 11 Voll. 1679—
Hilarius	Episc. Arelatensis . .	424	
Vincentius	Presbyter Lirinensis	430	
Cassianus.	Presbyter	430	
Cyrillus	Alexandrinus	430	Auberti, Paris. 7 Voll. 1638.
Theodoretus . . .	Episcopus Cyri . . .	430	Sirmondi, Paris. 4 Voll. 1642.
Prosper.	Episc. Regiensis . . .	440	
Isidorus Pelus. .	Monachus	440	Morell. Paris. 1638.
Socrates	Historiographus . . }	440	Valesii, Paris. 1673.
Sozomenes	Id.		
Leo	Papa I.	450	Paris. 1623.
Sidonius	Episc. Avernorum . .	480	
Gennadius	Presbyter Massilien.	490	Ap. Augustin. Vol. VIII.
Gelasius	Papa I.	493	
Fulgentius	Episc. Ruspensis . .	520	
Justinianus . . .	Imperator	540	
Evagrius	Historiographus . . .	595	Valesii, Paris. 1673.
Gregorius Mag. .	Papa I.	600	Bened. Paris, 4 Voll. 1705.
Isidorus.	Hispalensis.	630	Bibl. Vet. Paris, 1624, Vol. X. E
Arnoldus Carnot.	Abbas Bonnevall. . .	1162	ap. Cypriani Opera.

A List of Councils, principally of those of which Canons are quoted or referred to in the following Work. The Edition used for reference is that of Labbé and Cossart, in 17 Volumes, Paris, 1671.

	A.D.		A.D.
Carthaginense, sub Cypriano	254	Arelatense 2.	452
Eliberitanum	305	———— 3.	al. 451
	al. 313	Agathense (Agde)	455
Arelatense 1. (Arles)	314	Aurelianense 1.	505
Ancyranum	314	Gerundense (Girone)	511
Neocæsariense.	314	Arausicanum 2. (Orange)	517
Laodicenum	320	Vasense, seu Vasionense 2.	520
	al. 361	Aurelianense 2.	529
Gangrense	324	———— 3.	535
Nicænum, Œcumenicum	325	Bracarense 1. (Braga)	540
Antiochenum	340	———— 2.	563
Sardicense	347	Cabilonense (Chalons)	572
Constantinop. Œcumenicum.	381	Matisconense 1. (Mascon)	585
Cæsaraugust. (Saragossa)	381	———— 2.	582
Carthaginense 3.	398	Toletanum 3.	588
———— 4.	399	———— 4.	589
Milevitanum 2.	416	———— 5.	633
Ephesinum, Œcumenicum	431	———— 6.	636
Arausicanum 1. (Orleans)	441	———— 11.	638
Chalcedon, Œcumenicum	451		675

A List of Liturgies and Ritual-Collections used in the
following Work.

CLEMENTIS	Ap. Const. Apost. Ed. Cotelarii, Amst. 1724.
Jacobi, Syriace	{ Renaudotius, <i>Liturgiarum Orientalium Collectio</i> , 2 Voll. Paris. 1716. Vol. II. 1—44.
Jacobi, Græce	Assemani Codex Lit. Romæ, 1750, &c. Vol. V. 16.
Basilii, Text. Constant.	Goar, <i>Euchol. Græcum</i> , Paris. 1647. pp. 158—180.
——, Text. Alexandr.	Renaudot. Vol. I. 57—89.
Chrysostomi	Goar, pp. 58—86.
Marci	Renaudot. Vol. I. 131—165.
Cyrilli	————— 38—52.
Æthiopica	————— 490—522.
Leonianum	{ Sacram.. Muratori, Venetiis, 1748. 2 Voll.
Gelasianum	
Gregorianum	
Missale Gothicum	{ Mabillon. de <i>Liturgia Gallicana</i> , Paris. 1729.
—— Francorum	
—— Gallican. Vetus.	
—— Bobiense	
Missale Ambrosianum . .	{ Pamelius, Vol. I. 293—456. Ed. Colon. Agripp. 1571. 2 Voll. 4to.
Missale Mozarabicum . .	{ Jussu Cardinalis Francisci Ximenii de Cisneros in usum Mozarabum, &c. Romæ, 1804.
Martene, de <i>Antiquis Ecclesiæ Ritibus</i> , 2 Voll. fol. Bassani, 1788.	

THE ORDER FOR MORNING AND EVENING PRAYER

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

Nos quidem vestri diebus et noctibus memores, et quando in sacrificiis precem cum pluribus facimus, et cum in secessu privatis precibus oramus... plenam a Domino faventiam postulamus. *S. Cypr. Ep. 37 al. 16, p. 72.*—Delius Apollo, &c. habendus divinus est, qui aut Summum Imperatorem nescit, aut ignorat a nobis quotidianis ei precibus supplicari. *Arnob. c. Gentes, i. 26.*—Quotidianis supplicationibus adoratis (sc. Christum). *Id. i. 36.*—Ὅτι χρὴ ἕκαστον ὄρθρου καὶ ἑσπέρας σπουδαῖον εἶναι περὶ τὰς συνάξεις. Διδάσκων δὲ, ὡς ἐπίσκοπε, κέλευε καὶ παραίνει τῷ λαῷ, εἰς τὴν ἐκκλησίαν ἐνδελεχίζειν ὄρθρου καὶ ἑσπέρας ἑκάστης ἡμέρας, καὶ μὴ ἀπολείπεσθαι τὸ σύνολον, ἀλλὰ συνέρχεσθαι διηλεκῶς, καὶ μήτε τὴν ἐκκλησίαν κολοβοῦν ἑαυτὸν ὑφαιρουῖντα, καὶ παρὰ μέλος ποιεῖν τὸ σῶμα τοῦ Χριστοῦ· οὐ γὰρ μόνον περὶ ἱερέων ἐρρέθη· ἀλλὰ καὶ ἕκαστος τῶν λαϊκῶν περὶ ἑαυτοῦ ἀκουέτω... Ἐκάστης ἡμέρας συναθροίξεσθε ὄρθρου καὶ ἑσπέρας, ψάλλοντες καὶ προσευχόμενοι ἐν τοῖς κυριακοῖς· ὄρθρου μὲν λέγοντες ψαλμὸν τὸν ξβ', ἑσπέρας δὲ τὸν ρμ'. Μάλιστα δὲ ἐν τῇ ἡμέρᾳ τοῦ σαββάτου, καὶ ἐν τῇ τοῦ Κυρίου ἀναστασίμῃ, τῇ κυριακῇ, σπουδαιότερος ἀπαντᾷτε,... ἐν ᾗ προφητῶν ἀνάγνωσις, καὶ εὐαγγελίου κηρυκία, καὶ θυσίας ἀναφορά, καὶ τροφῆς ἱερᾶς δωρεά. *Constit. Apost. ii. 59, p. 270.*—*Cf. cap. 60.*—Εὐχῶν διατάξεις (sc. a Basilio conscriptæ). *S. Greg. Naz. Orat. 43 al. 20 in laud. Basil. (i. 797 B).*—Ἐσθινοὶ τε ὕμνοι ἐν αὐτῇ τῇ ἁγίᾳ ἐκκλησίᾳ διηγεκείς γίνονται, καὶ

προσευχαὶ ἑωθιναί, λυχνικοὶ τε ἅμα ψαλμοὶ καὶ προσευχαί. *S. Eriphan. Expos. Fid. Cathol.* 23 (l. 1106 B).—Οἷόν ἐστιν ἀπελθεῖν καὶ εἰσελθεῖν εἰς τὸν οἶκον τοῦ Θεοῦ...καὶ λυχνικοῖς καὶ ἑωθινοῖς ὕμνοις παραγενέσθαι, κ.τ.λ. *S. Chrys. Hom.* 18 *in Act.* (ix. 150 D).—Τοῦτο ἴσασιν οἱ μύσται, πῶς καθ' ἐκάστην ἡμέραν γίνεται, καὶ ἐν ἑσπέρᾳ καὶ προίᾳ. *Id. Hom.* 6 *in 1 Tim.* ii. (xi. 579 A).—Οἶδα πολλοὺς ἄνδρας...εὐχόμενους μετὰ προθυμίας. Οὕτως ὑμᾶς εἶναι βούλομαι...κᾶν ὀλιγάκις, κᾶν ἐν ταῖς ἡωθιναῖς κᾶν ἐν ταῖς ἑσπεριναῖς. *Id. Hom.* 22 *in Hebr.* (xii. 208 A).—Orationes, quas semper habuit et habebit Ecclesia ab exordiis suis, donec finiatur hoc sæculum. *S. Aug. de Dono Perseu.* c. 63 (x. 855).

Here (viz. *S. Luke* xix. 47, *S. John* viii. 2, &c.) ye see as well the diligence of our Saviour in teaching the word of God in the temple daily, and specially on the sabbath-days, as also the readiness of the people resorting all together, and that early in the morning, into the temple to hear him....So that if we would compare our negligence in resorting to the house of the Lord, there to serve Him, with the diligence of the Jews, in coming daily very early, sometimes by great journeys to their temple, and when the multitude could not be received within the temple, the fervent zeal that they had, was declared in standing long without and praying: we may justly in this comparison condemn our slothfulness and negligence, yea, plain contempt, in coming to the Lord's house, standing so near unto us, so seldom, and scarcely at any time. So far is it from a great many of us to come early in the morning, or give attendance without, who disdain to come into the temple: &c. *The first Part of the Homily of the right Use of the Church.*

THE ORDER FOR MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is*

written after the said Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, &c.

Illi (sc. Montani sectatores) ad omne pene delictum Ecclesiæ obserant fores: nos quotidie legimus, *Malo pœnitentiam peccatoris, quam mortem.* Et, *Nunquid qui cadit, non resurget, dicit Dominus?* Et, *Convertimini ad me, filii convertentes, et ego curabo contritiones vestras.* S. Hieron. Ep. 41 al. 54 ad Marcell. (i. 187 C).—Vid. Amalar. et Mabillon. ap. Palmer. Orig. Liturg. Ch. I. P. I. Sect. 2.—Hæc dicit Dominus Deus, Cum averterit se impius ab iniquitate sua quam operatus est, et fecerit judicium et justitiam, ipse animam suam vivificavit. *Rituale Eccl. Dunelm. Capit' in Quadrages.* p. 10 (7). cf. p. 5, &c.

I.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of

Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy.

Ἀνέλθωμεν εἰς τὰς γενεὰς πάσας, καὶ καταμάθωμεν ὅτι ἐν γενεᾷ καὶ γενεᾷ μετανοίας τόπον ἔδωκεν ὁ Δεσπότης τοῖς βουλομένοις ἐπιστραφῆναι ἐπ' αὐτόν. Νῶε ἐκήρυξεν μετάνοιαν, καὶ οἱ ὑπακούσαντες ἐσώθησαν. Ἰωῆς Νινευίταις κ.τ.λ. Οἱ λειτουργοὶ τῆς χάριτος τοῦ Θεοῦ διὰ Πνεύματος Ἁγίου περὶ

μετανοίας ἐλάλησαν· καὶ αὐτὸς δὲ ὁ Δεσπότης τῶν ἀπάντων περὶ μετανοίας ἐλάλησεν μεθ' ὅρκου· Ζῶ γὰρ ἐγὼ κ.τ.λ. (Ezech. xxxiii. 11), προστιθεὶς καὶ γνώμην ἀγαθὴν, Μετανοήσατε κ.τ.λ. (Ezech. xviii. 30), καὶ ἐν ἑτέρῳ τόπῳ λέγει οὕτως, Λούσασθε κ.τ.λ. (Esai. i. 16—20). *S. Clem. Rom. Ep. ad Corinth. i. 7 ad fin. 8.*—*Si dixerimus*, inquit Apostolus, *quia peccatum non habemus, nos ipsos seducimus.* Et si confiteri debemus assidue nos peccare, opus est confitendi officio, humilitate pœnitendi; &c. *Avitus, Sermo de Rogat. p. 138 ap. Palmer. Ch. i. P. I. Sect. 3.*—Τῇ προθυμίᾳ τῆς γνώμης τὰς εὐχὰς ποιούμεθα, ... μετὰ ἐπιεικείας πάσης, καὶ τῆς κατὰ διανοίαν συντριβῆς, καὶ δακρύων τῶν ἔνδοθεν. *S. Chrys. Hom. 19 in Matt. (vii. 248 A).*—Fratres carissimi. *Miss. Gothic. 190 et passim.*

If anye man hath fallen, and hath sinned even agaynste his conscience, secretelie or openlye, let hym neuertheles heare the worde of God, so fatherlie allurying us to amendement, when he sayeth in Ezechiell, as trulye as I liue I wyll not the death of a sinner, but that he be converted, and liue. Therefore God would also, and so greatelie commaunded that in the congregation the doctrine of repentaunce shoulde be beaten in, whyche hymselfe beganne in Paradise, &c. All the sermons of the prophetes teache the same thyng; &c. *Herman's Consultation, fol. 217.*—Let us therefore acknowledge ourselves before God (as we be indeed) miserable and wretched sinners. And let us earnestly repent, and humble ourselves heartily, and cry to God for mercy. Let us all confess with mouth and heart, &c. Let none of us be ashamed to say with the holy Saint Peter, I am a sinful man. Let us say with the holy Prophet David, We have sinned with our fathers, &c. Let us all make open confession with the Prodigal son, to our Father, and say with him, We have sinned, &c. Let us all say with the holy Prophet Daniel, O Lord, righteousness belongeth unto Thee, &c. So we learn of all good men in holy Scriptures, to humble ourselves,

and to exalt, extol, praise, magnifie and glorifie God. *The Second Part of the Sermon on the Misery of Man.*

And although we ought at all times : chiefly so to do, when we assemble humbly to acknowledge our sins : and meet together before God ; yet ought we most

Εἰσὴλθε (sc. in ecclesiam) ἐξομολογήσασθαι τὰ ἁμαρτήματα, προσπεσεῖν τῷ Θεῷ, δεηθῆναι καὶ ἱκετεῦσαι ὑπὲρ τῶν κακῶς σοι πεπλημελημένων. *S. Chrys. Hom. 15 in Hebr. (xii. 156 B).*—Et licet quotidiano Dei munere, a diversis contaminationibus emundemur: inhererent tamen incantis animis plerumque maculae crassiores, quas oporteat diligentiori cura abluī, et impendio majore deleri. Plenissima autem peccatorum obtinetur abolitio, quando totius Ecclesiae una est oratio, et una confessio. Si enim duorum vel trium sanctorum pio consensui omnia quae poposcerint, Dominus praestanda promittit; quid negabitur multorum millium plebi, unam observantiam pariter exequenti, et per unum spiritum concorditer supplicanti? Magnum est in conspectu Domini, dilectissimi, valdeque pretiosum, cum totus Christi populus, eisdem simul instat officiis, et in utroque sexu, omnes gradus, omnesque ordines eodem cooperantur effectū: cum in declinando malo ac faciendo bono, par cunctorum et una sententia est, cum in operibus servorum suorum glorificatur Deus, et totius pietatis auctori in multarum gratiarum actione benedicitur. *S. Leo, Serm. 3 de Jejun. p. 240 B, C, &c.—Cf. simil. ap. S. Chrys. Hom. 4 in 2 Thess. (xi. 535).*—Et si confiteri debemus assidue nos peccare, opus est confitendi officio, humilitate poenitendi; praesertim cum plebis adunatae compunctio sic ad incitamentum boni operis possit aptari, ut rebellis magis convenientius erubescat, si cunctae multitudini propriae mentis solitudine contradicens, peccata... non defleat. *Aritus, Serm. de Rogat. p. 138 ap. Palmer. Ch. I. P. I. Sect. 3.*—Καὶ αὐτὴ ἡ προσευχὴ μὴ ἔχουσα τοὺς συμφωνοῦντας ἄκρανότερα ἐστὶ πολλῷ ἑαυτῆς. *S. Bas. Ep. 97 ad 68 (iii. 191 B).*—*Cf. S. Athan. Apol. ad Constant. c. 16 (l. 304).*

It is agreeable to religion, that as often as we appeare before the Lord, before all thinges we should acknowledge, and confesse oure synnes, and praye for remission of the same. *Herman's Consultation*, fol. 201.

to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to	ask those things which are requisite and necessary, as well for the body as the soul.
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Τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων... ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται. *Iust. Mart. Ap.* i. 67, p. 83 D.—Jam vero prout Scripturæ leguntur, aut psalmi canuntur, aut adlocutiones proferuntur, aut petitiones delegantur. *Tert. de Anima*, c. 9.—Coimus ad literarum divinarum commemorationem.... Fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus. *Id. Apol.* 39.—Coimus ad Deum... quasi manu facta precationibus ambiamus. Hæc vis Deo grata est. *Ib.*—*Cf. Eund. de Præscrip. Hæret.* c. 36.—Summum invocare nos Deum, et ab eo quod postulamus orare, vel auribus potuit scire, vel ipsius vocis sono qua utimur in precibus noscitare. *Arnob.* i. 26, p. 17.—Πᾶσαν κυριακὴν ἐπιτελοῦντες συνόδους εὐφραίνεσθε. *Const. Apost.* v. 19, p. 327.—Κυριακὴν σχολάζετῳσαν ἐν τῇ ἐκκλησίᾳ διὰ τὴν διδασκαλίαν. *Ib.* viii. 33, p. 419.—*Cf.* ii. 59 *supra citat.* p. 1.—Τὴν ἀναστάσιμον τοῦ Κυρίου ἡμέραν, τὴν κυριακὴν φάμεν, συνέρχεσθε ἀδιαλείπτως, εὐχαριστοῦντες τῷ Θεῷ, καὶ ἐξομολογούμενοι ἐφ' οἷς εὐεργέτησεν ὑμᾶς ὁ Θεὸς διὰ Χριστοῦ. *Id.* vii. 30, p. 375.—Ἐπὶ τὸ αὐτὸ ἐν τῇ ἐκκλησίᾳ συναθροίζόμενοι, γρηγορεῖτε, προσευχόμενοι καὶ δεόμενοι τοῦ Θεοῦ, ... ἀναγινώσκοντες τὸν νόμον, τοὺς προφῆτας, τοὺς ψαλμοὺς, ... καὶ τὸ εὐαγγέλιον. *Id.* v. 19, p. 326.—Πάντας τοὺς εἰσιόντας εἰς τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ τῶν ἱερῶν γραφῶν ἀκούοντας. *Conc. Antioch.* i. c. 2 (*Labbe* ii. 562).—Τὰ θεῖα λόγια... τῇ τοῦ Θεοῦ ἐκκλησίᾳ, ὡς θεόπεμπτα δῶρα, καθ' ἕκαστον σύλλογον

ὑπαναγινώσκεται, οἷόν τις τροφή ψυχῶν χορηγουμένη διὰ τοῦ Πνεύματος. *S. Bas. Hom. in Ps. 59* (I. 190 E).—Συνήεσαν τὸ παλαιὸν ἅπαντες, καὶ ἐπέψαλον κοινῇ· τοῦτο ποιούμεν καὶ νῦν. *S. Chrys. Hom. 36 in 1 Cor. (x. 340 B)*.—Διὰ γὰρ τοῦτο καὶ ἐνταῦθα ὑμᾶς συνεχῶς συνάγομεν· οὐχ ἵνα εἰσέλθῃτε μόνον, ἀλλ' ἵνα τι καὶ καρπώσῃσθε ἀπὸ τῆς ἐνταῦθα διατριβῆς· ... προφῆτας καὶ ἀποστόλους, καὶ πατριάρχας καὶ δικαίους ἅπαντας καθ' ἐκάστην ἐφιστῶμεν ἐκκλησίαν διδασκάλους. Καὶ οὐδὲ οὕτω γίνεται τι πλεόν (i. e. fructus), ἀλλὰ ἂν δύο ψαλμοὺς ἢ τρεῖς ὑπηχῆσαντες, καὶ τὰς συνθεῖς εὐχὰς ἀπλῶς καὶ ὡς ἔτυχε ποιούμενοι διαλυθῇτε, νομίζετε ἀρκεῖν τοῦτο εἰς σωτηρίαν ὑμῖν. *S. Chrys. Hom. 11 in Matt. (vii. 158 B)*.—Εἰσερχώμεθα τοίνυν μετὰ τῆς προσηκούσης τιμῆς εἰς τὰς ἐκκλησίας, καὶ μετὰ φόβου ἐπακούωμεν τῶν λεγομένων. *Id. Hom. 4 in 2 Thess. (xi. 528 B)*.—Ἐπὶ τῆς ἐκκλησίας ... ὑπὲρ τῇ ὑμετέρας ὑγείας τῆς κατὰ ψυχὴν, τῆς κατὰ σῶμα, ποιούμεν τὴν δέησιν. *Id. (xi. 534 E)*.—Quando non est tempus, quum in Ecclesia fratres congregantur, sancta cantandi, nisi quum legitur, aut disputatur, aut antistes clara voce deprecatur, aut communis oratio voce diaconi indicitur? *S. Aug. Ep. 119 ad Januar. c. 18* (II. 142).—Veri Dei aut præcepta insinuantur, aut miracula narrantur, aut dona laudantur, aut beneficia postulatur? *Id. de Civ. Dei, II. 28* (VII. 57).—Plena erat Ecclesia, personabat vocibus gaudiorum, Deo gratias, Deo laudes, nemine tacente, hinc atque inde clamantium. *Id. xxii. 28* (VII. 672 B).—Vide formicam Dei; surgit quotidie, currit ad ecclesiam Dei, orat, audit lectionem, hymnum cantat, ruminat quod audivit, apud se cogitat, recondit intus grana collecta de area. *Id. in Ps. 66* (IV. 657).—Εἰς τούτους (sc. τοὺς τῶν μαρτύρων σηκοὺς) ... παρηγύρεις ἐπιτελοῦμεν πολλάκις δὲ ἡμέρας ἐκάστης τῇ τούτων δεσπότῃ τοὺς ὕμνους προσφέροντες· καὶ οἱ μὲν ὑγιαίνοντες, αἰτοῦσι τῆς ὑγείας τὴν φυλακὴν· οἱ δὲ τιμὴν νόσῳ παλαίοντες τὴν τῶν παθημάτων ἀπαλλαγὴν κ. τ. λ. *Theod. de Martyr. (iv. 605 C, D)*.—Quid corporibus nostris necessarium fuit. *Sacram. Gelas. 746*.

Scripture commandeth that all Christian people should at certain times assemble themselves, and convene together in some public or open place, there to invoke and call upon the name of God, there to hear His will and His word by our preachers, . . . there to give laud and praise to God in psalmody, &c. *The Institution of a Christian Man*, p. 110, *Ed. Oxon.* 1825.—The material Church or Temple is a place appointed . . . for the people of God to resort together unto, there to hear God's holy Word, to call upon His holy Name, to give Him thanks for His innumerable and unspeakable benefits bestowed upon us, and duly and truly to celebrate His holy Sacraments. *The first Part of the Homily of the right Use of the Church*.—Necessity belongeth either outwardly to the body, or else inwardly to the soul. *The third Part of the Homily concerning Prayer*.

Wherefore I pray and beseech you,
as many as are here present, to ac-
company me with a pure heart, and

humble voice, unto the throne of the
heavenly grace, saying after me ;

Διὸ ὑπακούσωμεν τῇ μεγαλοπρεπεῖ καὶ ἐνδόξῳ βουλήσει αὐτοῦ, καὶ ἰκέται γενόμενοι τοῦ ἐλέους καὶ τῆς χρηστότητος αὐτοῦ, προσπέσωμεν καὶ ἐπιστρέψωμεν ἐπὶ τοὺς οἰκτιρμούς αὐτοῦ. *S. Clem. Rom. Ep. ad Corinth.* 9.—Προσπέσωμεν τῇ Δεσπότῃ, καὶ κλαύσωμεν ἱκετεύοντες αὐτὸν, ὅπως ἴλεως γενόμενος ἐπικαταλλαγῇ ἡμῖν. *Id.* c. 48 *init.*—Τὸ ἄθροισμα τῶν ταῖς εὐχαῖς ἀνακειμένων, μίαν ὥσπερ ἔχον φωνὴν τὴν κοινὴν καὶ μίαν γνώμην. *S. Clem. Alex. Strom.* vii. 6, p. 848, l. 19.—Cum modestia et humilitate adorantes magis commendabimus Deo preces nostras. . . . Sonos etiam vocis subjectos esse oportet. . . . Deus autem non vocis, sed cordis auditor est. *Tert. de Orat.* c. 13.—Μετὰ καθαρᾶς συνειδήσεως Πατέρα ἐπιγραφόμενοι τὸν Θεόν (sc. post acceptam Eucharistiam). *S. Cyr. Hieros. Cat. Myst.* v. 11, p. 328.—Εὐξασθαι μὲν γὰρ ἐπὶ τῆς οἰκίας δυνατὸν, οὕτω δὲ εὐξασθαι, ὡς ἐπὶ τῆς ἐκκλησίας, ἀδύνατον, ὅπου πατέρων πλῆθος τοσοῦτον, ὅπου βοή πρὸς τὸν Θεὸν ὁμοθυμαδὸν ἀναπέμπεται· οὐχ οὕτως ἀκούη μετὰ σαντὸν τὸν Δεσπότην παρακαλῶν, ὡς μετὰ τῶν ἀδελφῶν τῶν σὼν ἐνταῦθα

γάρ ἐστὶ τι πλεόν, οἷον ἡ ὁμόνοια, καὶ ἡ συμφωνία, καὶ τῆς ἀγάπης ὁ σύνδεσμος, καὶ αἱ τῶν ἱερέων εὐχαί. Διὰ γὰρ τοῦτο οἱ ἱερεῖς προεστήκασιν, ἵνα αἱ τοῦ πλήθους εὐχαὶ ἀσθενέστεραι οὔσαι, τῶν δυνατωτέρων τούτων ἐπιλαβόμεναι ὅμου συνανέλθωσιν αὐταῖς εἰς τὸν οὐρανόν. *S. Chrys. Hom. 3 de Incorrupt. Dei Nat.* (i. 469 C).—Καὶ ἐν ταῖς εὐχαῖς δὲ πολὺ τὸν λαὸν ἴδοι τις ἂν συνεισφέροντα... καὶ γὰρ... ὑπὲρ τῶν ἐν μετανοίᾳ κοιναὶ καὶ παρὰ τοῦ ἱερέως, καὶ παρ' αὐτῶν γίνονται αἱ εὐχαί. *Id. Hom. 18 in 2 Cor.* (x. 568 B).—Ἀξίωσον ἡμᾶς... καθαρᾷ καρδίᾳ... ἐπικαλεῖσθαι σε... ἵνα ταπεινῇ, καὶ χριστιανοῖς εὐπρεπῶς, ἐν φωνῇ τῆς προσευχῆς ἀναφέρειν σοι τὴν ἱκετηρίαν... ἰσχύσωμεν. *Lit. Basil. Text. Alex. Renaud.* i. 76.

II.

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

Genibus positis, cœpi orare Dominum, et confiteri peccata mea. *S. Hermæ Pastor* i. *Vis.* 1, p. 75.—Sanctus minister (sc. orationis). *Tert. de Exhort. Castit.* c. 10.—Ἡ γονυκλισία δὲ ὅτι ἀναγκαία ἐστίν, ὅτε τις μέλλει τῶν ἰδίων ἐπὶ Θεοῦ ἁμαρτημάτων κατηγορεῖν, ἱκετεύων περὶ τῆς ἐπὶ τούτοις ἰάσεως, καὶ τῆς ἀφέσεως αὐτῶν, εἰδέναι χρῆ, κ. τ. λ. *Orig. de Orat.* 31 (i. 267 E).—Huic (sc. Christo) omnes ex more prosternimur, hunc collatis precibus adoramus. Non quo ipse desideret supplices nos esse, aut amet substerni tot millium venerationem videre. Utilitas hæc nostra est, et commodi nostri rationem spectans. Ut dum illum oramus, et mereri ejus contendimus munera, ... ab omni nos labe delictorum omnium amputatione purgemus. *Arnob.* i. 27, p. 18.—Τὰ νῦν κεκρατηκότα ἔθνη πάσαις ταῖς τοῦ Θεοῦ ἐκκλησίαις σύνψδᾳ ἐστὶ καὶ σύμφωνα· ἐκ νυκτὸς γὰρ ὀρθρίζει παρ' ἡμῖν ὁ λαὸς ἐπὶ τὸν οἶκον τῆς προσευχῆς, καὶ ἐν πόνῳ, καὶ θλίψει, καὶ συνοχῇ δακρύνων ἐξομολογούμενοι τῷ Θεῷ... Ἡμέρας ἤδη ὑπολαμπούσης, πάντες

κοινῇ, ὡς ἐξ ἑνὸς στόματος καὶ μίας καρδίας, τὸν τῆς ἐξομολογήσεως ψαλμὸν ἀναφέρουσι τῷ Κυρίῳ, ἵδια ἑαυτῶν ἕκαστος τὰ ῥήματα τῆς μετανοίας ποιούμενοι. *S. Basil. Ep. 207 al. 63 ad Neocæs.* (iii. 311 B, C).—Καθ' ἐκάστην γονυκλισίαν... ἔργῳ δείκνυμεν, ὅτι διὰ τῆς ἁμαρτίας εἰς γῆν κατερρύημεν. *Id. de Spir. Sancto, xxvii. 66* (iii. 56 D).

All bishops and preachers shall exhort and teach the people committed to their spiritual charge, to use themselves in this manner following; that is to say, at their first entry or coming into the church, let them make account with themselves how they have bestowed the week past, remembering what evil minds and purposes they have had, what words they have spoken, what things they have done or left undone, to the dishonour or displeasure of God, or to the hurt of their neighbour; or what example or occasion of evil they have given unto other. And when they have thus recollected and considered all these things in their minds, then let them humbly knowledge their defaults unto God, and ask forgiveness for the same, with unfeigned purpose in their hearts to convert and return from their naughty lives, and to amend the same. *The Institution of a Christian Man, p. 144.*—A General Confession for every sinner, brought into knowledge of his sins, to confess himself with penitent and sorrowful heart before God at all times. *Marshall's Prymer, p. 45, Ed. Oxon. 1834.*

ALMIGHTY and most merciful Father; we have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against

thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us.

Cf. ORATIONES PRO PECCATIS. Sacram. Gregor. 246, &c.
—Erravi sicut ovis quæ periit. *Capitula ad Primam. Rituale Ecc. Dunelm. p. 166.*—*Cf. Martene, Antiq. Eccl. Rit. Lib. 1. Cap. vi. Art. 1 & 6 de Confessione, &c. p. 261, et seqq.*

Confessio Peccatorum. Domine Deus, Pater æterne et omni-

potens, agnoscimus et fatemur ingenuè apud sanctissimam majestatem tuam, peccatores esse nos miseros, adeoque a prima origine, qua concepti et nati sumus, tam ad omne malum esse pronos, quam ab omni bono alienos; quo vitio tuas leges sanctissimas assidue transgredimur, eoque nobis exitium justissimo tuo judicio conquirimus. *Liturgia Sacra, Argentinæ, A.D. 1551.—Cf. Marshall's Prymer, p. 45, ut supra.*

But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind, in Christ

Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

Miserere confessis. *Sacram. Gelas. 551.—Præsta supplicibus indulgentiam peccatorum....Parce supplicibus. Id. 709.—Confitentium tibi parce peccatis. Sacram. Greg. 200.—Scrutator alme cordium, Infirma tu scis virium, Ad te reversis exhibe Remissionis gratiam. Multum quidem peccavimus, Sed parce confitentibus, Ad laudem tui nominis, Confer medelam languidis. Rituale Ecc. Dunelm. p. 135.*

Attamen, Domine Deus, pœnitet sic offendisse bonitatem tuam, proindeque nos et facta nostra omnia nimium scelerata damnamus, orantes, ut tu pro tua clementia huic nostræ calamitati succurras. Miserere igitur nostri omnium, O Deus et Pater clementissime ac misericors, per nomen Filii tui Jesu Christi, Domini nostri, te obtestamur; ac deletis vitiis, ablatisque sordibus cunctis, largire atque adauge indies Spiritus tui Sancti vim et dona in nobis, quo vere et serio nostram miseriam intelligentes, nostramque injustitiam agnoscentes, veram pœnitentiam agamus; qua mortui peccato deinceps abundemus fructibus justitiæ ac innocentiae, quibus tibi placeamus per Jesum Christum Filium tuum, unicum Redemptorem ac Mediatorem nostrum. Amen. *Liturg. Sacr. Arg., ut supra.*—O how much are we bound to this our heavenly Father for his great mercies, which he hath so plenteously declared unto us in Christ Jesu our Lord! *The second Part of the Homily on the Misery of Man.*

III.

† *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.*

See *Nichols'* note on this Rubric both in the Morning and Evening Prayer, upon the signification and use of the words *Priest* and *Minister* in former times.—That to the Absolution shall be added the word of pronouncing the remission of sins. *Cardwell's Conferences, under James I. p. 214.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to

his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel.

Ἐπίδε ἐπὶ τοὺς κεκλικότας σοι ἀνχένα ψυχῆς καὶ σώματος ὅτι οὐ βούλει τὸν θάνατον τοῦ ἁμαρτωλοῦ, ἀλλὰ τὴν μετανοίαν, ὥστε ἀποστρεψαὶ αὐτὸν ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς, καὶ ζῆν. *Constit. Apost. viii. 9, Oratio pro Pœnitentibus, p. 400.*—*Delicta nostra ipse aufert.... Quid de ipso populo (sc. Judæis) retexam, totiens delictorum indulgentia restituto? Ab eo scilicet Deo, qui mavult misericordiam quam sacrificium, et peccatoris pœnitentiam quam mortem. Tert. adv. Marc. iv. 10.*—*Potestas ergo peccatorum remittendorum apostolis data est, ...et episcopis qui eis ordinatione vicaria successerunt. Firmil. Ep. 75 ad Cypr. p. 224.*—*Remittuntur peccata per Dei Verbum, cujus Levites interpres, et quidam executor. Remittuntur etiam per officium sacerdotis, sacrumque ministerium. S. Ambros. de Abel et Cain, ii. c. 4 (i. 212 F).*—*Solvunt eos (i. e. funes et vincula peccatorum) Apostoli sermone Dei, et testimoniis scripturarum, et exhortatione virtutum. S. Hieron. in Isai. xiv. 17 (iv. 254 A).*—*Cf. citat. ap. Comber in h. loc.*

Absolutio. Hic Pastor ex Scriptura sacra sententiam aliquam remissionis peccatorum populo recitat, in nomine Patris, et Filii, et Spiritus Sancti. *Liturgia Sacra, Argentinae, ut supra.*

Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present; and that the rest of our life

hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

Concede ergo, Domine, hoc; ut et tibi pœnitentiæ excubias celebret; ut, correctis actibus suis, conferre tibi ad te sempiterni gaudia celebretur. *Sacr. Gelas.* 505.—Æternis gaudiis jubeas sociare. *Id.* 752.—Dirige...in lætitiā sempiternā. *Miss. Gothic.* 253.—*Indulgentia*...Omnipotens Deus...infundat te lacrymis competentibus, quatenus possis per Dei gratiam deinceps omni tempore agere et dicere quæ Dei sunt, et expediunt proximis, et quæ ad tui emendationem et ad Dei laudem pertineant sempiternā. Succurrat tibi Dominus...et det tibi pacem, et perducatur in vitam æternā. *Ordo Pœnitentis ap. Martene,* i. 289 (*ab annis* 850).—Τὰ μὲν πρῶτα, ἄφεσις ἁμαρτιῶν αἰτήσεται· μετὰ δὲ, τὸ μηκέτι ἁμαρτάνειν, ἐπὶ τὸ εὖ ποιεῖν δύνασθαι, καὶ πᾶσαν τὴν κατὰ τὸν Κύριον δημιουργίαν τε καὶ οἰκονομίαν συνιέναι· ἵνα δὴ καθαρὸς τὴν καρδίαν γενόμενος δι' ἐπιγνώσεως τῆς διὰ τοῦ Υἱοῦ τοῦ Θεοῦ, πρόσωπον πρὸς πρόσωπον τὴν μακαρίαν θέαν μνηθῇ. *S. Clem. Alex. Strom.* vi. p. 791, l. 10.

R₁. ¶ The People shall answer here, and at the end of all other Prayers, Amen.

Οὐδ' (sc. τοῦ προεστῶτος) συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων, Ἀμήν. Τὸ δὲ Ἀμήν τῇ Ἑβραϊδὶ φωνῇ, τὸ γένοιτο σημαίνει. *Just. Mart. Apol.* i. c. 65.—Quale est enim...ex ore quo Amen in Sanctum protuleris, gladiatori testimonium reddere! *Tert. de Spectac.* c. 25.—Πᾶς ὁ λαὸς λεγέτω, Ἀμήν. *Constit. Apost.* viii. 12 *ad fin.*—Τί ἐὰν τοσούτων λαῶν συνελθόντων μία γένηται φωνή, λεγόντων τῷ Θεῷ, Ἀμήν; *S. Athan. Apol. ad Constant.* c. 16, p. 305 A. *Hæc et similia ad Eucharistiæ oblationem et preces præcipue spectant.*

R₂. ¶ Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the People also

kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

Cum ipsum habeamus apud Patrem Advocatum pro peccatis nostris, quando peccatores pro delictis nostris petimus, Advocati nostri verba promamus. Nam cum dicat, Quia quodcumque petierimus a Patre in nomine ejus, dabit nobis; quando efficacius impetramus quod petimus in Christi nomine, si petamus ipsius oratione. *S. Cypr. de Orat. Domin.* c. 2, p. 140.—Publica est nobis et communis oratio (sc. Oratio Dominica). *Id.* c. 3, p. 141.—Ἡ θεία λειτουργία. *Constit. Apost.* viii. 6 *Tit.*—Αὐτὴ ἡ εὐχὴ τοῦτο αἰνίττεται, ἀπὸ τοῦ κοινῶ πάντων ἀναφερομένη, Πάτερ ἡμῶν, κ. τ. λ. *S. Chrys. Hom. in Ps.* 149 (v. 499).—Quam orationem usque in finem sæculi tota dicit Ecclesia. *S. Aug. Retract.* i. c. 19 (i. 29 F).—Quotidiana fidelium oratio. *Id. Enchirid.* c. 71 (vi. 223 B).—Κελεύομεν πάντας ἐπισκόπους τε καὶ πρεσβυτέρους, μὴ κατὰ τὸ σεσιωπημένον, ἀλλὰ μετὰ φωνῆς τῷ πιστοτάτῳ λαῷ ἐξακουόμενης τὴν θείαν προσκομιδὴν κ. τ. λ. ποιῆσθαι. *Justin. Novell.* 117, c. 6.—Dominica oratio apud Græcos ab omni populo dicitur, apud nos a solo sacerdote. *S. Greg. Mag. Ep. Lib.* ix. 12 (ii. 941 *Bened.*) *vel Lib.* vii. *Ep.* 64 (ii. 276 A. *Paris*).

IV.

¶ Then likewise he shall say,

O Lord, open thou our lips.	save us.
<i>Answer.</i> And our mouth shall shew forth thy praise.	<i>Answer.</i> O Lord, make haste to help us.
<i>Priest.</i> O God, make speed to	

Præmisso in primis versu *Deus in adjutorium*, &c. in secundo dicendum est, *Domine labia mea*, &c. *S. Benedict. Regula*, c. 9 *ap. Palmer*.—Deus, in adjutorium meum intende; Domine, ad adjuvandum me festina. *Rit. Eccl. Dunelm.* p. 169.—Dicuntur fratres in Ægypto crebras quidem habere orationes, sed eas tamen brevissimas, et raptim quodammodo jaculatas, ne illa vigilanter erecta, quæ oranti plurimum necessaria est, per productiones moras evanescat atque hebetetur oratio. *S. Aug.*

Ep. 130, § 20 (n. 389).—Quæ (sc. disciplinæ atque orationis formula) sicut nobis a paucis, qui antiquissimorum patrum tradita est, ita a nobis quoque non nisi rarissimis assuetis intimatur. Erit itaque ad perpetuam Dei memoriam possidendam, hæc inseparabiliter proposita nobis formula *Deus in adjutorium*, &c. Hic namque versiculus non immerito de toto Scripturarum excerptus est instrumento. Recipiunt omnes affectus quicunque inferri humanæ possunt naturæ, omnem statum atque universos incursus propriæ satis et efficaciter aptatur. *Cassian. Collat.* x. 10, p. 510.

¶ *Here all standing up, the Priest shall say,*

<p>Glory be to the Father, and to the Son: and to the Holy Ghost; <i>Answer.</i> As it was in the be-</p>	<p>ginning, is now, and ever shall be, world without end. Amen.</p>
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Laudemus Deum in Patre, et Filio, et Spiritu Sancto, est gloria et imperium in sæcula sæculorum. Amen. *Oratio Luc. Hom.* 37 (n. 977 B).—Αἰνοῦντας τῷ μόνῳ Πατρὶ Υἱῷ, σὺν τῷ Ἁγίῳ Πνεύματι. *S. Clem. Alex. Pædag.* 1. 1. —Τῷ Θεῷ Πατρὶ, καὶ Υἱῷ, τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, τῷ Ἁγίῳ Πνεύματι, δόξα καὶ κράτος εἰς τοὺς αἰῶνας αἰώνων. *Dion. Alex. ap. S. Bas. de Sp. Sancto* c. 23.

Id. de Sp. Sancto, vii. 16 (iii. 13 D).—Δέξιν ἡμῖν ἐκ πατέρων εἰς ἡμᾶς ἐλθοῦσαν . . . ἣν ἡμεῖς ἐκ τῆς ἀνεπιτηδεύτου συνηθείας τοῖς ἀδιαστρόφοις τῶν ἐκκλησιῶν ἀναπομείνασαν εὖρομεν. *Id.* xxvii. 67 (iii. 57 B). *Cf.* xxix.—Certe verum est, quod in Ecclesia stans tam devota voce personui. *S. Aug. Serm.* 3 in *Ps.* 36 (iv. 283).—Οὗτος (sc. Arius) καὶ τῆς δοξολογίας τοὺς νόμους καταλιπὼν, οὓς οἱ ἐξαρχῆς αὐτόπται καὶ ὑπηρέται τοῦ Λόγου παρέδωκαν, ἕτερον ἐπεισήγαγε τύπον, δοξάζειν τοὺς ἐξηπατημένους διδάξας τὸν Πατέρα διὰ τοῦ Υἱοῦ ἐν Ἁγίῳ Πνεύματι. *Theod. Fab. Hæret.* iv. c. 1 (iv. 233 A).—Quia non solum in sede apostolica, sed etiam per totum Orientem, et totam Africam, vel Italiam, propter hæreticorum astutiam, qui Dei Filium non semper cum Patre fuisse, sed a tempore cœpisse blasphemant, in omnibus clausulis post *Gloria Patri*, &c., *Sicut erat in principio*, &c. dicitur, etiam et nos in universis Ecclesiis nostris hoc ita dicendum esse decernimus. *Conc. Vas.* ii. (al. iii.) c. 5 (*Labbe* iv. 1680).—Σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ὁ χόρος. Ἀμήν. *Lit. Bas. Text. Const. Goar.* p. 161.—*Cf. Lit. Chrys. Goar.* p. 85.—Δόξα Πατρὶ, καὶ Υἱῷ, καὶ Ἁγίῳ Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας. *Lit. Jacob. Text. Græc. (Assem.* v. 63).—Gloria Patri, &c. *Rit. Ecc. Dunelm. Capitula ad Primam, et Init. Vespert. Laud.* 171. 175.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

Sonabant Psalmi, et aurata templorum tecta reboans in sublime quatiebat Alleluia. *S. Hieron. Ep.* 77 al. 30 *Epitaph. Fabiolæ* (i. 462 C).—Ut autem Alleluia per illos solos dies quinquaginta in Ecclesia cantetur, non usquequaque observatur. Nam et aliis diebus varie cantatur alibi; ipsis autem diebus ubique. *S. Aug. Ep.* 119 ad *Januar.* c. 17 (ii. 141 D).—Verbum est Hebræum, Alleluia, Laudate Deum. . . Invicem nos excitamus ad laudandum Deum. *S. Aug. Serm.* 243 in *diebus*

Pasch. (v. 1016 A).—Ut Alleluia hic diceretur, de Hierosolymorum Ecclesia, ex beati Hieronymi traditione, tempore beatæ memoriæ Damasi Papæ traditur tractum. *S. Greg. M. Epp. Lib. IX. 12* (II. 276).

R., ¶ *Then shall be said or sung this Psalm following: except on Easter Day, upon which another Anthem is appointed; and on the Nineteenth Day of every Month it is not to be read here, but in the ordinary course of the Psalms.*

Venite, exultemus Domino. Psalm xciv.

Deinde cantavimus psalmum, exhortantes nos invicem, una voce, uno corde dicentes, *Venite, adoremus et prosternamur ei, &c.* *S. Aug. Serm. 176 al. 10 de Verb. Apost.* (v. 839 D).—Voces istæ psalmi, quas audivimus, et ex parte cantavimus. *Id. in Ps. 26* (iv. 118 E).—In hoc psalmo, quem cantatum audivimus, cui cantando respondimus. *Id. in Ps. 46* (iv. 408).—*Cf. S. Aug. Ep. 119 ad Januar. 18* (II. 142).

Cf. Marshall's Prymer, p. 74.

R., ¶ *Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of Benedicite, Benedictus, Magnificat, and* Nunc dimittis, *shall be repeated, Glory be to the Father, and to the Son: and to the Holy Ghost; Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.*

Ἡ βίβλος τῶν ψαλμῶν τὰ τε πάντων, ὡς παράδεισος, ἐν ἑαυτῇ πεφυτευμένα φέρονσα, μελωδεῖ, καὶ τὰ ἴδια δὲ πάλιν ἐπ' αὐτῶν ψάλλουσα δείκνυσι. *S. Athan. Ep. ad Marcellin.* (I. P. 2, p. 982). *Vid. pp. 983, 984 de Psalm. Prop.*—Διὰ τοῦτο τὰ ἐναρμόνια ταῦτα μέλη τῶν ψαλμῶν ἡμῖν ἐπινενόηται, ἵνα οἱ παῖδες τὴν ἡλικίαν, ἥ καὶ ὅλως οἱ καρποὶ τὸ ἦθος, τῷ μὲν δοκεῖν μελωδῶσι, τῇ δὲ ἀληθείᾳ τὰς ψυχὰς ἐκπαιδεύωνται... Ψαλμὸς φιλίας συναγωγός· ἔνωσης διεστώτων· ἐχθραίνοντων διαλλακτήριον. Τίς γὰρ ἔτι ἐχθρὸν ἡγεῖσθαι δύναται μεθ' οὗ μίαν ᾤφηκε πρὸς Θεὸν τὴν φωνήν, ὥστε καὶ τὸ μέγιστον τῶν ἀγαθῶν τὴν ἀγάπην ἢ ψαλμῳδία παρέχεται, οἷονεὶ συνδεσμὸν τινα, πρὸς τὴν ἔνωσιν τὴν συμφωνίαν ἐπινοήσασα, καὶ εἰς ἐνὸς χώρου συμφωνίαν τὸν λαὸν

συναρμύζουσα. *S. Basil. in Ps. i. Praef.* (i. 90 D, E).—Ἡ ῥῆσις τοῦ ψαλμοῦ, ἣν ὑποβάλλειν ὁ λαὸς εἴωθε τοιαύτη τις ἐστὶ... τοῦτο (de Ps. 118 in Die Pasch. usitat. loquitur) ὑπηχεῖν ὁ λαὸς εἴωθεν. *S. Chrys. in Ps. 117* (v. 317 A).—Ἐκεῖνο νοεῖν δεῖν, ὅτι μετὰ τῶν ἱερέων παρόντων αὐτῶν, μετὰ τῆς προσηκούσης εὐταξίας, καταρχομένων ἐκείνων, προηγούμενων ἔφουμαι, καὶ ἀκολουθήσω, καὶ ἄσω σοι κ. τ. λ. *Id. in Ps. 137* v. 1 (v. 405 D).—*Vid. S. Chrys. Hom. 11 in Matt. citat. ad i. p. 7 supra.*—Verba quæ modo audivimus. *S. Aug. in Ps. xxi. Enarr. 2. Concio habita in solemnitate Passionis Domini.* (iv. 94 C).—In hac provincia vidimus, ut uno cantante in clausula psalmi omnes adstantes conveniant cum clamore, *Gloria Patri, et Filio, et Spiritui Sancto.*... finito psalmo. *Cassian. Lib. ii. 8, p. 26.*—Οὗτοι πρῶτοι (sc. Flavianus et Diodorus) διχῇ διελόντες τοὺς τῶν ψαλλόντων χρόρους, ἐκ διαδοχῆς ἄδειν τὴν Δαντικὴν ἐδίδαξαν μελωδίαν. Καὶ τοῦτο ἐν Ἀντιοχείᾳ πρῶτον ἀρξάμενον, πάντοσε διέδραμε, καὶ κατέλαβε τῆς οἰκουμένης τὰ τέρματα. *Theod. Ecc. H. i. 19* (iii. 622 A).—*Cf. Socrat. Ecc. Hist. vi. 8 citat. ad calc. ix.*—Illum hymnum... quem quotidie publico privatoque officio in fine omnium psalmorum dicimus, *Gloria Patri, &c.* *Conc. Tolet. iv. c. 13* (*Labbe* v. 1710).—Precatur (inquit Divus Hieronymus) cliens tuus, ut vox ista psallentium in sede tua Romana, die noctuque canatur, et in fine psalmi cujuslibet, sive matutinis sive vespertinis horis, conjungi præcipiat Apostolatus tui ordo: *Gloria Patri, et Filio, et Spiritui Sancto: Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.* Istud carmen laudis, omni Psalmo conjungi præcipias, ut fides 318. Episcoporum Niceni Concilii, in vestro ore pari consortio declaretur. (*Hier. Epi. ad Dam. Tom. i. Concil.*) Quod confirmat Albinus Flaccus: *Gloria* (inquit) *Patri, et Filio, et Spiritui Sancto.* Quæ verba ad divisionem Psalmorum, qui prius indifferenter canebantur, B. Hieronymus, Damaso Papa petente, composuit. Sed quum nequaquam id sufficeret, prædicto Apostolico iterum

suggerente, addidit adhuc: *Sicut erat in principio.* (*Alb. Flac. de Divin. Offic.*) Et rursum Sigebertus: Damasus (inquit) Papa instituit rogatu Hieronymi dicere in Ecclesia in fine Psalmorum: *Gloria Patri, &c. Sicut erat in princip.* (*Sigeb. in Chron. ad ann. Domini 382*). Item Radulphus Tungrensis: *Gloria Patri, Nicena Synodus composuit: sed Damasus Papa ad psalmos cantari censuit.* (*Radulph. de Canon. observ. cap. ult.*) Et iisdem pene verbis Martinus Polonus ad annum 370. *Pamelius, Liturgic. Eccl. Latinæ, Tom. 1. 258, 259.* [*See Hooker, Ecc. Pol. v. 39. 2*].

R. ^ε *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day: He that readeth so*

standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in English, the Hymn called Te Deum Laudamus, daily throughout the Year.

Τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἡ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται. *Iust. Mart. Apol. 1. 67, p. 83 D.*—Hic sermo qui nunc nobis ex divinis voluminibus recitatus est; &c. *Orig. Hom. 1, in Exod. (ii. 129 D).*—Judicarum historiarum libri legendi in Ecclesiis ab Apostolis traditi. *Id. in Jos. Hom. 15, init. (ii. 431 A).*—Placuit ut ab officio lectionis incipiat;...evangelium Christi legere, ad pulpitem...venire, a fratribus conspici, cum gaudio fraternitatis audiri. *S. Cyr. Ep. 38 al. 33, p. 75.*—Μέσος δὲ ὁ ἀναγνώστης ἐφ' ὑψηλοῦ τινος ἐστῶς, ἀναγινωσκέτω τὰ Μωσέως καὶ Ἰησοῦ τοῦ Ναυῆ, τὰ τῶν κριτῶν καὶ τῶν βασιλειῶν, τὰ τῶν παραλειπομένων, καὶ τὰ τῆς ἐπανόδου πρὸς τούτοις τὰ τοῦ Ἰωβ καὶ τοῦ Σολομῶνος, καὶ τὰ τῶν ἐκκαίδεκα προφητῶν...Ἐτερός τις τοὺς τοῦ Δαβὶδ ψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστίχια ὑποψαλλέτω. Μετὰ τοῦτο αἱ πράξεις αἱ ἡμέτεραι ἀναγινωσκέσθωσαν, καὶ ἐπιστολαὶ Παυλοῦ,...καὶ τὰ εὐαγγέλια κ. τ. λ. *Constit. Apost. ii. 57, p. 264.*—Περὶ τοῦ, μὴ δεῖν ἐπισυνάπτειν ἐν ταῖς συναξεσι τοὺς ψαλμοὺς, ἀλλὰ διὰ μέσον καθ' ἕκαστον ψαλμὸν, γίνεσθαι ἀνάγνωσιν. *Circ. Laod. c. 17 (Labbe 1.*

1500).—*Lectiones Dominicas incipitis, &c. Optat. de Sch. Donat.* iv. 5, p. 78.—Audistis librum Job legi, qui solemnī munere est decursus et tempore. *S. Ambros. Ep.* 20 (ii. 856 E).—Τὸ σήμερον ἡμῖν ἀναγνωσθὲν μεταχειριοῦμαι βιβλίον (sc. in Gen. i.) *S. Chrys. ad pop. Antioch. Hom.* 7 (ii. 85 E).—Τὰ περὶ τοῦ σταυροῦ ἐν τῇ ἡμέρᾳ σταυροῦ ἀναγινώσκουμεν, καὶ τὰ ἐν τῇ ἀναστάσει ὁμοίως, καὶ τὰ ἐν ἐκάστῃ εὐχαριστίᾳ γε-
γονότα τῇ αὐτῇ πάλιν ἀναγινώσκουμεν...μετὰ τὸν σταυρὸν εὐθέως ἀνάστασιν καταγγέλλουμεν τοῦ Χριστοῦ, κ.τ.λ. *S. Chrys. Hom.* 4 in principium Actor. (iii. 89 D). *Cf. simil. ap. eund. Hom.* 33 in Gen. xiii. (iv. 331 B, C).—Facto silentio—
Scripturarum divinarum sunt lecta solemnīa. *S. Aug. De Civ. Dei,* xxii. 8 (vii. 672 B).—Adventum Spiritus Sancti anni-
versaria festivitate celebramus. Huic solennis Lectio...debetur.—
Id. Serm. 3 in die Pentecost. (v. 1093).—Meminit Sanctitas
vestra Evangelium secundum Joannem ex ordine lectionum nos
solere tractare: sed quia nunc interposita est solemnitas sanc-
torum dierum, quibus certas ex evangelio lectiones oportet in
Ecclesia recitari, quæ ita sunt annuæ ut aliæ esse non possunt:
ordo ille quem susceperamus necessitate paululum intermissus
est, non amissus. *Id. Præfat. Expos. in Joann. Epist.* (iii. 826).—In diebus Paschalibus. Per hos dies...solemniter legun-
tur evangelicæ lectiones, ad resurrectionem Domini pertinentes.
Id. Serm. 240 al. 139 de Temp. (v. 1001).—*Cf. Ejusd. Serm.*
231 al. 141 (v. 977). *Serm.* (v. 980, 1026).—Post hunc (sc.
Psalmorum numerum) duæ lectiones, Veteris scilicet, ac Nov-
i Testamenti, singulæ subsequuntur. Qui modus antiquus consti-
tutus per tot sæcula...nunc usque perdurat. *Cassian. Instit.* ii.
c. 4, p. 20.—Θεσπίζομεν...τὰς ἱερὰς βίβλους ἀναγινώσκειν..
ἐφ' ᾧ σαφῆ τε εἶναι τὰ λεγόμενα τοῖς συνιούσιν, ἅπασιν
ἐφεξῆς. *Justin. Novell.* 146.

R₂. ¶ NOTE, That before every Les-
son the Minister shall say,
Here beginneth such a Chap-
ter, or Verse of such a Chap-

ter, of such a Book: And after every
Lesson, Here endeth the First, or the
Second Lesson.

Ἄρχεται ὁ ἀναγνώστης τῆς προφητείας Ἡσαίου...εἶτα εἰς ἐπήκοον ἐκφωνεῖ, λέγων, Τάδε λέγει Κύριος. *S. Chrys. Hom. 19 in Act. Apost. (ix. 160 A).*—Ἀνελθὼν ὁ ἀναγνώστης λέγει πρῶτον τὸ βιβλίον τίνος ἐστὶ, τοῦ δεινὸς τυχὸν Προφήτου, ἢ ἀποστόλου, ἢ εὐαγγελιστοῦ, καὶ τότε λέγει ἃ λέγει, ὥστε εὐσημότερα ὑμῖν εἶναι, καὶ μὴ μόνον τὰ ἐγκείμενα εἰδέναι, ἀλλὰ τὴν αἰτίαν τῶν γεγραμμένων, καὶ τίς ταῦτα εἴρηκεν. *Id. Hom. 8 in Hebr. (xii. 91 B).*—Hodie vero, sicut audistis pronunciare lectorem, recitata est nobis Domini resurrectionis, sicut Lucas evangelista conscripsit. *S. Aug. Sermon. 235 al. 140 De Temp. (v. 989.)*

V.

TE DEUM LAUDAMUS.

Perfectis Missis (*lectionibus*) dicite Matutinos... *Te Deum laudamus*, &c. Omni Dominica sic dicatur. *Regula S. Cæsarii c. xxi. p. 56.* Omni Sabbato Matutinos, *Cantemus Domino; et Te Deum laudamus. Regula S. Aureliani juxta fin. p. 68, citat. ap. Palmer, Ch. I. P. I. Sect. 11.*

Das dritte Symbolum, oder Bekentniss, welches man zuschreibt S. Ambrosio und Augustino, das *Te Deum Laudamus*. *Luther, Sämtliche Schriften, Theil 10, p. 1203 (Ed. Hall. 1744).*—The song of Austin and Ambrose. *Marshall's Prymer, p. 82.*—The praise of God, the Father, the Son, and the Holy Ghost. *Henry VIII's Prymer.* See Mr Maskell's *Monumenta Ritualia Ecclesiæ Anglicanæ*, Vol. II. p. 12 n.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers

therein.

To thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth ;

Heaven and earth are full of the Majesty : of thy Glory.

Ἀξίον ἐστὶ...σε αἰνεῖν...σοι εὐχαριστεῖν...τῷ πάντων Θεῷ καὶ Δεσπότῃ· ὃν ὑμνοῦσιν οἱ οὐρανοὶ τῶν οὐρανῶν, καὶ πάντα

ἡ δύναμις αὐτῶν....Γῆ, θάλασσα, καὶ πάντα τὰ ἐν αὐτοῖς—
 Ἱερουσαλὴμ ἡ ἐπουράνιος πανήγυρις, ἐκκλησία πρωτοτόκων
 ἀπογεγεγραμμένων ἐν τοῖς οὐρανοῖς. Πνεύματα δικαίων καὶ
 προφητῶν. Ἄγγελοι, ἀρχάγγελοι, θρόνοι, κυριότητες, ἀρχαῖ
 τε καὶ ἐξουσίαι καὶ δυνάμεις φοβεραὶ, καὶ τὰ χερουβὶμ...καὶ
 σεραφὶμ, ἃ...κέκραγεν ἕτερον πρὸς ἕτερον ἀκαταπαύστοις στό—
 μασιν, ἀσιγήτοις δοξολογίαις,...Ἄγιος, Ἄγιος, Ἄγιος, Κύριε
 Σαβαώθ. Πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου. *Lit—*
Jacob. Asseman. pp. 33, 34.—Σεραφὶμ ἅγια, ἅμα τοῖς χε—
 ρουβὶμ...σοι ψάλλοντα, ἀσιγητοῖς φωναῖς βοῶσιν Ἄγιος—
 Ἄγιος, Ἄγιος, Κύριος Σαβαώθ. Πλήρης ὁ οὐρανὸς καὶ ἡ γῆ
 τῆς δόξης σου καὶ τὰ ἕτερα τῶν ταγμάτων πλήθη, ἄγγελοι—
 ...*Constit. Apost.* vii. 35, p. 378.—*Supernæ Virtutes atque*
Angelicæ concinunt Potestates hymnum gloriæ tuæ, sine fin—
dicentes, &c. Sacram. Gelas. 572.—*Cœli, cœlorumque Vir—*
tutes. Id. 695.—Ἐν αὐτοῖς ἐστῶτα τοῖς οὐρανοῖς μεταξὺ τῶν
 δυνάμεων ἐκείνων. *S. Chrys. de Sacerd.* iii. 4 (i. 382 C).—
 Οὐρανίων δυνάμεων ἅπαν τάγμα βοᾷ. *Id.* vi. 4 (i. 424 C).—
 Οὐρανούς ἐκάλεσε τὰς οὐρανίας δυνάμεις, ὥσπερ αὐ καὶ γῆν
 πολλάκις τοὺς τὴν γῆν οἰκοῦντας καλεῖ. *Theod. in Ps.* 9
 v. 6 (i. 786 D).

The glorious company of the | Prophets : praise thee.
 Apostles : praise thee. | The noble army of Martyrs =
 The goodly fellowship of the | praise thee.

Διὰ τῆς ὑπομονῆς γὰρ καταγωνισάμενος τὸν ἄδικον ἄρχον—
 τα, καὶ οὕτως τὸν τῆς ἀφθαρσίας στέφανον ἀπολαβὼν, σὺν—
 τοῖς ἀποστόλοις καὶ πᾶσι δικαίοις ἀγαλλιώμενος, δοξάζει τὸν
 Θεὸν καὶ Πατέρα, καὶ εὐλογεῖ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν
 ...[καὶ τὸ πανάγιον καὶ ζωοποιὸν Πνεῦμα. *Hæc subjungit*
Cod. Vind.] *Mart. Polyc.* 19.—*Qualis illic cœlestium regnorum*
voluptas, sine timore moriendi, et cum æternitate vivendi
Quam summa et perpetua felicitas ! Illic Apostolorum gloriosus
chorus : illic Prophetarum exultantium numerus : illic Martyrum
innumerabilis populus ob certaminis et passionis victoriam coro—

natus. *S. Cypr. de Mortal.* p. 166.—(Οἱ μάρτυρες) κοινωνοῦσι τῶν χόρων, καὶ μετέχουσι τῶν μελῶν τῶν μυστικῶν· εἰ γὰρ ἐν σώματι ὄντες κατὰ τὴν τῶν μυστηρίων κοινωνίαν εἰς ἐκεῖνον ἐτέλουν τὸν χόρον, μετὰ τῶν χερουβὶμ τὸν τρισάγιον ὕμνον ψάλλοντες...πολλῶ μᾶλλον νῦν τοὺς συγχορευτὰς ἀπολαμβάνοντες μετὰ πολλῆς τῆς παρρησίας κοινωνοῦσι τῆς εὐφημίας ἐκείνης. *S. Chrys. Hom. de SS. Martyribus* (II. 715 A).

The holy Church throughout all the world : doth acknowledge thee ;

Εὐχαριστοῦντες τῷ Θεῷ, καὶ ἐξομολογούμενοι ἐφ' οἷς εὐεργέτησεν ὑμᾶς ὁ Θεὸς διὰ Χριστοῦ, ῥυσάμενος ἀγνοίας, πλάνης, δεσμῶν ὅπως ἄμεμπτος ἢ ἡ θυσία ὑμῶν, καὶ εὐανάφορος Θεῷ, τῷ εἰπόντι περὶ τῆς οἰκουμένης αὐτοῦ ἐκκλησίας, ὅτι ἐν παντί τόπῳ μοι προσενεχθήσεται θυμίαμα, καὶ θυσία καθαρά· ὅτι βασιλεὺς μέγας ἐγὼ εἰμι, λέγει Κύριος παντοκράτωρ, καὶ τὸ ὄνομά μου θαυμαστὸν ἐν τοῖς ἔθνεσι. *Constit. Apost.* VII. 30, p. 375.—*Ecclesiam tuam, quæ admirabile nomen tuum toto terrarum orbe concelebrat.* *Miss. Gallic. Vet.* 359.—Ἡ ἐκκλησία, καθ' ὅλης τῆς οἰκουμένης ἕως περάτων τῆς γῆς διεσπαρμένη. *S. Iren. adv. Hæc.* I. 10. 1, p. 48.—Ὑμνοὺς γὰρ εἰς μόνον τὸν ἐπὶ πᾶσι λέγομεν Θεόν, καὶ τὸν μονογενῆ αὐτοῦ Λόγον καὶ Θεόν· καὶ ὑμνοῦμέν γε Θεόν καὶ τὸν μονογενῆ αὐτοῦ, ὡς καὶ ἥλιος, καὶ σελήνη, καὶ ἄστρα, καὶ πᾶσα ἡ οὐρανία στρατία. *Orig. c. Cels.* VIII. 67 (I. 792).—*Ecclesiæ universæ per totum mundum.* *S. Cypr. Ep.* 68.—*Laudandum, inquit, a tota terra, et ab ortu solis usque ad occasum.* Nunquid Pagani extra legales possunt cantare Deo, aut laudare nomen Dei : et non sola Ecclesia, quæ in lege est : quam si apud vos tantum modo esse dicitis, fraudatis aures Dei. Si vos soli laudatis, totus tacebit orbis, qui est ab ortu solis usque ad occasum. Clausistis ora omnium Christianarum gentium : indixistis silentium populis universis, Deum per momenta laudare cupientibus. Igitur si et Deus debitas sibi laudes expectat,...et totus orbis, quod debet, paratus est reddere, ne

frandetur Deus ; etiam vos ipsi laudate cum omnibus : aut quia noluistis esse cum omnibus, soli conticescite. *S. Optat. de Schism. Donat.* II. p. 47.—Τί ἐστὶν ἐν σῶμα ; οἱ πανταχοῦ τῆς οἰκουμένης πιστοὶ καὶ ὄντες καὶ γενόμενοι καὶ ἐσόμενοι. *S. Chrys. Hom. 10 in Eph.* (XI. 75 B).

The Father : of an infinite Majesty ;
Thine honourable, true ; and only Son ;
Also the Holy Ghost : the Comforter.

Ὑμνοῦμεν Πατέρα, καὶ Υἱόν, καὶ Ἅγιον Πνεῦμα Θεοῦ.
Hymnus Vespert. vid. § prox. infra—Loqui autem de eo (sc. Spiritu Sancto) non necesse est, qui Patre et Filio auctoribus confitendus est. Et quidem puto, an sit, non esse tractandum. Est enim ; quando quidem donatur, accipitur, obtinetur ; et qui confessioni Patris et Filii connexus est, non potest a confessione Patris et Filii separari. *S. Hilar. de Trin.* II. 29, p. 802.—*Vid. citata ad xvi. 3. 5, 6. 9. 21—23. 27.*

Thou art the King of Glory : O Christ.
Thou art the everlasting Son : of the Father.

Φῶς ἱλαρὸν ἀγίας δόξης ἀθανάτου Πατρός, οὐρανίου, αἰγίου, μάκαρος, Ἰησοῦ Χριστέ· ἐλθόντες ἐπὶ τοῦ ἡλίου δύσιν, ἰδόντες φῶς ἐσπερινόν, ὑμνοῦμεν Πατέρα, καὶ Υἱόν, καὶ Ἅγιον Πνεῦμα Θεοῦ. Ἄξιος εἰ ἐν πᾶσι καιροῖς ὑμνεῖσθαι φωναῖς ὁσίαις, Υἱὲ Θεοῦ, ζῶν ὁ διδούς. Δίῳ ὁ κόσμος σε δοξάζει. (*Hymnus Vespertinus, vel sæculo secundo, vel certe hoc tertio compositus. Routh.) Rell. Sacr.* III. 299, q. *vid.*—Τὴν ἄχρονον καὶ ἀναρχον ἀρχὴν τε καὶ ἀπαρχὴν τῶν ὄντων, τὸν Υἱόν. *S. Clem. Alex. Strom.* VII. 1, p. 829, l. 34.—Τὸν ἐπὶ πάντων Θεὸν Χριστὸν ἐπιβωμένους. *Euseb.* VIII. 11, p. 304 C.—*Vid. plura ad xvi. 10. 31. 33.*

When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all be-

lievers.

Thou sittest at the right hand of God : in the Glory of the Father.

We believe that thou shalt come : to be our Judge.

Ascendendo ad Patrem, cœlestes januas reseravit. *Sacram-*

Gelas. 588.—Christi ascensio, nostra provectio est, et accessit gloria capitis, eo spes vocatur et corporis...Hoc non solum Paradisi possessores firmati sumus, sed etiam in Christo superna penetra vimus. *S. Leo. Serm.* i. de e. 4, p. 205 A.

Cf. *Marshall's Prymer.* Thou (when thou shouldst upon thee our nature to deliver man) didst not abhor the womb. Thou hast opened the kingdom of heaven to lievers, death's dart overcome. p. 82.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

O Lord, save thy people, bless thine heritage.

Govern them : and lift them up for ever.

Σώσον, Κύριε, τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου, ἣν περιποιήσω τῷ τιμίῳ αἵματι τοῦ Χριστοῦ ποιῶσαν αὐτοὺς ὑπὸ τὴν δεξιάν σου, καὶ σκέπασον αὐτοὺς. *Const. Apost.* viii. 41, p. 424.—Statue nos per gratiam inter electos illos, qui scripti sunt in cœlis. *Lit. Jacob.* (Renaud. ii. 36).—Numera illos omnes cum populo tuo. *Cyril.* p. 45.—In Electorum tuorum jubeas grege nu-

omnium alioquin vel maximus potest excogitari, divinitatis afficiatur cultu, a quo jamdudum tanta accepimus dona viventes, et expectamus, dies cum venerit, ampliora?...Cum vero Deus sit re certa, et sine ullius rei dubitationis ambiguo, inficiaturos arbitramini nos esse, quam maxime illum a nobis coli, et præsidem nostri corporis nuncupari? *Arnob. c. Gent. i. 39. 42.*

Day by day : we magnify thee ;
And we worship thy Name : ever world without end.

Orationes, quas semper habuit et habebit Ecclesia ab exordiis suis, donec finiatur hoc sæculum. *S. Aug. de Dono Perseu. c. 63 (x. 855).*—Progressus Ecclesiæ in matutinorum et vespertinorum hymnorum delectationes maximum misericordiæ Dei signum est. Dies in orationibus Dei inchoatur; dies in hymnis Dei clauditur. *S. Hil. in Ps. 64, c. 12 (ad voc. "signis" v. 8) p. 169.*

Vouchsafe, O Lord : to keep us
this day without sin.

O Lord, have mercy upon us :
have mercy upon us.

O Lord, let thy mercy lighten
upon us : as our trust is in thee.

O Lord, in thee have I trusted :
let me never be confounded.

Ἐπιφέρέτω (sc. Diaconus) μετὰ τό· Σῶσον αὐτοὺς ὁ Θεός, καὶ ἀνάστησον ἐν τῇ χάριτί σου· Αἰτησώμεθα παρὰ Κυρίου τὰ ἐλέη αὐτοῦ καὶ τοὺς οἰκτιρμοὺς, τὸν ὀρθρον τοῦτον καὶ τὴν ἡμέραν, εἰρηνικὴν καὶ ἀναμάρτητον. *Constit. Apost. viii. 37, p. 422.*—Τὴν ἡμέραν πᾶσαν τελείαν, ἀγίαν, εἰρηνικὴν, ἀναμάρτητον, παρὰ τοῦ Κυρίου αἰτησώμεθα. *Lit. Chrys. p. 81, Goar.*—Donis nobis diem hunc sine peccato transire. *Sacram. Gelas. 743.*—Præsta, ut præsentem diem te protegente sine peccato transigere mereamur. *Miss. Bobiense (Lit. Rom.) 781.*

¶ Or this Canticle.

BENEDICITE, OMNIA OPERA.*

Πρὸς ὀρθρον δὲ τὸν ψαλμὸν τοῦτον λέγετε· ὁ Θεὸς ὁ Θεός μου κ. τ. λ. (Ps. 63). (διάφανμα δέ·) Εὐλογεῖτε πάντα τὰ ἔργα Κυρίου τὸν Κύριον. *S. Athan. de Virgin. c. 20 (ii. 122 A).*—

* See Mr Maskell's *Monumenta Ritualia Ecclesie Anglicanæ* for the substitution of the doxology instead of the last two verses of this Canticle. Vol. ii. p. 20 n.

Andistis in benedictionibus, et audite omni solennitate quando leguntur, quomodo omnia laudant Deum, cœlestia et terrestria, Angeli, homines, luminaria cœli, arbores terræ, &c. *S. Aug. Hom. 35, Tom. x. cit. ap. Comber in loc.—Cf. S. Aug. in Ps. 128 (iv. 1449), et in Ps. 144 (iv. 1518, 1519).—Hymnum trium puerorum, in quo universa cœli terræque creatura Dominum collaudat, et quem Ecclesia Catholica per totum orbem diffusa celebrat, quidam sacerdotes in missa dominicorum dierum... canere negligunt; proinde hoc sanctum concilium instituit, ut... idem...decantetur; communionem amissuri, qui et antiquam hujus hymni consuetudinem, nostramque definitionem excesserint. Conc. Tolet. iv. c. 14 (Labbe v. 1710).*

** Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when*

that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptist's Day.

BENEDICTUS. St. Luke i. 68.

** Or this Psalm.*

JUBILATE DEO. Psalm c.

Vid. citata supra de Lectionibus, R. V.—Cf. Marshall's Prymer, The song of Zachary the Priest, St John Baptist's Father, p. 90.—Vid. Palmer. Orig. Liturg. Ch. i. P. I. Sect. 12. 13.

VI.

** Then shall be sung or said the Apostles' Creed by the Minister and the People, standing: except only such days as the Creed of St. Atha-*

nasius is appointed to be read.

I BELIEVE in God the Father Almighty, Maker of heaven, &c.

Traditionem itaque Apostolorum in toto mundo manifestam, in omni Ecclesia adest perspicere omnibus qui vera velint videre, &c. *S. Iren. adv. Hæreses, III. 3, 4, p. 176, &c.*

Symbolum fidei et spei nostræ quod ab apostolis traditum. &c. *S. Hieron. Ep. 61 ad Pammach. (II. 435).—Ut manifestius fiat argumentum....causam qua hæc traditio ecclesiis data est.*

ab origine repetemus. Tradunt majores nostri, &c. *Ruffinus de Symbolo*, cc. 1, 2. *Harvey, Vindex Catholicus*, i. 554.—Πέτρον φησὶ τὸν κραφέα ἐπινοῆσαι...ἐν πάσῃ συνάξει τὸ σύμβολον λέγεσθαι. *Theod. Lector*, Lib. ii. p. 525.

The *Doctrines* of the Creed are illustrated below in No. xvi. —The *Forms* of the Creed prior to the Council of Nice are exemplified in No. cxxv, to which the Reader is referred.

VII.

¶ And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a

loud voice,

The Lord be with you.

Answer. And with thy spirit.

Ὁ προσεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει. *Just. Mart. Apol.* i. 67, p. 83 D.—Si quidem irreverens est assidere sub conspectu contraque conspectum ejus, quem quam maxime reverearis et venereris: quanto magis sub conspectu Dei vivi, angelo adhuc orationis astante, factum istud irreligiosum est, nisi exprobramus Deo quod nos oratio fatigaverit? Atqui cum modestia et humilitate adorantes magis commendabimus Deo preces nostras; &c. *Tertull. de Orat.* c. 12.—Dominus vobiscum. *Resp.* Et cum spiritu tuo. *Miss. Ambros.* 294; et *Miss. Mozar. ap. Martene*, i. 172.—Πάντων ὁμοθυμάδον τὸν κοινὸν δεσπότην...ἐξαιτουμένων, καὶ ἐλεῆσαι παρακαλούντων μετὰ σφοδρᾶς τῆς βοῆς. *S. Chrys. Hom.* 4 de *Incompr. Dei Natura* (i. 477 C).—Ὅτε πρὸ μικροῦ (i. e. paulo antea) ἀνέβη (sc. Minister) ἐπὶ τὸ ἱερὸν βῆμα τοῦτο, καὶ πᾶσιν ὑμῖν ἔδωκεν εἰρήνην, καὶ ἐπεφθέγγασθε αὐτῷ κοινῇ πάντες, Καὶ τῷ πνεύματί σου...εὐχομένῳ ὑπὲρ ὑμῶν ἐπιφθέγγεσθε τὴν ῥῆσιν, κ. τ. λ. *Id. Hom.* 1 de *Pentec.* (ii. 463 B).—Ὑψηλὸς ἐστὼς ὁ ἱερεὺς, μεγάλη τῇ φωνῇ, φρικτῇ τῇ βοῇ, καθάπερ τις κήρυξ, τὴν χεῖρα ἔχων εἰς ὕψος, πᾶσι κατάδηλος γεγονώς, καὶ μέγα ἐπ' ἐκείνῃ τῇ φρικτῇ ἡσυχίᾳ ἀνακράζων. (Hæc dicta de form. τὰ ἅγια τοῖς ἁγίοις). *Id. Hom.* 123 in *Ep. ad Heb.* (v. p. 809 ad fin. Ed. Savil. cf. not. Bened.

Edit. xii. p. 185).—Εἰρήνην ὁ ἱερεὺς ἀπὸ τοῦ ὕψους τῆς καθέδρας τῇ ἐκκλησίᾳ ἐπιφθέγγεται...τὸ δὲ, Καὶ τῷ πνεύματί σου παρὰ τοῦ λαοῦ ἀποκρινόμενον τοῦτο δηλοῖ κ. τ. λ. *Isid. Pelus. Epp.* i. 122.—Placuit ut episcopi...et presbyteri...populum...uno modo saluent, dicentes, *Dominus sit vobiscum*; et ut respondeatur a populo, *Et cum spiritu tuo*, sicut et ab ipsis Apostolis traditum omnis retinet Oriens. *Conc. Bracar.* i. (al. ii) c. 3. (*Labbe* v. 840).

Minister. Let us pray.
Lord, have mercy upon us.

Christ, have mercy upon us.
Lord, have mercy upon us.

Ἐλεγον, Εὐζώμεθα κ. τ. λ. *S. Athan. Apol. ad Const. vid. ad xvii. 17.*—Quia, tam in sede apostolica, quam etiam per totas Orientales atque Italiæ provincias, dulcis et nimium salutaris consuetudo est intromissa, ut *Kyrie, eleison* frequentius cum grandi affectu et compunctione dicatur; placuit etiam nobis ut in omnibus Ecclesiis nostris ista tam sancta consuetudo et ad matutinum, et ad missas, et ad vesperam Deo propitio intromittatur. *Conc. Vasens.* iii. al. ii. c. 3 (*Labbe* iv. 1680).—*Kyrie eleison*...apud nos a clericis dicitur, et a populo respondetur. *S. Greg. Mag. Lib. vii. Ep. 64* (ii. 275 *Ed. Par. aut Epp.* ix. 12, ii. 941 *Ben.*).—*Vid. S. Benedict. et Amalarium, ap. Palmer, Orig. Liturg. Ch. i. P. i. Sect. 15.*—*Cf. Miss. Ambros.* 294.

† Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.

Item nobis placuit, ut omnibus diebus post Matutinas et Vespertinas oratio Dominica a sacerdote proferatur. *Conc. Gerundens.* c. 10 (*Labbe* iv. 1569).—*Cf. Conc. Tolet.* iv. c. 9.—*Pater noster*, &c. ante Capit. ad tert. horam et ad Vesper. *Rituale Eccl. Dunelm.* 172. 175.

† Then the Priest standing up, shall say,

O Lord, shew thy mercy upon us;

Answer. And grant us thy salvation.

Priest. O Lord, save the Queen.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers
with righteousness.

Answer. And make thy chosen
people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine in-
heritance.

Priest. Give peace in our time,

O Lord.

Answer. Because there is none
other that fighteth for us, but only
thou. O God.

Priest. O God, make clean our
hearts within us.

Answer. And take not thy Holy
Spirit from us.

In conclusione matutinarum vel vespertinarum missarum, post hymnos, capitella de psalmis dicantur; et plebs, collecta oratione ad vesperam, ab episcopo cum benedictione dimittatur. *Conc. Agath.* c. 30 (*Labbe* iv. 1388).—Ostende nobis, Domine, misericordiam tuam. Et salutare tuum da nobis. Sacerdotes tui induant justitiam. Et sancti tui exultent. Ex *Missa Mozar.* ap. *Martene, Lib. i. Cap. iv. Art. 12* (i. 172).—Ostende, &c. Domine, salvum fac regem, et exaudi nos in die qua invocaverimus te. Sacerdotes tui, Deus, induantur justitiam, et sancti tui lætentur. Salvum fac populum tuum, Domine, et benedic hæreditati tuæ. Fiat pax in virtute tua, et habundantia in turribus tuis. Cor mundum crea in me, Deus, et spiritum sanctum tuum ne aufer a me. *Capitulæ ap. Rituale Eccl. Dunelm.* pp. 168. 173. 175. 176.—Τὸν βασιλέα, τὰ στρατιωτικά, τοὺς ἄρχοντας, βουλὰς, δῆμους, γειτονίας, εἰσόδους καὶ ἐξόδους ἡμῶν, ἐν πάσῃ εἰρήνῃ κατακόσμησον. *Lit. Marci* (*Renaud.* i. 146). *Lit. Basil. Text. Alex.* p. 59.—Pacem da nobis, quia omnia nobis dedisti. Conserva nos, Domine, quia præter te alium non novimus. *Liturg. Ethiop.* p. 511.—Nostris, quæsumus, Domine, propitiare temporibus. *Sacram. Leon.* 375.—Utinam exaudiatur vox Ecclesiæ implorantis, Domine, pacem da nobis: omnia enim dedisti nobis. *S. Hieron. Ep.* 125 al. 4 ad *Rustic.* (i. 941 C).—Δεδιδάγμεθα δὲ καὶ λέγειν ἐν προσευχαῖς· Κύριε ὁ Θεὸς ἡμῶν, εἰρήνην δὸς ἡμῖν, πάντα γὰρ ἀπέδωκας ἡμῖν. *S. Cyril. Alex. Ep. ad Joann. Antioch.* (v. P. 2, p. 105 C).—Κατὰ τὴν τρίτην ὥραν εἰς τὴν προσευχὴν ἀνίστασθαι...αἰτοῦντας τὴν παρ' αὐτοῦ ὁδηγίαν καὶ διδασκαλίαν πρὸς τὸ συμφέρον, κατὰ

τὸν εἰπόντα, Καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ Θεὸς ἄλλαχού· Τὸ Πνεῦμά σου τὸ ἅγιον μὴ ἀντανέλῃ ἐμοῦ. *S. Basil. Reg. Major. Quæst. 37* (ii. 383).

Da Pacem Domine. Deutsch. Verleih uns Friede täglich, Herr Gott zu unsern Zeiten, Est ist doch ja kein nicht, Der für uns könnte streiten, Denn du, unser Gott, *Luther, Geistliche Lieder, Theil 10, p. 1753.*

* Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well.

And the two last Collects shall alter, but daily be said at Prayer throughout all the followeth; all kneeling.

VIII.

The second Collect, for Peace.

GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble

servants in all assaults of enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries; through the goodness of thy Son Jesus Christ our Lord. Amen.

Perpetua est et plena felicitas, si...serviamus. *S. Leon. 360.*—In tua protectione confidentes. *Id. 365.*—largitor pacis, et amator Charitatis. *Sacram. Gelas. Of. Sacram. Gelas. 727, et Sacr. Greg. 203 ap. Pat.*

Gratias agimus... pietati tuæ, omnipotens Deus: qui nos, depulsa noctis caligine, ad diē hujus principium perduxisti. *Sacram. Gelas. 744.—Vid. Sacram. Gelas. 743 et Greg. ap. Palmer.—Cf. Miss. Bobiense, 960.—Rit. Eccl. Dunelm. 36.—*Deus, qui ad principium hujus diē nos pervenire fecisti, tua nos salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia. *Id. p. 171.—Cf. S. Basil. Reg. Maj. citat. ap. xii.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

Λεκτέον δὲ καὶ ὅθεν τὴν ἀρχὴν ἔλαβεν ἡ κατὰ τοὺς ἀντιφώνους ὕμνους ἐν τῇ Ἐκκλησίᾳ συνηθείᾳ Ἰγνάτιος Ἀντιοχείας τῆς Συρίας τρίτος ἀπὸ τοῦ Ἀποστόλου Πέτρου ἐπίσκοπος, ὃς καὶ τοῖς Ἀποστόλοις αὐτοῖς συνδιέτριψεν, ὁπτασίαν εἶδεν ἀγγέλων διὰ τῶν ἀντιφώνων ὕμνων τὴν ἁγίαν Τριάδα ὑμνοῦντων, καὶ τὸν τρόπον τοῦ ὁράματος τῇ ἐν Ἀντιοχείᾳ ἐκκλησίᾳ παρέδωκεν ὅθεν καὶ ἐν πάσαις ταῖς ἐκκλησίαις αὕτη ἡ παράδοσις διεδόθη οὗτος μὲν οὖν ὁ περὶ τῶν ἀντιφώνων ὕμνων λόγος ἐστίν. *Socrat. H. Eccl. vi. 8, p. 313 D.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then*

only the two last are to be read, as they are there placed.

X.

A Prayer for the Queen's Majesty.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen VICTORIA; and so replenish her with the grace of thy Holy Spirit,

that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.

Βασιλεῦ τῶν βασιλευόντων, καὶ Κύριε τῶν κυριευόντων, τὴν βασιλείαν τοῦ δούλου σου τοῦ ὀρθοδόξου καὶ φιλοχριστοῦ ἡμῶν βασιλεως, ὃν ἐδικαίωσας βασιλεύειν ἐπὶ τῇ

γῆς ἐν εἰρήνῃ καὶ ἀνδρίᾳ καὶ δικαιοσύνῃ. * ὁ Θεὸς πάντα ἐχθρὸν καὶ πολέμιον ἐμφυλίῳν τε καὶ ἀλλόφυλον. *Lit. Marci*, p. 149.—*Cf. preces pro Imperatore, Lit. Basil. Text. Const.* 171.—Pater omnipotens, æterne Deus, qui es fons immarcescibilis lucis, et origo perpetuæ bonitatis, Regum consecrator, honorum omnium attributor, dignitatumque largitor, cujus ineffabilem clementiam votis omnibus exoramus, ut famulum tuum (*illum*), quem Regalis dignitatis fastigio voluisti sublimari, sapientia, cæterarumque virtutum ornamentis facias decorari; et quia, quod tui est muneris, quod regnat, tuæ sit pietatis quod feliciter agat; quatenus in fundamento spei, fidei, caritatisque fundatus, peccatorum labe abstersus, de visibilibus et invisibilibus hostibus triumphator effectus; subjecti populi augmento, prosperitate et securitate exhilaratus. cum eis mutua dilectione connexus, et transitorii regni gubernacula inculpabiliter teneat, et ad æterna infinita gaudia, Te miserante, perveniat; per Christum, &c. *Sacram. Greg.* 350.—Quos donis cœlestibus satias, Domine, defende præsidiiis. *Sacram. Leon.* 293.—Concede, ut majestatis tuæ protectione confidens, et ævo augeatur et regno. *Sacr. Gelas.* 731.—Quæsumus, omnipotens Deus, ut famulus tuus (*ille* sc. Rex)...virtutum omnium percipiat incrementa. *Sacr. Greg.* 188.—Hæc...oratio salutaris famulum tuum (*illum*) ab omnibus tueatur adversis,... et post istius temporis decursum ad æternam perveniat hæreditatem. *Id.* 188.—Concede, quæsumus, ut a cunctis adversitatibus liberatus...ad æternæ pacis gaudia, te donante, pervenire mereatur. Per Dominum. *Id.* 189.—Vires adde Principibus, ut...nulla possint adversitate superari. *Id.* 289.—*Vid. Miss. Gothic.* 246 *ap. Palmer, n.*—Principem nostrum semper victorem contra cunctos adversarios vivificet, salvum tueatur, conservet inlæsum....Innumeros per annos feliciter vigeat in regno. *Miss. Bobiense*, 939, 940.—*Cf. capitella pro Rege, ex MS. Pontif. Egbert. ap. Martene*, II. pp. 214. 216.—Τιμήσω τὸν βασιλέα...εὐχόμενος ὑπὲρ αὐτοῦ. *S. Theoph. ad Autol. Lib.* I. 11, p. 344.—Nos pro salute Imperatorum Deum invocamus

æternum...Deum vivum, quem et ipsi Imperatores proprium sibi præter cæteros malunt. *Tert. Apol.* c. 30.—Precantes sumus vitam prolixam, &c. *Id.* c. 39.—Pro pace et salute vestra propitiantes et precantes Deum, diebus ac noctibus jugiter atque instantè oramus. *S. Cypr. ad Demetr.* p. 193 fin.—Σὲ μόνον οἶδαμεν Θεόν· σὲ βασιλέα γνωρίζομεν· σὲ βοηθὸν ἀνακαλούμεθα...σοὶ τὴν τῶν ὑπαρχάντων ἀγαθῶν χάριν γνωρίζομεν· σὲ καὶ τῶν μελλόντων ἐλπίζομεν· σοῦ πάντες ἰκέται γινόμεθα· τὸν ἡμέτερον βασιλέα Κωνσταντῖνον, παῖδάς τε αὐτοῦ θεοφιλεῖς, ἐπὶ μήκιστον ἡμῖν βίου, σῶσον καὶ νικητὴν φυλάττεσθαι ποτνιώμεθα. Forma precationis a Constantino militibus tradita. *Euseb. de Vit. Const.* iv. 20, p. 535 C.—Hæc regula ecclesiastica est...qua utuntur sacerdotes nostri,...deprecantes pro regibus hujus sæculi, ut subjectas habeant gentes,...ut amota perturbatione seditionis, succedat lætitia. *S. Ambros. in 1 Tim.* ii. 1—4 (III. 291 App. C.)—Τί δέ ἐστι τὸ, Πρῶτον πάντων; Τοῦτ' ἐστίν, ἐν τῇ λατρείᾳ τῇ καθημερινῇ· καὶ τοῦτο ἴσασιν οἱ μύσται, πῶς καθ' ἐκάστην ἡμέραν γίνεται καὶ ἐν ἐσπέρᾳ καὶ ἐν πρωΐᾳ· πῶς ὑπὲρ πάντος τοῦ κόσμου καὶ βασιλέων κ. τ. λ. *S. Chrys. Hom.* 6 in 1 Tim. (κα. 579 A).

XI.

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless *Adelaide* the Queen Dowager, The Prince *Albert*, *Albert* Prince of *Wales*, and all the Royal Family; Endue them with

thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

Instrue illos donis Spiritus Sancti tui. *Lit. Cyril.* p. 51.—Fons bonorum. *Sacram. Leon.* 430.—Cœlestis gratiæ. *Sacram. Gelas.* 735.—Liberis ipsius tua pietate prospera ac profutura cuncta tribue: præsta eis per tempora prolixitatem vitæ, et in diebus eorum semper oriatur justitia, ut cum jucunditate et justitia post labilem vitam æterno glorientur in regno.

XII.

MORNING PRAYER.

Ex MS. Monast. S. Theodorici prope Remos (ann Martene, II. 216.—Περὶ τῆς ἀρχῆς τῆς ὑμετέρας εὐχὰς ἵνα παῖς μὲν παρὰ πατρός κατὰ τὸ δίκαιότατον διαδότην βασιλείαν, αὐξήσιν δὲ καὶ ἐπίδοσιν καὶ ἡ ἀρχὴ πάντων ὑποχειρίων γιγνομένων, λαμβάνη. *S. Athenag. pro Christ.* c. 37, p. 313 B.—*Cf. Euseb. de Vit. Const. supra ad x.*—Ὅλος πηγὴ πάντων τῶν ἀγαθῶν. *S. Hier.* 33, p. 216 A.

XII.

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee upon them the continual blessing. Grant this, O Lord, for the honour of our Advocate, Mediator, Jesus Christ. *Am.*

Ὑπὲρ πάσης ἐπισκοπῆς...καὶ ὑπὲρ τοῦ ἐπισκόπου Ἰακώβου καὶ τῶν παροικίων αὐτοῦ δεηθῶμεν ὑπὲρ ἐπισκόπου Κλήμεντος καὶ τῶν παροικίων αὐτοῦ δεηθῶμεν ὑπὲρ τοῦ ἐπισκόπου Εὐδοίου καὶ τῶν παροικίων δεηθῶμεν. *Constit. Apost.* VIII. 10, p. 400.—Εμπλησον

Τοῦ ἐπισκόπου τοῦ πεπιστευμένου πάντα τὸν λαὸν, καὶ τὰς ψυχὰς τῶν συναγομένων. *Conc. Antioch.* i. c. 24 (*Labbe* ii. 572).—Κατὰ τὴν τρίτην ὥραν εἰς τὴν προσευχὴν ἀνίστασθαι, καὶ ἐπισυνάγειν τὴν ἀδελφότητα, ...καὶ ὑπομνησθέντας τῆς τοῦ Πνεύματος δωρεᾶς, τῆς κατὰ τὴν τρίτην ὥραν τοῖς ἀποστόλοις δεδομένης, προσκυνῆσαι πάντας ὁμοθυμαδὸν, εἰς τὸ ἀξίους γενέσθαι καὶ αὐτοὺς τῆς ὑποδοχῆς τοῦ ἁγιασμοῦ, καὶ αἰτοῦντας τὴν παρ' αὐτοῦ ὁδηγίαν καὶ διδασκαλίαν, πρὸς τὸ συμφέρον, κατὰ τὸν εἰπόντα...Τὸ Πνεῦμά σου τὸ ἅγιον μὴ ἀντανέλῃς ἀπ' ἐμοῦ. *S. Bas. Reg. Major. Quæst.* 37 (ii. 383).—Πρὸς ἀρεσκείαν τοῦ Θεοῦ συντιθεῖς καὶ ρυθμίζων τὴν διδασκαλίαν. *S. Chrys. de Sacerd.* v. 7 (i. 419 C).—*Mos eorum mihi sequendus videtur, quibus... populorum congregatio regenda commissa est.* *S. Aug. Ep.* 86 *ad Cassulan.* (ii. 81 E).

XIII.

A Prayer of St. CHRYSOSTOM.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now,

O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

Παρακαλέσωμεν, ἵνα...δῶ αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν πρὸς τὸ συμφέρον. *Const. Apost.* viii. 6, p. 397.—Δὸς αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν τὰ ἐπὶ τὸ συμφέροντι. *Ib.* 15, p. 410.—Αὐτὸς ἡμᾶς καταξίωσον καὶ τῆς αἰωνίου ζωῆς. *Ib.* 38, p. 422.—Unicuique illorum concede, Domine, petitiones suas, quæ quidem ad salutem spectant. *Lit. Jacob. Syr.* p. 35.—*Vid. Lit. Chrysost.* p. 66, *Lit. Basil.* p. 160 *ap. Palmer.*—Κοινὰς εὐχάς. *Just. Mart. Apol.* i. 65 p. 82 C.—Oratione communi et concordie prece pro omnibus iussit orare. *S. Cypr. Ep.* 11 *al.* 8 *ad Cler.* p. 26.—Μεμελετημένην εὐχὴν ἐξ ἑνὸς συνθήματος ὁμοῦ τοὺς πάντα ἀναπέμπειν Θεῷ. *Euseb. de Vit. Const.* iv. 19, p. 535 A.—*Ib.*

τοῦ δήμου καὶ τῆς πόλεως ἀπάσης ἔνδον παρούσης κοιναὶ
 περὶ αὐτῶν ἱκετηρίαι γένωνται. *S. Chrys. Hom. 4 de In-*
compr. Dei Nat. (i. 477 C).—Ὁ τοιαύτης καταξιωθεὶς χάριτος
 (sc. τοῦ τῆς εὐχῆς χαρίσματος) ἐστὼς... τὰ συμφέροντα
 πᾶσιν αἰτεῖ· οὐ καὶ νῦν σύμβολόν ἐστιν ὁ διάκονος, τὰς
 ὑπὲρ τοῦ δήμου ἀναφέρων εὐχάς. *S. Chr. Hom. 14* (ix.
 586 B).

2 Cor. xiii.
 THE grace of our Lord Jesus Christ, and the love of God, | and the fellowship of the Holy
 Ghost, be with us all evermore.
 Amen.

Vid. Lit. Basil. &c. ap. Palmer.—Conc. Agath. c. 30 cit.
ad vii. 5 supra.

THE ORDER FOR EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

ON the Sentences, Exhortation, &c., as far as the Collects, see the foregoing pages, and *Palmer, Ch. I. P. II. Sect. 1—9.*—*Cf. Capit. in Vesperas, &c. Rituale Ecc. Dunelm. p. 175.*

XIV.

The second Collect at Evening Prayer.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy com-

mandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

Αἰτησώμεθα... τὸν ἄγγελον τὸν ἐπὶ τῆς εἰρήνης... καὶ πάντα τὸν χρόνον τῆς ζωῆς ἡμῶν ἀκατάγνωστον αἰτησώμεθα. *Oratio Lucernalis, Const. Apost. viii. 36, p. 421.*—Φύλαξον ἡμᾶς διὰ τοῦ Χριστοῦ σου, εἰρηνικὴν παράσχον τὴν ἐσπέραν, καὶ τὴν νύκτα ἀναμάρτητον. *Ib. 37, p. 422.*—Ab hostium nos defende formidine, ut omni perturbatione submota, liberis tibi mentibus serviamus. *Sacr. Leon. 355.*—Quum omne opus bonum a te inchoari constet. *Id. 367.*—*Vid. Sacr. Gelas. 690 fere ut ap. Palmer, et ibidem Sacr. Greg. 203.*—Utinam exaudiatu vox Ecclesiæ implorantis, *Domine, pacem da nobis; omnia enim dedisti nobis. S. Hieron. Ep. 125 al. 4 ad Rustic. (i. 941 C).*—'Εν εἰρήνῃ μένειν τὰς λειπομένας ἡμῶν ἡμέρας εὐχόμεθα. *S. Basil. Ep. 97 al. 68 (iii. 191 C).*

XV.

The third Collect, for Aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils

and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

Ὁ ἀγαγὼν ἐπὶ τὰς ἀρχὰς τῆς νυκτός, φύλαξον ἡμᾶς διὰ τοῦ Χριστοῦ σου, εἰρηνικὴν παράσχου τὴν ἐσπέραν, καὶ τὴν νύκτα ἀναμάρτητον...διὰ τοῦ Χριστοῦ σου. *Constit. Apost.* viii. 37, p. 422.—*Vid. Sac. Gelas.* 745 ap. *Palmer, et cf. Miss. Bobiense*, 960, *Rituale Ecc. Dunelm.* 144.

Sicut, ubique fit, et post antiphonas collectiones per ordinem ab episcopis vel presbyteris dicantur:...plebs collecta oratione ad vesperam ab episcopo cum benedictione dimittatur. *Conc. Agath.* c. 30 (*Labbe* iv. 1388). *Vid. Palmer, Sect.* 10.

XVI.

AT MORNING PRAYER.

¶ Upon these Feasts; Christmas Day, the Epiphany, Saint Matthias, Easter Day, Ascension Day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint ATHANASIUS, by the Minister and People standing.

SEE Radcliffe's "Creed of St. Athanasius, Illustrated" (London, 1844), pp. xxiii—xxviii.—Manuel Caleca, A. D. 1360, and John Plusiadenus, A. D. 1439, Latinizing Greeks, wrote upon this Creed, to which they gave the Title, Ἡ τῆς πίστεως ὁμολογία τοῦ Ἀθανασίου. *Waterland, Critical History of the Athanasian Creed, Chap. II. p. 163.*—The Symbol or Creed of the great Doctor Athanasius. Title in *Bishop Hilsey's Prymer* (Oxford 1834, p. 325).

QUICUNQUE VULT.

This Title is given to the Creed by Honorius, of France, A. D. 1130; by Otho, of Bavaria, A. D. 1146; by Robert Paulus, of France, A. D. 1178; by Cantilupe, Bishop of Worcester, A. D. 1240; by Kirkham, Bishop of Durham, A. D. 1255; and by a Synod of Exeter, A. D. 1287. *Waterland, as above, p. 163.*

WHOSOEVER will be saved : before all things it is necessary that he hold the Catholic Faith.

Ὡςπερ ὁ ἥλιος τὸ κτίσμα τοῦ Θεοῦ ἐν ὅλῳ τῷ κόσμῳ εἰς καὶ ὁ αὐτός· οὕτω καὶ τὸ κήρυγμα τῆς ἀληθείας πανταχῇ φαίνει, καὶ φωτίζει πάντας ἀνθρώπους τοὺς βουλομένους εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. *S. Iren. adv. Hær. I. 10, § 2, p. 49.*—Μία καθολικὴ τῆς ἀνθρωπότητος σωτηρία, ἡ πίστις.

Clem. Al. Pæd. i. 6, p. 116, l. 23.—Ipse quoque Dominus ter...ad credendum primo hortatus est, quos ad salutem vult. *S. Aug. de Lib. Arbitr.* ii. 2 (l. 586).—Recte igitur catholica disciplinæ majestate institutum est, ut accedentibus ad religionem fides persuadeatur ante omnia. *Id. de Util. Credendi*, ad fin. (viii. 64).

2. Which Faith except every one do keep whole and undivided, without doubt he shall perish everlastingly.

Μὴ πλανᾶσθε, ἀδελφοί μου. Οἱ οἰκοφθόροι βασιλεῖς τοῦ Θεοῦ οὐ κληρονομήσουσιν. Εἰ οὖν οἱ κατὰ σάρκα ταῦτα ποιοῦντες ἀπέθανον, πόσω μᾶλλον ἐάν [τις] πίστιν Θεοῦ ἐκείνην διδασκαλίᾳ φθείρῃ, ὑπὲρ ἧς Ἰησοῦς Χριστὸς ἐσταυρώθη τοιοῦτος, ῥυπαρὸς γενόμενος, εἰς τὸ πῦρ τὸ ἄσβεστον χαλεπὸς ὁμοίως καὶ ὁ ἀκούων αὐτῶ. *S. Ignat. ad Eph.* c. 16.—Ecclesiæ Catholicæ fidem ac veritatem, frater carissime, et debemus firmiter et docere, et per omnia Evangelica et Apostolica præcepta rationem divinæ dispensationis atque unitatis defendere. *S. Cypr. Ep.* 73 ad Jubaian. p. 207.—Credentes qui incredulis æterna supplicia gehennæ ardoribus ir-

Ἐπὶ μόνου παραπεμπόμενοι τούτου (i. e. *qui hac una re ad futuram vitam perducimur*, Ed. Bened. n. ad loc.) ὃν ἴσως Θεὸν καὶ τὸν παρ' αὐτοῦ Λόγον εἰδέναι, τίς ἢ τοῦ Παιδὸς πρὸς τὸν Πατέρα ἐνότης, τίς ἢ τοῦ Πατρὸς πρὸς τὸν Υἱὸν κοινωνία, τί τὸ Πνεῦμα, τίς ἢ τῶν τοσούτων ἑνώσεις, καὶ διαίρεσις ἐνομένων, τοῦ Πνεύματος, τοῦ Παιδὸς, τοῦ Πατρὸς. *S. Athenag. Leg. pro Christianis*, c. 12 (289 A).—Θεὸν φάμεν, καὶ Υἱὸν τὸν Λόγον αὐτοῦ, καὶ Πνεῦμα ἅγιον, ἐνούμενα κατὰ δύναμιν, τὸν Πατέρα, τὸν Υἱὸν, τὸ Πνεῦμα. *Id.* c. 24 (302 B).—Ἡμεῖς δὲ καὶ Θεὸν ὁμολογοῦμεν, ἀλλ' ἓνα. *S. Theoph. ad Autol.* iii. 9, init. (386 C).—Αἱ τρεῖς ἡμέραι [πρὸ] τῶν φωστήρων γεγονυῖαι, τύποι εἰσὶ τῆς τριάδος, τοῦ Θεοῦ, καὶ τοῦ Λόγου αὐτοῦ, καὶ τῆς Σοφίας αὐτοῦ. *Id.* ii. 15 (360 E).—Triephon. Ὑψιμέδοντα Θεὸν, μέγαν, ἄμβροτον, οὐρανίωνα, Υἱὸν Πατρὸς, Πνεῦμα ἐκ Πατρὸς ἐκπορευόμενον, ἐν ἐκ τριῶν, καὶ ἐξ ἐνὸς τρία, ταῦτα νόμιζε Ζῆνα, τόνδ' ἡγοῦ Θεόν. *Critias*. ... Οὐκ οἶδα γὰρ τί λέγεις, ἐν τρία, τρία ἓν. *Lucian. Philopatris*, c. 12, p. 596 (*vel Ed. Bipont. Vol. ix.* 248).—Ecclesia ipso est Spiritus in quo est Trinitas unius Divinitatis Pater et Filius et Spiritus Sanctus. (*Vid. Le Pr. in loc.*) *Tert. de Pudic.* c. 21.—Economie sacramentum Unitatem in Trinitatem disponit, tres dirigens, Patrem, et Filium, et Spiritum Sanctum. *Tert. adv. Prax.* c. 2.—Quoniam ipsa regula fidei a pluribus diis sæculi, ad unicum et verum Deum transfert; non intelligentes unicum quidem, sed cum sua œconomia esse credendum, expavescunt ad œconomiam. Numerum et dispositionem Trinitatis, divisionem præsumunt Unitatis; quando Unitas ex semet ipsa derivans Trinitatem, non destruat ab illa, sed administretur. *Ib.* c. 3, cf. c. 4.—Οὐτ' οὖν καταμερίζειν χρή εἰς τρεῖς Θεότητας τὴν θαυμαστὴν καὶ θεῖαν Μονάδα· οὔτε ποιήσει κωλύειν (for. κολούειν) τὸ ἀξίωμα καὶ τὸ ὑπέρβαλλον μέγεθος τοῦ Κυρίου· ἀλλὰ πεπιστευκέναι, εἰς Θεὸν Πατέρα Παντοκράτορα, καὶ εἰς Χριστὸν Ἰησοῦν τὸν Υἱὸν αὐτοῦ. καὶ εἰς τὸ ἅγιον Πνεῦμα· ἡνωσθαι δὲ τῷ Θεῷ τῶν ὅλων

τὸν Λόγον... Οὕτω γὰρ ἂν καὶ ἡ θεία Τριάς, καὶ τὸ ἅγιον κήρυγμα τῆς μοναρχίας (Unitatis) διασωῶντο. *Dion. Rom. ap. S. Athan. Ep. de Decret. Nic. Synodi*, c. 26, p. 231, (vel *Routh. Rel. Sacr.* III. 182).—*Probatum est, nos esse in Ecclesia sancta Catholica, apud quos et Symbolum Trinitatis est. S. Opt. de Donat.* II. 9, p. 51.—Σαφῶς ἐν τῇ ἁγίᾳ Θεοῦ ἐκκλησίᾳ ὡμολόγηται, καὶ συμπεφώνηται.... Ὁμολογοῦμεν τὴν Τριάδα, Μονάδα ἐν Τριάδι, καὶ Τριάδα ἐν Μονάδι, μίαν θεότητα Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος. *S. Epirh. Hær. Sabell.* LXII. 3 (I. 514 C).—*Cf. Eund. Hær. LXXIV. Pneumatom.* (I. 891).

1 Neither confounding the Persons : nor dividing the Substance.

Τίς οὖν οὐκ ἀπορήσαι, λέγοντας Θεὸν Πατέρα καὶ Υἱὸν Θεόν, καὶ Πνεῦμα ἅγιον, δείκνυντας αὐτῶν καὶ τὴν ἐν τῇ ἐνώσει δύναμιν, καὶ τὴν ἐν τῇ τάξει διαίρεσιν, ἀκούσας ἀθέους καλουμένους; *S. Athenag. Leg. pro Chr.* c. 10 (287 C).—*Ubique teneo unam substantiam in tribus coherentibus. Tert. adv. Prae.* c. 12.—Καὶ ἵνα εἴπω συντομώτερον, μήτε χωρίζωμεν μήτε συναλοιφήν (confusionem) ἐργαζώμεθα. Καὶ μήτε ἀλλότριόν ποτε τοῦ Πατρὸς εἶπῃς τὸν Υἱόν· μήτε καταδέξῃ τοὺς λέγοντας, τὸν Πατέρα ποτὲ μὲν Πατέρα ποτὲ δὲ Υἱὸν εἶναι· ἀλλότρια γὰρ καὶ ἀσεβῆ ταῦτα, καὶ οὐκ ἑκκλησίας τὰ διδάγματα. *S. Cyr. Hieros. Cat.* XI. 18, p. 157 E.—Ὡσαύτως δὲ, Ἀπελθόντες βαπτίσατε εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, μέσων δὲ τιθεμένων τῶν ἄρθρων τῆς συλλαβῆς τοῦ, καὶ τοῦ, καὶ τοῦ. Καὶ ἐλέγχει Σαβέλλιον Ματθαῖος, τὴν συναλοιφήν παρωφέροντα. Ὅπου (for. ὁμοῦ) γὰρ καὶ σημαίνει ἀληθῶς Πατέρα, ἀληθῶς Υἱόν, ἀληθῶς ἅγιον Πνεῦμα. Ὅποτε δὲ ὁμώσταχος ἡ Τριάς, καὶ ἐν ἐνὶ ὀνόματι Τριάς καλουμένη, ἐλέγχει τὸν Ἀρείον, ὑπόβασιν τινα (inferiorem gradum) διακούμενον ἐν τῇ Τριάδι, ἢ ἀλλοίωσιν, ἢ παραλλαγὴν (mutationem). *S. Epirh. Hær. Sabell.* LXII. (I. 515 D).—*Est ipsa*

æterna et vera et cara Trinitas, neque confusa, neque separata. *S. Aug. de Civ. Dei*, xi. 28 (vii. 294).—Catholicam fidem, quæ nec confundit nec separat Trinitatem, nec abnuit tres Personas, nec diversas credit esse substantias. *Id. c. Maxim. Arian.* ii. 22, *ad fin.* (viii. 726).

5. For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

Ἐπὶ τὰς γραφὰς ἐπανελθὼν, πειράσομαι πείσαι ὑμᾶς, ὅτι οὗτος ὁ τε τῷ Ἀβραὰμ καὶ τῷ Ἰακώβ καὶ τῷ Μωσῇ ὠφθαί λεγόμενος καὶ γεγραμμένος Θεὸς ἕτερός ἐστι τοῦ τὰ πάντα ποιήσαντος Θεοῦ, ἀριθμῶ λέγω, ἀλλ' οὐ γνώμη. *Iust. M. Dial. c. Tryph.* 56, p. 152.—Τὸ γεννώμενον τοῦ γεννῶντος ἀριθμῶ ἕτερόν ἐστι. *Id. c.* 129.—Hanc me regulam professum, quam inseparatos ab alterutro Patrem et Filium et Spiritum Sanctum testor, tene ubique. Ecce enim dico alium esse Patrem, et alium Filium, et alium Spiritum.... Et Dominus usus hoc verbo in persona Paracleti, non divisionem significat, sed dispositionem. *Rogabo enim, inquit, Patrem, et alium Advocatum mittet vobis, Spiritum veritatis.* Sic alium a se Paracletum, quomodo et nos a Patre alium Filium, ut tertium gradum ostenderet in Paracleto, sicut nos secundum in Filio propter œconomiae observationem. *Tert. adv. Prax. c.* 9.—*Alium* autem quomodo accipere debeas, jam professus sum; Personæ, non substantiæ, nomine, ad distinctionem, non ad divisionem. *Ib. c.* 12.—Immo quia jam adhærebat sibi Filius, secunda Persona, Sermo ipsius, et tertia Spiritus in Sermonem, ideo pluraliter pronunciavit, *Faciamus*, et, *Nostram*, et, *Nobis* (Gen. i.) *Ib.*—His itaque paucis (sc. locis Scripturæ) tamen manifeste distinctio Trinitatis exponitur. Est enim ipse qui pronunciat Spiritus; et Pater, ad quem pronunciat; et Filius, de quo pronunciat. Sic cætera, quæ nunc ad Patrem de Filio vel ad Filium, nunc ad Filium de Patre vel ad Patrem, nunc ad Spiritum pronunciantur, unamquamque Personam in sua pro-

prietate constituunt. *Ib.* c. 11.—Οὐκ εἶπεν ὅτι ἐγὼ καὶ ὁ Πατήρ ἐν εἰμι, ἀλλὰ ἐν ἔσμεν (*S. Johan.* x. 30). Τὸ γὰρ ἔσμεν οὐκ ἐφ' ἐνὸς λέγεται, ἀλλ' ἐπὶ δύο πρόσωπα ἔδειξεν, δύναμιν δὲ μίαν. *S. Hippol. c. Noet.* 7 (ii. 11).—Πατήρ μὲν εἷς, πρόσωπα δὲ δύο, ὅτι καὶ ὁ Υἱὸς, τὸ δὲ τρίτον τὸ ἅγιον Πνεῦμα. *Id.* c. 14.—Sincera...mens noster semper in Ecclesia fuit. Nec enim ignoramus unum Deum esse, unum Christum esse, Dominum, quem confessi sumus, unum Spiritum Sanctum. *Cornel. ap. Cypri. Ep.* 49, p. 92.—Ὡστε κατὰ μὲν τὴν ιδιότητα τῶν προσώπων, εἷς καὶ εἷς· κατὰ δὲ τὸ κοινὸν τῆς φύσεως, ἐν οἱ ἀμφότεροι. *S. Bas. de Spir. S.* xiv. 45 (iii. 38 B).—Ἐκεῖ μὲν γὰρ (sc. ἐν τῇ Τριάδι) ἄλλος καὶ ἄλλος, ἵνα μὴ τὰς ὑποστάσεις συγχέωμεν· οὐκ ἄλλο δὲ καὶ ἄλλο, ἐν γὰρ τὰ τρία καὶ ταῦτόν τῇ θεότητι. *S. Greg. Naz. Ep.* ci. ad Cledonium (ii. 86 A).—Nῦν μέντοι, ποιήσωμεν, ἵνα γνωρίσῃς Πατέρα καὶ Υἱὸν καὶ Πνεῦμα ἅγιον. Ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, ἵνα ἐνώσῃς τὴν θεότητα· ἐνώσῃς δὲ οὐ τὰς ὑποστάσεις, ἀλλὰ τῇ δυνάμει, ἵνα μίαν δόξαν ἔχῃς μὴ μεριζόμενος περὶ τὴν προσκύνησιν, μὴ μεριζόμενος εἰς πολυθείαν. Οὐκ εἶπεν, Ἐποίησαν οἱ θεοὶ τὸν ἄνθρωπον. ἀλλ' Ἐποίησεν ὁ Θεός. Ἰδία ὑπόστασις Πατρός, καὶ ἰδία Υἱοῦ, καὶ ἰδία Πνεύματος Ἁγίου. Διὰ τί οὖν οὐ τρεῖς; ὅτι μία θεότης. Ἦν γὰρ βλέπω ἐν Πατρὶ θεότητα, ταύτην καὶ ἐν Υἱῷ, καὶ ἦν ἐν Πνεύματι Ἁγίῳ, ταύτην καὶ ἐν Υἱῷ. *S. Greg. Nyss. Orat.* i. (i. 141 B).—Nos Patrem, et Filium, et Spiritum Sanctum, in sua unumquemque Persona ponimus, licet substantia copulemus: illi, Sabellii dogma sectantes, Trinitatem in unius Personæ angustias cogunt. *S. Hieron. Ep.* 41 al. 54 ad Marcell. (i. 186 E).

^a But the Godhead of the Father, of the Son, and of the Holy Ghost, all one: the Glory equal, the Majesty co-eternal.

Cf. *S. Pol. Martyr.* c. 14 ad fin.—Ὁ Πατήρ ἀγαθὸς ὁ ἐν οὐρανοῖς, ᾧ διὰ τοῦ Παιδὸς Ἰησοῦ Χριστοῦ, ...καὶ διὰ τοῦ

Ἁγίου Πνεύματος εἴη δόξα, τιμὴ, κράτος, αἰώνιος μεγαλειότης, καὶ νῦν καὶ αἰεὶ, καὶ εἰς γενεᾶς γενεῶν, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *Clem. Al. Quis Dives salvetur. ad fin. p. 961. l. 21.*—Τῇ θεότητι τῆς προσκυνητῆς Τριάδος. *Orig. Enarrat. in Joh. Evang. (Lib. viii. Ed. Ben. not.) citat. ap. S. Bas. de Sp. Sancto, xxix. 73 (iii. 61 D).*—Ὁ ἐνυπόστατος αἰεὶ ὢν Χριστός, ὁ ἴσος τῷ Πατρὶ κατὰ τὸ ἀπαρλλακτὸν τῆς ὑποστάσεως ὢν, συναΐδιος καὶ τῷ Κυρίῳ Πνεύματι,... Θεοὶ γὰρ ὁ Παράκλητος, ὡς καὶ ὁ Πατὴρ τοῦ Χριστοῦ, συναΐδιος τοῦ Χριστοῦ. *Dion. Al. c. Paul. Samosat. Qu. 4, p. 232.*—Filium... Patria virtute ac majestate pollentem. *Lact. Div. Inst. iv. 6, p. 284.*—Ὁ Πατὴρ δι' Υἱοῦ, σὺν Ἁγίῳ Πνεύματι, τὰ πάντα χαρίζεται. Οὐκ ἄλλα Πατὴρ χαρίσματα, καὶ ἄλλα Υἱοῦ, καὶ ἄλλα Ἁγίου Πνεύματος· μία γὰρ ἡ σωτηρία, μία ἡ δύναμις, μία ἡ πίστις. *S. Cyr. Hieros. Cat. xvi. 24 (257 B).*—Οὐ γὰρ ἄλλην δόξαν Πατὴρ, καὶ ἄλλην Υἱὸς ἔχει· ἀλλὰ μίαν καὶ τὴν αὐτὴν [τῷ Ἁγίῳ Πνεύματι]. *Id. Cat. vi. 1 (87 A).*—Κοινὸν γὰρ, Πατρὶ μὲν καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι, τὸ μὴ γεγονέναι, καὶ ἡ θεότης. *S. Greg. Naz. Orat. xxv. 16 (l. 467 E).*—Deus unus in Trinitate, unus in potestate, Unitas, Trinitas, sempiterna Majestas; unum potens per omnia, et Trinitas in Unitate, et Unitas in Trinitate consistit: sed nec Trinitas dividitur, nec Unitas separatur. Hac igitur Catholica fide armati atque instructi, carissimi, &c. *S. Aug. Serm. 384 de Trin. al. 1 de Verb. Apost. (v. 1485).*—Ordo autem, gradus, affectus, qui invenitur in creaturæ disparilitate et infirmitate, nullus est in illa coæterna et æquali et impassibili Trinitate. Dignitas vero, potestas, virtus, quomodo non æqualis est omnibus, qui et eadem et similiter operantur? *Id. c. Serm. Arian. 33 (viii. 645).*—Δογματῶν δὲ περί, κάθα πρότερον, οὔτε Ῥωμαῖοι διεφέροντο, οὔτε ἕτεροι τῶν ἀνὰ τὴν δύσιν. Ἀλλὰ πάντες τὰ δόξαντα τοῖς ἐν Νικαίᾳ συνελθοῦσιν ἐπήρουν, καὶ Τριάδα ἰσότιμόν τε καὶ ἰσοδύναμον ἐδόξαζον· πλὴν τῶν ἀμφὶ τὸν Αὐξέντιον. Ὅς

προεστὼς τότε τῆς ἐν Μεδιολάνοις ἐκκλησίας, ἅμα τισὶν ἐτεχειρείει νεωτερίζειν, καὶ παρὰ τὴν κοινὴν συνθήκην τῶν πρὸς δύσιν ἱερέων, τοῦ Ἀρείου δόγμα κρατύνειν. *Sozom. Ecc. H. vi. 23* (666 D).

7. Such as the Father is, such is the Son : and such is the Holy Ghost.

Ὁ γὰρ ἐωρακὼς ἐμὲ, ἐώρακε τὸν Πατέρα, οὐχ ἑαυτὸν φήσας Πατέρα εἶναι, ἀλλὰ τοιοῦτον οἶον τὸν Πατέρα. *S. Athan. de S. Trin. Dial. ii. 12* (iii. 496 C).—Πίστευε καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, καὶ τὴν αὐτὴν ἔχε περὶ αὐτοῦ δόξαν, ἣν παρέλαβες ἔχειν περὶ Πατρὸς καὶ Υἱοῦ. *S. Cyr. Hieros. Cat. iv. 16* (59 B).—Unde etiam in fide Catholica contra venena quorundam hæreticorum sic ædificamur, ut dicamus Patrem et Filium et Spiritum Sanctum unius esse substantiæ. Quid est, Unius substantiæ? Verbi gratia, Si aurum est Pater, aurum et Filius, aurum et Spiritus Sanctus. Quicquid est Pater quod Deus est, hoc Filius, hoc Spiritus Sanctus. *S. Aug. in Ps. lxxviii. (iv. 692).*

8. The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

Ἡμῖν δέ, διαιρουσιν ἀπὸ τῆς ὕλης (i. e. materia) τὸν Θεόν... (τὸ μὲν γὰρ θεῖον ἀγέννητον εἶναι καὶ αἰδίου, νῶ μόνῃ καὶ λόγῳ θεωρούμενον· τὴν δὲ ὕλην, γεννητὴν καὶ φθαρτὴν) μή τι οὐκ ἀλόγως τὸ τῆς ἀθεότητος ἐπικαλοῦσιν ὄνομα; *S. Athenag. Leg. pro Chr. 4* (282 D).—Υἱὸν γεννητὸν, οὐ χρόνοις μὲν τισιν οὐκ ὄντα, ὕστερον δὲ ποτε γεγνώτα, ἀλλὰ πρὸ χρόνων αἰωνίων ὄντα,... ἐξ αἰῶνος, μᾶλλον δὲ πρὸ πάντων αἰώνων. *Euseb. Dem. Evang. iv. 3* (149 A).—Horum igitur furori respondere animus exarsit: recolens hoc vel præcipue sibi salutare esse, non solum in Deum credidisse, sed etiam in Deum Patrem; neque in Christo tantum sperasse, sed in Christo Dei Filio; neque in creatura, sed in Deo Creatore ex Deo nato. *S. Hil. de Trin. i. 17, p. 775.*—Πατὴρ οὐν αἰὶ ἀγέννητος, καὶ ἄκτιστος, καὶ ἀκατάληπτος. Υἱὸς...

ἀκτιστος καὶ ἀκατάληπτος. Πνεῦμα Ἅγιον αἰεὶ, οὐ γεννητὸν, οὐ κτιστόν. *S. Epiph. Hær. Pneumatom. lxxiv. (l. 901 D).*
—Creator et Pater, et Filius, et Spiritus Sanctus. *S. Aug. Serm. 105 de Verb. Domini (v. 543).*

9. The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

Υἱὸς ἐκείνου... Χριστὸς, κατὰ τὸ κεχρίσθαι, καὶ κοσμήσαι τὰ πάντα δι' αὐτοῦ τὸν Θεόν, λέγεται ὄνομα καὶ αὐτὸ περιέχον ἄγνωστον σημασίαν (*quo quidem et ipso nomine res significatur indeprehensa. Vers. Lat.*) *Just. M. Ap. ii. 6, p. 92 D.*—Ἀκουε, ὦ ἄνθρωπε, τὸ μὲν εἶδος τοῦ Θεοῦ, ἄμρητον καὶ ἀνεκφραστόν.... Δόξη γάρ ἐστιν ἀχώρητος, μεγέθει ἀκατάληπτος, ὕψει ἀπερινόητος, ἰσχύϊ ἀσύγκριτος, σοφίᾳ ἀσυμβίβαστος, ἀγαθοσύνη ἀμίμητος, καλοποιῶ ἀνεκδιήγητος. *S. Theoph. ad Aut. i. 3, p. 339 D.*—Quoniam incomprehensibilis et qui inveniri non possit est Pater. *S. Iren. adv. Hær. ii. 18. 2, p. 141.*—Immensurabilis est in corde Deus, et incomprehensibilis in animo, &c. *Id. iv. 19. 2, p. 252.*—Ὁ Υἱὸς τοῦ Θεοῦ, οὐ μεριζόμενος, οὐκ ἀποτεμνόμενος, οὐ μεταβαίνων ἐκ τόπου εἰς τόπον, πάντῃ δὲ ὦν πάντοτε, καὶ μηδαμῇ περιεχόμενος. *Clem. Al. Strom. vii. 2 (831, l. 24).*—Ἐστω δὴ καὶ δυσθεώρητος ὁ Θεός. Ἀλλ' οὐ μόνος δυσθεώρητός ἐστί τι, ἀλλὰ καὶ ὁ μονογενὴς αὐτοῦ. Δυσθεώρητος γάρ ὁ Θεὸς Λόγος, δυσθεώρητος δὲ οὕτως καὶ Σοφία ἐστίν, ἐν ἧ τὰ πάντα πεποίηκεν ὁ Θεός. *Orig. c. Cels. vi. 69 (l. 685 B).*—Τὸ γὰρ ἀκατάληπτον λέγεται, ὅταν ἐρευνηθὲν ἢ ζητηθὲν μὴ καταληφθῇ παρὰ τῶν ζητουμένων αὐτό. *S. Chr. Hom. 3 de Incomprehensib. Dei Natura (l. 464 E).*—Sicut Omnipotens et Ineffabilis Pater est, ita Omnipotens et Incomprehensibilis Filius : ita etiam Spiritus Sanctus in Patre et Filio indiscrete connexus, ineffabilis atque immensus est. *S. Aug. Serm. 384 de Trin. al. 1 de Verb. Ap. (v. 1485).*—Deus, cujus sapientia simpliciter multiplex et uniformiter

multiformis, tam incomprehensibili comprehensione omnia incomprehensibilia comprehendit. *Id. de Civ. Dei*, xii. 18 (vii. 317).

10. The Father eternal, the Son eternal : and the Holy Ghost eternal.

Οὗτος γὰρ αἰώνιος βασιλεὺς, ὁ Χριστὸς, ὡς Υἱὸς Θεοῦ. *Just. M. Dial. c. Tryph.* c. 118, p. 211 C.—Quoniam Verbum, id est, Filius, semper cum Patre erat, per multa demonstravimus : quoniam autem et Sapientia, quæ est Spiritus, erat apud eum ante omnem constitutionem, per Salomonem ait. *S. Iren. adv. H.* iv. 20. 3, p. 253.—Οὐ γὰρ ὁ Θεὸς Πατὴρ εἶναι ἤρξατο, κωλυόμενος ὡς οἱ γινόμενοι πατέρες ἄνθρωποι, ὑπὸ τοῦ μὴ δύνασθαι πω πατέρες εἶναι· εἰ γὰρ αἰεὶ τέλειος ὁ Θεός, καὶ πάρεστιν αὐτῷ δύναμις τοῦ Πατέρα αὐτὸν εἶναι, καὶ καλὸν αὐτῷ εἶναι Πατέρα τοῦ τοιούτου Υἱοῦ, τί ἀναβάλλεται, καὶ ἑαυτὸν τοῦ καλοῦ στηρίσκει, καὶ, ὡς ἐστιν εἰπεῖν, ἐξ οὗ δύναται Πατὴρ εἶναι Υἱοῦ; Τὸ αὐτὸ μέντοι καὶ περὶ τοῦ Ἁγίου Πνεύματος λεκτέον. *Orig. in Gen. Tom.* i. (ii. 1) *et ap. Euseb. adv. Marcell. Ancy.* i. p. 22.—Ὁ Θεὸς τῶν ὅλων ἐξ ἀπείρου ἐστὶ Πατὴρ, οὐκ ἀρξάμενός ποτε τὸ εἶναι Πατὴρ.... Τῇ αὐτοῦ αἰδιότητι συμπαρακτεινομένην ἔχει τὴν, ἵν' οὕτως ὀνομάσω, πατρότητα. Οὐκοῦν καὶ ὁ Υἱὸς πρὸ αἰῶνος ὢν, καὶ αἰεὶ ὢν, οὐκ ἤρξατο τοῦ εἶναι ποτε, ἀλλ' ἀφ' οὗ Πατὴρ, καὶ Υἱός. *S. Bas. c. Eunom.* ii. 12 (i. 247 B).—Æternus Pater, cœternus Filius, cœternus Spiritus Sanctus, &c. *S. Aug. Serm.* 105 *de Verb. Dom. al.* 29 in *S. Luc.* xi. (v. 543).

11. And yet they are not three eternal : but one eternal.

Μόνος γὰρ ἀγένητος καὶ ἀφθαρτος ὁ Θεός, καὶ διὰ τοῦτο Θεός ἐστι. *Just. M. Dial. c. Tryph.* 5, p. 108 A.—Atque ita omnipotentiam æternitatemque non nisi penes unum esse; quia neque in omnipotentia validius infirmiusque, neque in æternitate posterius antèiusve congrueret; in Deo autem nihil

nisi æternum potensque esse venerandum. *S. Hil. de Trin.* l. 4, p. 768.

12. As also there are not three incomprehensibles, nor three uncreated but one uncreated, and one incomprehensible.

Cf. Just. M. Ap. ii. 6 *init.* p. 92.—Quod colimus, Deus unus est....Invisibilis est, etsi videatur; incomprehensibilis, etsi per gratiam repræsentetur; inæstimabilis, etsi humanis sensibus æstimetur: ideo verus et tantus est. Cæterum quod videri communiter, quod comprehendere, quod æstimari potest, minus est et oculis quibus occupatur, et manibus quibus occupatur. Quod vero immensum est, soli sibi notum est. *Tert. Ap.* c. 17.—Κοινὸν γὰρ, Πατρὶ μὲν καὶ Υἱῷ καὶ Ἀγίῳ Πνεύματι, τὸ μὴ γεγεμέναι. *S. Greg. Naz. Orat.* xxv. 16 (l. 467 E).

13. So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

Cum ergo legis Deum Omnipotentem, et Altissimum, et Deum virtutum, et Regem Israelis, et Qui est; vide ne per hæc Filius etiam demonstratur, suo jure Deus Omnipotens, &c....Cum et Filius Omnipotentis tam Omnipotens sit, quam Deus Dei Filius. *Tert. adv. Prax.* c. 17.—Εἰς γὰρ ἐστὶ, φησὶ, (sc. Eunomius) καὶ μόνος Θεὸς Παντοκράτωρ. Εἰ μὲν οὖν τὸν Πατέρα διὰ τῆς τοῦ παντοκράτορος προσηγορίας ἐνδείκνυται, ἡμέτερον λέγει τὸν λόγον καὶ οὐκ ἀλλότριον...πάντα ἐστὶν ὁ Πατὴρ, ὕψιστος, παντοκράτωρ κ.τ.λ....τὰ δὲ τοῦ Πατρὸς, τοῦ Υἱοῦ ἐστὶ πάντα. *S. Greg. Nyss. c. Eunom. Orat.* i. (n. 15 B).—Non ergo quispiam audebit quamlibet creaturam sive cœlestem sive terrestrem dicere Omnipotentem, nisi solam Trinitatem, Patrem scilicet et Filium et Spiritum Sanctum. *S. Aug. de Symb. ad Catech.* c. 3, et *cf. Tractat. totum* (vi. 558).

14. And yet they are not three Almighties: but one Almighty.

Pater enim et Filius et Spiritus Sanctus unus Omnipotens. *S. Aug. Serm.* 384 *de Trin. al. 1 de Verb. Ap.* (v. 1485).—

Ista tria non tres Dii, non tres Omnipotentes, sed unus Deus Omnipotens, ipsa Trinitas unus Deus : quia unum necessarium est. *S. Aug. Serm. 103 de Verb. Lucæ x. al. 26 de Verb. Dom. (v. 538).*—Credimus, et tenemus, et fideliter prædicamus, quod...hoc totum et Trinitas sit propter proprietatem Personarum, et unus Deus propter inseparabilem Divinitatem, sicut unus Omnipotens propter inseparabilem Omnipotentiam : ita tamen, ut etiam cum de singulis quæritur, unusquisque eorum et Deus et Omnipotens esse respondeatur : cum vero de omnibus simul, non tres Dii, vel tres Omnipotentes, sed unus Deus Omnipotens ; tanta ibi est in tribus inseparabilis Unitas, quæ sic se voluit prædicari. *S. Aug. de Civ. Dei, xi. 24 (vii. 290).*

15. So the Father is God, the Son is God : and the Holy Ghost is God.

Ἐρρῶσθαι ὑμᾶς διὰ πάντας ἐν Θεῷ ἡμῶν Ἰησοῦ Χριστῷ ἄρχομαι. *S. Ign. ad Pol. sub fin.*—Οἱ γὰρ τὸν Υἱὸν Πατέρα φάσκοντες εἶναι, ἐλέγχονται μήτε τὸν Πατέρα ἐπιστάμενοι, μήθ' ὅτι ἐστὶ Υἱὸς τῷ Πατρὶ τῶν ὅλων γινώσκοντες· ὃς καὶ λόγος πρωτότοκος ὢν τοῦ Θεοῦ, καὶ Θεὸς ὑπάρχει. *Just. M. Ap. i. 63, p. 81 E.*—Εἰ νενοήκατε τὰ εἰρημένα ὑπὸ τῶν προφητῶν, οὐκ ἂν ἐξηρνείσθε αὐτὸν εἶναι Θεόν, τοῦ μόνου καὶ ἀγενήτου καὶ ἀρρήτου Θεοῦ Υἱόν. *Id. Dial. c. Tryph. c. 126, p. 219 B.*—Θεὸς οὖν ὢν ὁ Λόγος, καὶ ἐκ Θεοῦ πεφυκώς...*S. Theoph. ad Aut. ii. 22, p. 365 D.*—Neque igitur Dominus, neque Spiritus Sanctus, neque Apostoli eum (sc. Jesum Christum) qui non esset Deus, definitive et absolute Deum nominassent aliquando, nisi esset vere Deus. *S. Iren. adv. H. iii. 6, p. 180.*—Duos tamen deos et duos dominos nunquam ex ore nostro proferimus ; non quasi non et Pater Deus, et Filius Deus, et Spiritus Sanctus Deus, et Deus unusquisque. *Tert. adv. Prax. c. 13.*—Ὁ Σωτὴρ οὐ κατὰ μετουσίαν, ἀλλὰ κατ' οὐσίαν ἐστὶ Θεός. *Orig. in Ps. cxxxvi. 2 (ii. 833).*—Δίῳ μᾶλλον ἀκολουθοῦντες τῇ θεῖᾳ γραφῇ, εἰπωμεν Πατέρα, καὶ Υἱόν, καὶ Ἅγιον Πνεῦμα, Θεόν καὶ οὐ φοβούμεθα περὶ τὴν πίστιν ναυαγῆσαι. *S.*

Athan. de S. Trin. Dial. II. 5 (III. 491 C).—*Cf. Eund.* III. 21 (III. 519 E, &c.)—Ergone, inquiet aliquis furens, iratus et percitus, Deus ille est Christus? Deus respondimus, et interiorum potentiarum Deus. *Arnob. c. Gent.* I. 42.—Et ideo Christus, licet vobis invitis, Deus, Deus inquam Christus, hoc enim sæpe dicendum est, ut infidelium dissiliat et dirumpatur auditus, &c. *Id.* II. 60, p. 92.—Εἰ τοίνυν ναὸς Θεοῦ καλούμεθα διὰ οἴκησιν Ἁγίου Πνεύματος, τίς τολμήσειε παραιτῆσασθαι (repudiare) τὸ Πνεῦμα, ἢ ἀπαλλοτριῶσαι τῆς τοῦ Θεοῦ οὐσίας; *S. Epiφ. Hæc. Pneumatom.* LXXIV (I. 902 D).—Θεὸς γὰρ Ἰσραὴλ ὁ πρὸ αἰώνων Λόγος, ὡς καὶ τὸ Ἅγιον Πνεῦμα. *Dion. Al. ad Paul. Samos. Quæst.* VI. p. 244.—Δεὸν ὁμολογεῖν, Θεὸν τὸν Πατέρα, Θεὸν τὸν Υἱόν, Θεὸν τὸ Πνεῦμα τὸ Ἅγιον, ὡς οἱ θεῖοι λόγοι, καὶ οἱ τούτους ὑψηλότερον νενοηκότες ἐδίδαξαν. *S. Bas. Ep. VII. ad Cæsarienses*, c. 2 (III. 81 D).—Ὅριζον δὲ καὶ τὴν ἡμετέραν εὐσεβείαν, διδάσκων ἓνα μὲν εἶδέναι Θεὸν ἀγέννητον, τὸν Πατέρα· ἓνα δὲ γεννητὸν Κύριον, τὸν Υἱόν. Θεὸν μὲν, ὅταν καθ' ἑαυτὸν λέγῃται, προσαγορευόμενον, Κύριον δὲ, ὅταν μετὰ Πατρὸς ὀνομάζεται...ἐν δὲ Πνεύμα Ἅγιον, προελθὼν ἐκ τοῦ Πατρὸς, ἢ καὶ προϊὼν, Θεόν. *S. Greg. Naz. Orat.* XXV. 15 (I. 466 C).—Quicquid est Pater quod Deus est, hoc Filius, hoc Spiritus Sanctus....Quæris quid sit Pater; respondetur, Deus. Quæris quid sit Filius; respondetur, Deus. De solo Patre interrogatus, Deum responde: de solo Filio interrogatus, Deum responde: de utroque interrogatus, non deos, sed Deum responde. *S. Aug. in Ps.* LXVIII. (IV. 692).—Et si interrogemur de Spiritu Sancto, nihil aliud respondendum est, nisi quod Deus sit; et cum simul dicuntur Pater et Filius et Spiritus Sanctus, nihil aliud intelligendum est quam unus Deus. *Id. in Ps.* V. (IV. 16).

16. And yet they are not three Gods: but one God.

Nunquam neque prophetæ, neque Apostoli alium Deum nominaverunt, vel Dominum appellaverunt, præter verum et

solum Deum. *S. Iren. adv. H.* iii. 8, p. 182.—Cæterum, si ex conscientia qua scimus Dei nomen et Domini, et Patri et Filio et Spiritui convenire, deos et dominos nominaremus, extinxissemus faces nostras etiam ad martyria timidiore, quibus evadendi quoque pateret occasio jurantibus statim per deos et dominos, ut quidam hæretici, quorum dii plures. *Tert. adv. Prax.* c. 13.—Deus substantiæ ipsius nomen, id est, divinitatis. *Id. adv. Hermog.* c. 3.—Qui etsi Deus dicatur, quando nominatur singularis, non ideo duos deos faciat, sed unum; hoc ipso quod et Deus ex unitate Patris vocari habeat. *Id. adv. Prax.* c. 19.—Δύο μὲν οὐκ ἐρῶ Θεοὺς, ἀλλ' ἢ ἓνα. *S. Hipp.* c. *Noet.* c. 14.—Καὶ οὕτως εἰς Θεὸς ἐν τῇ ἐκκλησίᾳ κηρύττεται, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ἐπὶ πάντων, ὡς Πατὴρ, ὡς ἀρχὴ καὶ πηγὴ διὰ πάντων δὲ, διὰ τοῦ Λόγου ἐν πᾶσι δὲ, ἐν τῷ Πνεύματι τῷ Ἁγίῳ. *S. Athan. Ep.* i. *ad Serap.* 28, pp. 676, 677.—Πρὸς δὲ τοὺς ἐπηρεάζοντας ἡμῖν τὸ τρίθεον, ἐκεῖνο λεγέσθω, ὅτι περ ἡμεῖς ἓνα Θεὸν, οὐ τῷ ἁριθμῷ, ἀλλὰ τῇ φύσει ὁμολογοῦμεν. *S. Bas. Ep.* viii. *ad Caesarienses* (iii. 81 D).—Cum simul dicuntur Pater et Filius et Spiritus Sanctus, nihil aliud intelligendum est quam unus Deus....Non enim duos aut tres deos fides Catholica prædicat, sed ipsam Trinitatem unum Deum. *S. Aug. in Ps.* v. (iv. 17).

17. So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

Κύριος δὲ ἐστὶ, διὰ τὸ κυριεύειν αὐτὸν τῶν ὅλων. Πατὴρ δὲ διὰ τὸ εἶναι αὐτὸν πρὸ τῶν ὅλων. *S. Theoph. ad Aut.* i. 4, p. 340 B.—Vere igitur cum Pater sit Dominus, et Filius vero sit Dominus, merito Spiritus Sanctus Domini appellatione signavit eos. *S. Iren. adv. H.* iii. 6. 1, p. 180.—Cf. *Testimonia ex Scripturis Spiritum appellari Dominum, citata et interpretata ap. S. Bas. de Spir. Sancto*, c. 52 (iii. 44).—Πιστεύομεν...εἰς ἓνα Κύριον Ἰησοῦν Χριστὸν...καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον. *Symb. Nicæno-Constantinopolitanum.*

18. And yet not three Lords : but one Lord.

Non sunt enim duo domini ubi Dominatus unus est; qui Pater in Filio, et Filius in Patre, et ideo Dominus unus. *S. Ambr. de Sp. Sancto*, iii. 15, p. 686, *ap. Waterland*.—Catholicam fidem, quæ Patrem, et Filium, et Spiritum Sanctum, non tres dominos deos, sed unum Dominum Deum credit. *S. Aug. c. Max. Arian.* ii. 23 (viii. 727).—Sic et Dominum si quæras, singulum quemque respondeo; sed simul omnes non tres dominos deos, sed unum Dominum Deum dico. Hæc est fides nostra, quoniam hæc fides est recta, quæ fides etiam Catholica nuncupatur. *Id.* (viii. 729).

19. For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

Veritas Christiana. *Tert. adv. Marc.* i. 3.—Fiducia Christianorum, resurrectio mortuorum. Illa, credentes sumus, hoc credere veritas cogit. *Id. de Res. Carn.* c. 1, *init.*—Quando Scripturæ omnes et demonstrationem et distinctionem Trinitatis ostendant. *Id. adv. Prax.* c. 11.—Ἀναγκαῖον καὶ τὸν ἕνα Θεὸν τηρεῖν, καὶ τὰς τρεῖς ὑποστάσεις ὁμολογεῖν, καὶ ἐκάστην μετὰ τῆς ιδιότητος. *S. Greg. Naz. Orat.* ii. 38 (i. 30 D).—Unitatem non audemus dicere tres deos, nec tres omnipotentes, nec tres invisibiles, nec tres immortales, sed unum Deum... Fides itaque Catholica hæc est, &c. *S. Aug. de Symb. ad Catech.* c. 4 (vi. 560).

20. So are we forbidden by the Catholic Religion : to say, There be three Gods, or three Lords.

Ἐξῆς δ' ἂν εἰκότως λέγοιμι καὶ πρὸς τοὺς διαιροῦντας καὶ κατατέμνοντας καὶ ἀναιροῦντας τὸ σεμνότατον κήρυγμα τῆς ἐκκλησίας τοῦ Θεοῦ, τὴν μοναρχίαν, εἰς τρεῖς δυνάμεις τινὰς καὶ μεμερισμένας ὑποστάσεις καὶ θεότητας τρεῖς. *Dion. Rom. de Decr. Syn. Nic.* c. 26, p. 231, *ap. Athan. vel Routh. Rel. Sacr.* (iii. 179).—Neque enim tres dominos, aut tres omnipotentes, aut tres creatores, aut quicquid aliud de excellentia Dei

dici potest dicimus : quia nec tres dii, sed unus Deus. *S. Aug. Serm. 212 al. 75 de Divers. (v. 937).*—Εἰς γὰρ ἡμῶν ὁ Θεός, Πατὴρ καὶ Υἱὸς καὶ Ἅγιον Πνεῦμα· τρεῖς ὑποστάσεις, μία κυριότης, μία θεότης. *S. Epiph. Hæc. Nicolait. xxv. (l. 80 D).*

21. The Father is made of none : neither created, nor begotten.

Ipse enim infectus, et sine initio, et sine fine, et nullius indigens, ipse sibi sufficiens, et adhuc reliquis omnibus, ut sint, hoc ipsum præstans. *S. Iren. adv. H. iii. 8. 3, p. 183.*—Agnosce igitur et Patrem, quem etiam appellas Creatorem. *Tert. adv. Marc. iv. 26.*—Dicendo Patrem, Deum quoque cognominamus....Nomen Dei Patris nemini proditum fuerat.... Nobis revelatum est in Filio. *Id. de Orat. c. 2.*—Ἰδιον, Πατὴρ μὲν, ἀγεννησία· Υἱοῦ δὲ, ἡ γέννησις· Πνεύματος δὲ, ἡ ἐκπεψις. *S. Greg. Naz. Orat. xxv. 16 (l. 467 E).*—Fecit ergo facta non factus, creavit creaturam non creatus. *S. Aug. de Symb. ad Catech. c. 3 (vi. 558).*—Pater est, ex quo omne quod est constituit....Ejus esse in sese est, non aliunde quod est sumens....Ipse ingenuus. *S. Hil. de Trin. ii. 6.*

22. The Son is of the Father alone : not made, nor created, but begotten.

Non enim infectus es, O homo, neque semper coexistebas Deo, sicut proprium ejus Verbum. *S. Iren. adv. H. ii. 25. 3, p. 153.*—Πολλαχού δὲ τῶν θείων λογίων γεγεννησθαι ἀλλ' οὐ γεγονέναι τὸν Υἱὸν λεγόμενον εὖροι τις ἂν ὑφ' ὧν καταφανὴς ἐλέγχονται τὰ ψεύδη περὶ τῆς τοῦ Κυρίου γεννήσεως ὑπολαμβάνοντες, οἱ ποίησιν αὐτοῦ τὴν θείαν καὶ ἄρρητον γέννησιν λέγειν τολμῶντες. *Dion. Rom. ap. Ath. de Decr. Nic. Syn. c. 26, p. 231, vel ap. Routh. Rel. Sacr. (iii. 180).*—Οὐ λόγῳ παρήχθη ὁ Λόγος τοῦ Πατρὸς, ὥσπερ ἡ τῶν ἁγίων πνευμάτων πληθὺς, ἀλλὰ Λόγος ὧν ἐκ τῆς ὑποστάσεως τοῦ Πατρὸς ἐγεννήθη· οὐ γὰρ κτιστὸς ὁ Λόγος Ἰησοῦς ὁ Χριστός. *Dion. Al. adv. Paul. Samos. Quæst. x. p. 270.*—

Ἀληθῶς Υἱὸν τὸν Υἱὸν, ὅτι μόνος, καὶ μόνου, καὶ μόνως, καὶ μόνον. *S. Gr. Naz. Orat.* xxv. 16 (I. 467 C).—Τινὲς ἡμᾶς βούλονται σοφίζεσθαι καὶ λέγειν, ἴσον τὸ γεννητὸν εἶναι τῷ γεννητῷ, οὐ παραδεκτέον δὲ ἐπὶ Θεοῦ λέγειν, ἀλλ' ἢ ἐπὶ τὰ κτίσματα μόνον. Ἔτερον γάρ ἐστι γεννητὸν, καὶ ἕτερον γεννητόν. *S. Epirh. Hær. Origen.* LXIV. (I. 532 D).—Nihil nisi natum habet Filius. *S. Hil. de Trin.* iv. 10.

23. The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

Cf. S. Iren. adv. H. iv. 20. 3, p. 253, ap. § 10.—Spiritus non aliunde puto, quam a Patre per Filium. *Tert. adv. Prax.* c. 4.—Omne quod prodit ex aliquo, secundum sit ejus necessarium est de quo prodit, non ideo tamen est separatum. Secundus autem ubi est, duo sunt. Et tertius ubi est, tres sunt. Tertius enim est Spiritus a Deo et Filio, sicut tertius a radice fructus ex frutice; et tertius a fonte, rivus ex flumine. Et tertius a sole, apex ex radio. *Id.* c. 8.—Ἅγιον Πνεῦμα προσέθηκα (sc. Patri et Filio), ἀλλ' ἅμα καὶ πόθεν καὶ διὰ τίνος ἦκεν ἐφ' ἡμῶς. *Dion. Al. Ex Elench. et Apol.* p. 93.—Ἐν τε ταῖς χερσὶν αὐτῶν ἐστὶ τὸ Πνεῦμα, μήτε τοῦ πέμποντος, μήτε τοῦ φέροντος δυνάμενον στέρεσθαι. *Id.*

24. So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

Ὡ θαύματος μυστικῶν· εἰς μὲν ὁ τῶν ὅλων Πατήρ· εἰς δὲ καὶ ὁ τῶν ὅλων Λόγος· καὶ τὸ Πνεῦμα τὸ Ἅγιον ἓν, καὶ τὸ αὐτὸ πανταχοῦ. *Clem. Al. Pæd.* i. 6, p. 123, l. 9.—Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, κατὰ τὴν τοῦ Κυρίου διάταξιν μὴ βαπτίσῃ εἰς Πατέρα καὶ Υἱὸν καὶ Ἅγιον Πνεῦμα, ἀλλὰ εἰς τρεῖς Ἀνάρχους, ἢ εἰς τρεῖς Υἱοὺς, ἢ εἰς τρεῖς Παρακλήτους, καθαιρεῖσθω. *Apost. Can. xli. al. xlix. Cotel.* i. 449.—Εἰς Θεός, ὁ Πατήρ· εἰς Κύριος, ὁ μονογενὴς αὐτοῦ Υἱός· ἓν τὸ Πνεῦμα τὸ Ἅγιον, ὁ Παράκλητος. *S. Cyr. Hieros. Cat.* xvi. 24, p. 257 B.—Οὕτω δὴ καὶ ἓν τῇ Τριάδι, ὁ τῆς

Μονάδος διασωθήσεται λόγος, ἓνα μὲν Πατέρα ὁμολογούντων, καὶ ἓνα Υἱόν, καὶ ἓν Πνεῦμα Ἅγιον. *S. Bas. c. Eunom.* iii. 6 (i. 277 E).—In illa quippe Trinitate quæ Deus est, unus est Pater, non duo vel tres; et unus Filius, non duo vel tres; et unus amborum Spiritus, non duo vel tres. *S. Aug. c. Max. Arian.* ii. 23 (viii. 729).—Exciditne tibi (sc. hæretice) Ecclesiam duos innascibiles nescire, et duos Patres non confiteri? *S. Hil. de Trin.* ix. 51.

25. And in this Trinity none is afore, or after other : none is greater, or less than another ;

Divinitas autem gradum non habet, utpote unica. *Tert. adv. Hermog.* c. 7.—'Ημῖν εἰς Θεός, ὅτι μία θεότης...οὐ γὰρ, τὸ μὲν μᾶλλον, τὸ δὲ ἥττον Θεός· οὐδὲ τὸ μὲν πρότερον, τὸ δὲ ὕστερον. *S. Greg. Naz. Orat.* xxxi. 14 (i. 565 B).—Τὸ γὰρ ἐκ μεγάλου, καὶ μείζονος, καὶ μεγίστου συνιστᾶν τὴν Τριάδα, ὥσπερ ἐξ αὐγῆς, καὶ ἀκτίνος, καὶ ἡλίου, τοῦ Πνεύματος, καὶ τοῦ Υἱοῦ, καὶ τοῦ Πατρὸς...σαφῶς ἐν τοῖς ἐκείνου (sc. Ἀπολλιναρίου) γέγραπται λόγοις. *S. Greg. Naz. Orat.* ci. *ad Cledon.* (ii. 92 C).—Si autem talia tibi idola ponis in corde, ut duos facias deos, unum majorem, id est, Patrem, alium minorem, id est, Filium; Spiritum vero Sanctum ita omnium trium minimumingas, ut nec Deum nuncupare digneris; non hæc est nostra fides, quoniam non est Christiana fides, ac per hoc nec fides. *S. Aug. c. Max. Arian.* ii. 5 (viii. 694).

26. But the whole three Persons are co-eternal together : and co-equal.

Ἡ τὸ πᾶν (sc. unamquamque Personam Trinitatis) τῆμῃσον, ἢ τὸ ὅλον ἀτίμασον, ἵνα ἀκόλουθος (consistens) νοῦς σεαυτῷ τῷ γὰρ. *S. Gr. Naz. Orat.* xxxvii. 18 (i. 657 C).—Ἐχω μὲν οὕτω περὶ τούτων, καὶ ἔχοιμι, καὶ ὅς τις ἐμοὶ φίλος, σέβειν Θεὸν τὸν Πατέρα, Θεὸν τὸν Υἱόν, Θεὸν τὸ Πνεῦμα Ἅγιον, τρεῖς ιδιότητας, θεότητα μίαν, δόξην, καὶ τιμὴν, καὶ ὁσίην, καὶ βασιλείαν μὴ μεριζομένην. *Ih.* xxxi. 28 (i. 574 B).—

Credimus, et tenemus, et fideliter prædicamus, quod Pater genuerit Verbum, hoc est, Sapientiam, per quam facta sunt omnia, unigenitum Filium, unus unum, æternus coæternum, summe bonus æqualiter bonum; et quod Spiritus Sanctus simul et Patris et Filii sit Spiritus, et ipse consubstantialis et coæternus ambobus. *S. Aug. de Cív. Dei*, xi. 24 (vii. 290).—Ταύτην γὰρ καὶ ὑμῖν, καὶ ἡμῖν, καὶ πᾶσι τοῖς μὴ διαστρέφουσι τὸν λόγον τῆς ἀληθοῦς πίστεως συναρέσκειν δεῖ, πρεσβυτάτην οὖσαν, καὶ ἀκόλουθον τῷ βαπτίσματι, καὶ διδάσκουσαν ἡμᾶς πιστεύειν εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, δηλαδὴ θεότητος, καὶ δυνάμεως, καὶ οὐσίας μιᾶς τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος πιστευομένης, ὁμοτίμου τε τῆς ἀξίας, καὶ συναῖδιον τῆς βασιλείας κ. τ. λ. *Epist. Synod. Conc. Constantinopolitani ap. Theod. H. Ecc.* v. 9 (iii. 716 C).

27. So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

Οὐκοῦν ἔνσαρκον Λόγον θεωροῦμεν· Πατέρα δὲ αὐτοῦ νοοῦμεν, Υἱὸν δὲ πιστεύομεν, Πνεύματι Ἁγίῳ προσκυνοῦμεν. *S. Hipp. c. Noet. c.* 12 (ii. 14).—Nos autem, qui nullam creaturam, sed Patrem, Filium, et Spiritum Sanctum colimus et adoramus, non erramus in cultu. *Orig. in Rom. i. Lib.* i. 18 (iv. 474 E).—Τὸν Χριστὸν προσκυνοῦμεν παρὰ πάσης κτίσεως σὺν Πατρὶ καὶ Ἁγίῳ Πνεύματι. *Dion. Al. c. Paul. Samosat.* p. 211.—Οὕτω μὲν ἡμεῖς εἰς τε τὴν Τριάδα τὴν Μονάδα πλατύνομεν ἀδιαίρετον, καὶ τὴν Τριάδα πάλιν ἀμείνωτον εἰς τὴν Μονάδα συγκεφαλαιούμεθα. *Dion. Al. Ex Elench. et Apol.* p. 93, *vel S. Athan. de Sent. Dionys.* c. 17, p. 254.—Μονὰς ἐν Τριάδι προσκυνουμένη, καὶ Τριάς εἰς Μονάδα ἀνακεφαλαιουμένη, πᾶσα προσκυνητὴ, βασιλικὴ πᾶσα, ὁμόθρονος, ὁμόδοξος, κ. τ. λ. *S. Greg. Naz. Orat.* vi. 22 (i. 194 A).—Οὐχ ἓνα ὄρον εὐσεβείας ἡγησόμεθα, προσκυνεῖν Πατέρα, καὶ Υἱόν, καὶ τὸ Πνεῦμα τὸ Ἅγιον, τὴν μίαν ἐν τοῖς τρισὶ

θεότητά τε καὶ δύναμιν; *Id. Orat.* xxii. 12 (l. 421 C).—
 Προσκυνοῦσι τὸν Πατέρα, καὶ τὸν Υἱὸν, καὶ τὸ Ἅγιον Πνεῦμα,
 μίαν θεότητα· Θεὸν τὸν Πατέρα, Θεὸν τὸν Υἱὸν, Θεὸν...
 τὸ Πνεῦμα τὸ Ἅγιον, μίαν φύσιν ἐν τρισὶν ιδιότησι. *Id. Orat.*
 xxiii. 16 (l. 614 D).

28. He therefore that will be saved : must thus think of the Trinity.

Τὸ ἀτιμάζειν τι τῶν Τριῶν, ἢ χωρίζειν, ἀτιμάζειν τὴν
 ὁμολογίαν, τὸ μὲν τὴν ἀναγέννησιν, τὸ δὲ τὴν θεότητα, τὸ
 μὲν τὴν θέωσιν, τὸ δὲ τὴν ἐλπίδα. *S. Greg. Naz. Orat.* xxiii.
 12 (l. 432 D).—Τὸ μέγιστον, ἢ Πατὴρ, καὶ Υἱὸς, καὶ Ἅγιον
 Πνεύματος ἐπίγνωσις, καὶ ὁμολογία τῆς πρώτης ἡμῶν ἐλπίδος.
 Τούτων τί μείζον; τὰ δὲ ὑπὲρ ταῦτα...τῷ ἀναγκαίῳ τὸ
 δεύτερον ὧν ἄνευ τὸ εἶναι Χριστιανὸν οὐχ οἶον τε, κ. τ. λ.
Id. Orat. xxxii. 23 (l. 595 C).—Si ergo intelleximus qua
 veneratione Deus omnipotens Pater dicatur, quove sacramento
 Dominus noster Jesus Christus unicus ejus Filius habeatur, et
 qua perfectione Sanctus ejus Spiritus nominetur, utque Sancta
 Trinitas unum sit per substantiam, sed affectu Personisque
 discreta:...si inquam hoc secundum traditionis...regulam ad-
 vertimus, deprecamur ut nobis et omnibus qui hæc audiunt,
 concedat Dominus fide quam suscepimus custodita, cursu con-
 summato, expectare justitiæ repositam coronam, et inveniri inter
 eos qui resurgunt in vitam æternam. *Ruffin. de Symb.* c. 48
 ult. p. 194.

29. Furthermore, it is necessary to everlasting salvation : that he also
 believe rightly the Incarnation of our Lord Jesus Christ.

Κωφώθητε οὖν, ὅτ' ἂν ὑμῖν χωρὶς Ἰησοῦ Χριστοῦ λαλή-
 ται, τοῦ ἐκ γένους Δαβὶδ, τοῦ ἐκ Μαρίας, ὃς ἀληθῶς ἐγεν-
 νήθη...οὐ χωρὶς τὸ ἀληθινὸν ζῆν οὐκ ἔχομεν. *S. Ign. ad
 Trall.* 9.—Πίστευσον, ἀνθρώπῳ καὶ Θεῷ· πίστευσον, ἄνθρωπε,
 τῷ παθόντι, καὶ προσκυνουμένῳ Θεῷ ζῶντι. Πιστεύσατε, οἱ
 δοῦλοι, τῷ νεκρῷ· πάντες ἄνθρωποι πιστεύσατε μόνῳ τῷ
 πάντων ἀνθρώπων Θεῷ· πιστεύσατε, καὶ μισθὸν λάβετε σωτη-

ρίαν· ἐκζητήσατε τὸν Θεόν, καὶ ζήσεται ἡ ψυχὴ ὑμῶν.
Clem. Al. Cohort. ad Gent. c. 10, p. 84 *init.*—Εἴ τις πιστεύων ὅτι ἐπὶ Ποντίου Πιλάτου σταυρωθεὶς ἱερόν τι χρῆμα, καὶ σωτήριον τῷ κόσμῳ ἐπιδεδήμηκεν· ἀλλ' οὐκ ἐκ παρθένου τῆς Μαρίας, καὶ Ἀγίου Πνεύματος τὴν γένεσιν ἀνείληφεν, ἀλλ' ἐξ Ἰωσήφ καὶ Μαρίας, καὶ τούτῳ ἂν λείποι εἰς τὸ πᾶσαν ἔχειν τὴν πίστιν τὰ ἀναγκαῖότατα. *Orig. in Joh. Tom.* xxxii. (iv. 429).—Qui legunt ergo hominis filium hominem Christum, legant hunc eundem et Deum et Dei Filium nuncupatum.... Periculum est enim, cum utrumque legis, non utrumque, sed alterum credidisse. Ex quo quoniam utrumque in Christo legitur; utrumque credatur: ut fides ita demum vera sit, si et perfecta fuerit. Nam si ex duobus altero in fide cessante, unum et quidem id quod est minus, ad credendum fuerit assumptum, perturbatur regula veritatis; temeritas ista non salutem contulerit, sed in vicem salutis, de jactura fidei periculum mortis grande conflaverit. *Novat. de Trin.* c. 11, p. 713.—Credentes ergo incommutabilem Trinitatem, credamus etiam dispensationem temporalem pro salute generis humani. *S. Aug. de Agone Christiano*, xvi. (vi. 253).

30. For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

Περὶ ψῆμα τὸ ἐμὸν πνεῦμα τοῦ σταυροῦ, ὃ ἐστὶν σκάνδαλον τοῖς ἀπιστοῦσιν, ἡμῖν δὲ σωτηρία καὶ ζωὴ αἰώνιος.... Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐκνοφορήθη ὑπὸ Μαρίας, κατ' οἰκονομίαν Θεοῦ, ἐκ σπέρματος μὲν Δαβὶδ, Πνεύματος δὲ Ἀγίου. *S. Ign. ad Eph.* 18.—Diligenter igitur significavit Spiritus Sanctus (*Es.* vii. 10)...generationem ejus, quæ est ex Virgine, et substantiam, quoniam Deus; (Emmanuel enim nomen hoc significat) et manifestat quoniam homo, in eo quod dicit, *Butyrum*, &c: et in eo quod *infantem* nominat eum, et priusquam cognoscat, &c: hæc enim omnia signa sunt hominis infantis. Quod autem non consentiet nequitie, ut eligat bonum,

proprium hoc est Dei, uti non per hoc, quod *manducabit*, &c. nude solummodo cum hominem intelligeremus, neque rursus per nomen *Emmanuel* sine carne eum Deum suspicaremur. *S. Iren. adv. H.* iii. 21, p. 215.—Nos vero et semper, et nunc magis,... unicum quidem Deum credimus; sub hac dispensatione, quam œconomiam dicimus, ut unici Dei sit et Filius Sermo ejus, qui ex ipso processerit, per quem omnia facta sunt, et sine quo factum est nihil. Hunc missum a Patre in Virginem, ut ex ea natum hominem et Deum filium hominis et Filium Dei, et cognominatum Jesum Christum. *Tert. adv. Prax.* c. 2.—Sed enim invenimus illum directo, et Deum et hominem expositum:... Certe usquequaque Filium Dei et filium hominis, cum Deum et hominem, sine dubio secundum utramque substantiam in sua proprietate distantem: quia nec Sermo aliud quam Deus, neque caro aliud quam homo.... Hic erit homo et filius hominis, qui definitus est Filius Dei secundum spiritum. Hic erit Deus, et Sermo Dei Filius. Videmus duplicem statum, non confusum, sed conjunctum in una persona, Deum et hominem Jesum. De Christo autem dissero. *Tert. adv. Prax.* c. 27.—*Cf. Euseb. Ecc. H.* v. 28 D (*contr. Artemon*).—Ecclesiæ fides apostolicis imbuta doctrinis... non patitur Jesum Christum, ut Jesus non Ipse sit Christus; nec filium hominis discernit a Dei Filio, ne Filius Dei forte non et filius hominis intelligatur. Non absumit Filium Dei in filium hominis. *S. Hil. de Trin.* x. 52.—Nescit plane vitam suam, nescit, qui Christum Jesum ut verum Deum ita et verum hominem ignorat... Hæc itaque humanæ beatitudinis fides vera est, Deum et hominem prædicare, Verbum et carnem confiteri: neque Deum nescire quod homo sit, neque carnem ignorare quod Verbum sit. *Id.* ix. 3.

31. God, of the Substance of the Father, begotten before the worlds :
and Man, of the Substance of his Mother, born in the world ;

Non enim solum ante Adam, sed et ante omnem conditionem glorificabat Verbum Patrem suum, manens in eo. *S. Iren. adv. H.* iv. 14. 1, p. 243.—(*Cit. S. Joh.* i. 1). Ἀκούθως τὸ γὰρ

ἐκ Θεοῦ γεννηθῆναι, Θεός ἐστι. *Id.* i. 8. 5, p. 41.—...Τὰντα πάντα σύμβολα σαρκὸς τῆς ἀπὸ γῆς εἰλημμένης. *Id.* iii. 32.—Filiū non aliunde deduco, sed de substantia Patris. *Tert. ad. Prax.* c. 4.—Ut enim præscripsit ipsa natura hominem credendum esse qui ex homine sit, ita eadem natura præscribit et Deum credendum esse qui ex Deo sit....Nam quomodo qua homo ex Abraham, sicut est etiam qua Deus, ante ipsum Abraham....Et quomodo post mundum qua homo nascitur, sic ante mundum qua Deus, fuisse perhibetur. *Novat. de Trin.* c. 11, p. 713.—Qui (sc. Christus) cum esset a principio Filius Dei, regeneratus est denuo secundum carnem. *Lact. Div. Inst.* iv. 8, p. 288.—Διττοῦ δὲ ὄντος τοῦ κατ' αὐτὸν Λόγου, ὁ μὲν νεώτερος ἂν εἴη, χθὲς καὶ πρῶν εἰς ἀνθρώπους εἰσηγμένος· ὁ δὲ, παντὸς χρόνου καὶ πάντων αἰώνων πρεσβύτερος. *Euseb. Dem. Evang.* iv. 1, p. 144 C.—Εἰ δὲ Χριστὸς Θεοῦ δύναμις, καὶ Θεοῦ σοφία, πρὸ αἰώνων ἐστίν· οὕτω καὶ καθὸ Χριστὸς, ἐν καὶ τὸ αὐτὸ ὦν τῇ οὐσίᾳ. *Conc. Antioch. ap. Routh. Rel. Sacr.* ii. 474.—Ἐστὶ (sc. Ἐμμανουήλ) Θεὸς ἄνθρωπος, ἀπὸ Πατρὸς μὲν γεννηθεὶς ἀνάρχως καὶ ἀχρόνως· ἄνθρωπος δὲ ἀπὸ Μαρίας, διὰ τὴν ἑνσαρκον παρουσίαν. *S. Epiph. Hær. Theodot.* liv. 3, p. 465 A.—Etsi nomen ipsum (sc. Ὁμοούσιον) non inveniretur in divinis literis, res tamen ipsa inveniretur. Quid est enim contentiosius, quam ubi de re constat, certare de nomine? *S. Aug. Ep. ad Pascent.* 238 al. 164 (ii. 854).—Neque enim aliud quam Deus subsistit, qui non aliunde quam ex Deo Deus subsistit. *S. Hil. de Trin.* v. 37.

32. Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting ;

Πάντα ὑπομένω, αὐτοῦ με ἐνδυναμοῦντος τοῦ τελείου ἀνθρώπου γενομένου. "Ὅν τινες ἀγνοοῦντες ἀρνοῦνται....τί γάρ με ὠφελεῖ τις, εἰ ἐμὲ ἐπαινεῖ, τὸν δὲ Κύριόν μου βλασφημεῖ, μὴ ὁμολογῶν αὐτὸν σαρκοφόρον; *S. Ign. ad Smyrn.* 4, 5.—Μεγαλειώτερα μὲν πάσης ἀνθρωπείου διδασκαλίας φαίνεται τὰ ἡμέτερα· διὰ τοῦτο λογικὸν (i. e. quicquid ad Verbum pertinet,

seu totam Verbi personam et utramque naturam. *Ed. Ben. n.*)
 τὸ ὅλον τὸν φανέντα δι' ἡμᾶς Χριστὸν γεγονέναι, καὶ σῶμα,
 καὶ λόγον, καὶ ψυχὴν. *Just. M. Ap. II. 10 init. p. 95 B.*—
 Θεὸς ὢν ὁμοῦ τε καὶ ἄνθρωπος τέλειος ὁ αὐτός. (sc. Christus).
 (*Melito de Incarn. Christi.*) *Routh. Rel. Sacr. I. 115.*—Quoniam
 vere homo, et quoniam vere Deus. *S. Iren. adv. H. IV. 6, 7,*
p. 234.—In Christo invenimus animam et carnem, simplicibus
 et nudis vocabulis editas; id est, animam, animam; et carnem,
 carnem; quando ita nominari debuissent, si ita fuissent. *Tert.*
de Carne Christi, c. 13.—*Cf. Eund. adv. Marc. V. 20.*—Τὸν
 Λόγον τέλειον ἐκ τελείου φύντα τοῦ Πατρός. *Clem. Al.*
Pæd. I. 6, p. 113, l. 14.—Ὡς περ σαρκὸς ἐδέησε διὰ τὴν
 σάρκα κατακριθεῖσαν, καὶ ψυχῆς διὰ τὴν ψυχὴν, οὕτω καὶ
 τοῦ διὰ τὸν νοῦν, οὐ πταίσαντα μόνον ἐν τῷ Ἀδάμ, ἀλλὰ καὶ
 πρωτοπαθήσαντα. *S. Gr. Naz. Ep. CI. ad Cleod. (II. 90 B).*—
 Suscepit totum quasi plenum hominem, animam et corpus homi-
 nis. Et si aliquid scrupulosius vis audire, quia animam et car-
 nem habet et pecus; cum dico animam humanam et carnem
 humanam, totam animam humanam accepit. Fuerunt enim qui
 hinc hæresim facerent, et dicerent quia anima Christi non habuit
 mentem, non habuit intellectum, non habuit rationem; sed Ver-
 bum Dei fuit illi pro mente, pro intellectu, pro ratione. Nolo
 sic credas. Totum redemit, qui totum creavit; totum suscepit,
 totum liberavit Verbum. Ibi mens hominis et intellectus, ibi
 anima vivificans carnem; ibi caro vera et integra; peccatum
 solum non ibi. *S. Aug. Serm. 237 in dieb. Pasch. al. 145 de*
Temp. (v. 995).

33. Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Ὁ ἐνυπόστατος αἰεὶ ὢν Χριστὸς, ὁ ἴσος τῷ Πατρὶ κατὰ
 τὸ ἀπαράλλακτον τῆς ὑποστάσεως ὢν συναϊδὺς καὶ τῷ Κυρίῳ
 Πνεύματι. *Dion. Al. adv. Paul. Samosat. Quæst. IV. p. 232.*—
 Τὸ ἐν μορφῇ Θεοῦ, ἐν οὐσίᾳ ἐστὶ Θεοῦ, οὐ γὰρ ἄλλο μορφῇ,
 καὶ ἄλλο οὐσία Θεοῦ... Ὁ κατὰ μορφὴν οὖν ἴσος, καὶ κατ'

οὐσίαν ἐστὶν ἴσος. *S. Bas. c. Eunom.* iv. 1 (i. 280 B).—Memento nos hoc in fidem accepisse, quod æterno Patri sit æqualis, quæ ab ipso genita est Sapientia. *S. Aug. de Lib. Arbitr.* ii. 15 (i. 602).—Non erat ergo æqualis Deo? Non Ipse se faciebat æqualem, sed Ille Illum generat æqualem... Christus autem æqualis Patri natus erat, non factus. *S. Aug. in Joh.* v. 9 (iii. 429).—Recenseo de Verbo quod nostis: *In Principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum*: hic æqualitas cum Patre. Sed *Verbum caro factum est, et habitavit in nobis*: hac carne major est Pater. Ita Pater et æqualis, et major: æqualis Verbo, major carne; æqualis ei per quem fecit nos, major eo qui factus est propter nos. *Id. in Joh.* v. 18 (iii. 431).—Nec ejus humanitatem, qua minor est Patre, minuere aliquid ejus divinitati, qua æqualis est Patri. Hoc autem utrumque unus est Christus, qui et secundum Deum verissime dixit, *Ego et Pater unum sumus*; et secundum hominem verissime dixit, *Pater major me est*. *Id. de Don. Persev.* xxiv. ult. (x. 858).

34. Who although he be God and Man : yet he is not two, but ~~one~~^{one} Christ;

Εἰς ἰατρός ἐστιν, σαρκικός τε καὶ πνευματικός, γεννητὸς καὶ ἀγέννητος, ἐν σαρκὶ γενόμενος Θεός, ἐν ἀθανάτῃ ζωῇ ἀληθινὴ, καὶ ἐκ Μαρίας καὶ ἐκ Θεοῦ, πρῶτον παθητὸς καὶ τότε ἀπαθής. *S. Ign. ad Eph.* 7.—Ἰησοῦ Χριστῷ, τῷ κατὰ σάρκα ἐκ γένους Δαβὶδ, τῷ υἱῷ ἀνθρώπου, καὶ Υἱῷ Θεοῦ.—*Id.* c. 20.—*Cf. S. Iren. adv. Hær. ubi ex Apostolorum scriptis demonstrat, unum et eundem esse Jesum Christum, Unigenitum Dei Filium, verum Deum ac verum hominem.* iii. 16, pp. 204—207.—Utramque istam substantiam in unam nativitatis Christi fœderasse concordiam. *Novat. de Trin.* c. 13, p. 714.—Et illos condemnare debemus, qui...non unum eundemque Filium Dei dicunt: sed alium esse qui ex Deo Patre natus sit, alium qui sit generatus ex Virgine; cum Evangelista dicat quia *Verbum*

caro factam est; ut unum Dominum Jesum, non duos crederes. *S. Ambr. de Incarnat. Dom. c. 6 (D).*—In unitate personæ Deus unitur homini, ut Christus sit. *S. Aug. Ep. 237 ad Volus. n. 405.*—In hoc utroque non duo Christi sunt, nec duo Filii Dei, sed una persona, unus Christus Dei Filius, idemque unus Christus, non alius, hominis filius; sed Dei Filius secundum divinitatem, hominis filius secundum carnem. *S. Aug. Serm. 294 al. 14 de Verb. Apost. (v. 1187).*—Sed si Jesus Christus et homo et Deus sit; et neque cum homo, tum primum Deus; neque tum cum et homo, tum non etiam et Deus, &c. *S. Hil. de Trin. ix. 6.*

35. One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

Plane natura convertibilium ea lege est, ne permaneant in eo quod convertitur in eis; et ita non permanendo pereant, dum perdunt convertendo quod fuerunt. Sed nihil Deo par est. Natura ejus ab omnium rerum conditione distat.... Angelos creatoris conversos in effigiem humanam, aliquando legisti:... quod ergo angelis inferioribus Deo licuit, uti conversi in corpulentiam humanam, angeli nihilominus permanerent, hoc tu potentiori Deo auferes, quasi non valuerit Christus vere hominem indutus, Deus perseverare? *Tert. de Carne Christi, c. 3.*—De hoc quærendum, quomodo Sermo caro sit factus; utrumque quasi transfiguratus in carne, an indutus carnem? Immo indutus. Cæterum Deum immutabilem et informabilem credi necesse est, ut æternum. Transfiguratio autem interemptio est pristini. Omne enim quodcumque transfiguratur in aliud desinit esse quod fuerat, et incipit esse quod non erat. Deus autem neque desinit esse, neque aliud potest esse; &c. *Tert. adv. Prax. c. 27.*—*Ἀνθρώπος γενόμενος Θεός ἐστιν εἰς τοὺς αἰῶνας. S. Hipp. c. Noet. c. 6 (n. 10).*—*Ὅτι μὲν νομίζομεν καὶ πεπέισμεθα ἀρχῇθεν εἶναι Θεὸν καὶ Υἱὸν Θεοῦ, οὗτος ὁ ἀντολόγος ἐστὶ, καὶ ἡ αὐτοσοφία καὶ ἡ αὐτοαληθεία. Τὸ δὲ θνητὸν αὐτοῦ σῶμα, καὶ τὴν ἀνθρωπίνην ἐν αὐτῷ ψυχὴν, τῇ πρὸς ἐκεῖνον οὐ μόνον κοινωνία, ἀλλὰ καὶ ἰνῶσει καὶ ἀνακράσει, τὰ μέγιστα φάμεν προσειληφέναι, καὶ*

τῆς ἐκείνου θεότητος κεκοινηκότα εἰς Θεὸν μεταβεβηκέναι. *Orig. c. Cels.* iii. 41 (i. 474 A).—Ἡ κένωσις οὐ τροπὴν αὐτῷ σημαίνει, μὴ γένοιτο, ἀλλ' ἡμῖν ἀνακαινισμόν διὰ τῆς κενώσεως αὐτοῦ. *Dion. Al. c. Paul. Samos.* p. 211.—Ἀτρεπτος ὁ Χριστὸς γενόμενος σὰρξ, αἰεὶ συναΐδιος ὢν τοῦ γεννήσαντος ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς. *Id.* p. 260.—Οὐκ ἀπελείφθη τῆς θεότητος. *Petr. Alex. ap. Routh. Rel. Sacr.* iii. 344.—Οὐ τροπὴν ὑποστάς, οὐδὲ μεταβαλὼν τὴν ἑαυτοῦ θεότητα εἰς ἀνθρωπότητα. *S. Epiph. Ancorat.* cxxi. (ii. 124 A).—Non mutando divinitatem suam, sed nostram mutabilitatem assumendo. *S. Aug. de Trin.* vii. 3 (viii. 857).—Substantia Dei administrans universam creaturam inquinari omnino non potest.... Si ergoabilia munda a visibilibus immundis contingi possunt, et non inquinari, quanto magis invisibilis et incommutabilis Veritas per Spiritum animam, et per animam corpus suscipiens, toto homine assumpto ab omnibus eum infirmitatibus nulla sui contaminatione liberavit. *Id. de Agon. Christ.* 18 (vi. 254).

Truly he is one not by the turning of his Godhead into manhead, but by assuming of his manhead into Godhead. *Bishop Hilsey's Prymer*, p. 327.

36. One altogether; not by confusion of Substance : but by unity of Person.

Cf. Tert. adv. Prax. cc. 2. 27 ap. § 30.—Ἀμφοτέρωθεν εἶναι αὐτὸν, δι' ὧν ἀμφοτέρως, θεϊκῶς δὲ φημι, καὶ ἀνθρωπίνως, ἐνέργησε, κατ' αὐτὴν τὴν ὄντως ἀληθῆ καὶ φυσικὴν ὑπαρξιν. Θεὸν ἄπειρον ὁμοῦ καὶ περιγραφτὸν ἀνθρωπὸν ὄντα τε καὶ νοούμενον, τὴν οὐσίαν ἑκατέρου τελείως τελείως ἔχοντα, μετὰ τῆς αὐτῆς ἐνεργείας, ἡγοῦν φυσικῆς ιδιότητος· ἐξ ὧν μένουσαν αἰεὶ κατὰ φύσιν δίχα τροπῆς τῶν αὐτῶν ἴσμεν διαφοράν. κ.τ.λ. *S. Hipp. c. Beron. et Helicem de Theologia et Incarnat. Serm.* i. (i. 226).—Ἀρρήτός τις καὶ ἄρρηκτος εἰς μίαν ὑπόστασιν ἀμφοτέρων γέγονεν.... Τὸ γὰρ

Θεῖον, ὡς ἦν πρὸ σαρκώσεως, ἐστὶ καὶ μετὰ σάρκωσιν, κατὰ φύσιν ἄπειρον, ἄσχετον, ἀπαθὲς, ἀσύγκριτον, ἀναλλοίωτον, ἄτρεπτον, αὐτοσθενὲς, ἢ τὸ πᾶν εἰπεῖν, ὑφεστῶς οὐσιῶδες (subsistens substantia) μόνον ἀπειροσθενὲς (inexhaustibile) ἀγαθόν. *Id.*—In hac persona mixtura est Dei et hominis; si tamen recedat auditor a consuetudine corporum, qua solent duo liquores ita commisceri, ut neuter servet integritatem suam. *S. Aug. Ep. 237 ad Volus.* (n. 405).

37. For as the reasonable soul and flesh is one Man : so God and Man is one Christ ;

Sicut enim unus est homo anima rationalis et caro ; sic unus est Christus Deus et homo. *S. Aug. in Joh. xiv. 28* (iii. 699).—Non alius filius hominis, quam qui Filius Dei est ; neque alius in forma Dei, quam qui in forma servi perfectus homo natus est ; ut sicut per naturam constitutam nobis a Deo originis nostræ principæ corporis atque animæ homo nascitur ; ita Jesus Christus per virtutem suam carnis atque animæ homo ac Deus esset, habens in se et totum verumque quod homo est, et totum verumque quod Deus est. *S. Hil. de Trin. x. 19.*

38. Who suffered for our salvation : descended into hell, rose again the third day from the dead.

Τὸν δι' ἡμᾶς παθητὸν, τὸν κατὰ πάντα τρόπον δι' ἡμᾶς ὑπομείναντα. *S. Ign. ad Pol. 3.*—Dominus sustinuit pati pro anima nostra, cum sit orbis terrarum Dominus. *S. Barn. Ep. c. 5, p. 60.*—Τὸ σωτήριον τοῦτο μυστήριον, τουτέστι, τὸ πάθος τοῦ Χριστοῦ, δι' οὗ τούτους ἔσωσεν. *Just. M. Dial. c. Tryph. c. 74, p. 171 D.*—*Cf. Tert. de Anima, c. 7.*—Christus Deus, quia et homo, mortuus secundum scripturas, et sepultus secus easdem, huic quoque legi satisfecit, forma humanæ mortis apud inferos functus ; nec ante ascendit in sublimiora celorum, quam descendit in inferiora terrarum. *Id. c. 55.*—De Christi descensu ad inferos cf. *S. Cyr. Hieros. Cat. xiv. 18, p. 214 B.*—Quamobrem teneamus firmissime, quod fides

habet fundatissima auctoritate firmata, quia *Christus mortuus est*, &c., et cætera quæ de illo testatissima veritate conscripta sunt. In quibus etiam hoc est, quod apud inferos fuit. *S. Aug. Ep. 164 al. 99 ad Evodium* (n. 578), et cf. *Ep. totam*.—Dominus...venerat ut pateretur, neque enim aliter salvi esse possemus, nisi ejus sanguine redimeremur. *Id. in Ps. LV. (iv. 525).*

39. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead.

Ὁς ἂν μεθοδεύῃ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίαις ἐπιθυμίαις, καὶ λέγῃ μήτε ἀνάστασιν μήτε κρίσιν εἶναι, οὗτος πρωτότοκός ἐστι τοῦ Σατανᾶ. *S. Pol. Ep. ad Phil. c. 7.*—Cf. *Just. M. Ap. i. cc. 42. 45.*—Noli itaque dubitare ibi nunc esse hominem, Christum Jesum, unde venturus est; memoriterque recole, et fideliter tene Christianam confessionem, quoniam resurrexit a mortuis, ascendit in coelum, sedet ad dexteram Patris, nec aliunde quam inde venturus est ad vivos mortuosque judicandos. *S. Aug. Ep. 187 al. 57 ad Dardanum* (n. 681).

40. At whose coming all men shall rise again with their bodies : and shall give account for their own works.

Τὰ σώματα ἀνεγερῇ πάντων τῶν γενομένων ἀνθρώπων καὶ τῶν μὲν ἀξίων, ἐνδύσῃ ἀφθαρσίαν τῶν δὲ ἀδίκων, ἐν αἰσθήσει αἰωνία μετὰ τῶν φανλῶν δαιμόνων εἰς τὸ αἰώνιον πῦρ πέμψῃ. *Just. M. Ap. i. 52, p. 74 A, et cf. c. 8.*—Etenim quam absurdum, quam vero et iniquum, utrumque autem quam Deo indignum, aliam substantiam operari, aliam mercedem dispungi; ut hæc in spureitiis volutetur, alia vero damnetur, &c. *Tert. de Res. Carn. c. 56.*—Resurget igitur caro, et quidem omnis, et quidem ipsa, et quidem integra. *Id. c. 63.*—Affirmamus te (sc. animam) manere post vitæ dispunctionem, et expectare diem judicii, proque meritis aut cruciatui destinari.

aut refrigerio, utroque sempiterno. Quibus sustinendis necessario tibi substantiam pristinam, ejusdem hominis materiam et memoriam reversuram, quod et nihil mali ac boni sentire possis sine carnis passionalis facultate, et nulla ratio sit judicii, sine ipsius exhibitione qui meruit judicii passionem. *Id. de Testimon. Antipæ*, c. 4.—Πάντες γὰρ δίκαιοι τε καὶ ἄδικοι ἐνώπιον τοῦ Θεοῦ Λόγου ἀχθήσονται. *S. Hipp. c. Platon.* (1. 222).—Resurrectionem mortuorum futuram esse in carne, quando Christus venturus est vivos judicaturus et mortuos, oportet, si Christiani esse volumus, ut credamus. *S. Aug. de Civ. Dei*, xx. 20 (vii. 600).

41. And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

Τὸ τῆς μελλούσης κρίσεως καὶ αἰωνίου κολάσεως τοῖς ἀσεβέσι τηρούμενον πῦρ. *S. Pol. Martyr.* c. 11 *ad fin.*—Qui producto sævo isto judicaturus sit suos cultores in vitæ æternæ retributionem, profanos in ignem æque perpetem et jugem, suscitatis omnibus ab initio defunctis, et reformatis, et recensitis ad utriusque meriti dispunctionem. *Tert. Ap.* c. 18.—Deus itaque judicabit...per sententiam æternam tam supplicii quam refrigerii; nec in bestias, sed in sua copora revertentibus animabus. *Id. de Anima*, 33 *fin.*—Ita fit, ut si vita in Dei religione transacta sit, mors malum non sit; quia translatio sit ad immortalitatem. Sin autem, malum sit necesse est; quoniam ad æternum supplicia transmittit. *Lact. Div. Inst.* iii. 19, p. 243.

42. This is the Catholic Faith : which except a man believe faithfully, he cannot be saved.

Ἡ γέννά ἐστι τόπος ἐνθα κολάζεσθαι μέλλουσιν οἱ ἄδικοι βιώσαντες, καὶ μὴ πιστεύοντες ταῦτα γενήσεσθαι ὅσα ὁ Θεὸς διὰ τοῦ Χριστοῦ ἐδίδαξε. *Just. M. Ap.* i. 19, p. 55 D.—*Cf. Regulam Fidei ap. Tert. de Præscr. Hær.* c. 13.—Hæc Regula a Christo, ut probabitur, instituta, nullas

habet apud nos quæstiones, nisi quas hæreses inferunt, et quæ hæreticos faciunt. *Id.* c. 14.

Glory be to the Father, and to the Son : and to the Holy Ghost ;
As it was in the beginning, is now, and ever shall be : world without
end. Amen.

Πάρασχε ἅπαντα (ἅπαντας in Vers. Lat.) αὐτὸς...εὐχα-
ριστοῦντας αἰνεῖν, αἰνοῦντας εὐχαριστεῖν, τῷ μόνῳ Πατρὶ
καὶ Υἱῷ, Υἱῷ καὶ Πατρὶ, Παιδαγωγῷ καὶ Διδασκάλῳ Υἱῷ,
σὺν καὶ τῷ Ἁγίῳ Πνεύματι· πάντα τῷ ἐνὶ· ἐν ᾧ τὰ πάντα·
δι' ὃν τὰ πάντα ἐν...ᾧ ἡ δόξα καὶ νῦν, καὶ εἰς τοὺς
αἰῶνας. Ἀμήν. *Clem. Al. Procl.* iii. 12, p. 311, l. 8.—Δόξα
τῇ ὁμοουσίᾳ Τριάδι εἰς τοὺς αἰῶνας. Ἀμήν. *S. Mac. Hom.*
xvii. *ad fin.* p. 116 D.

XVII.

THE LITANY.

* Here followeth the LITANY, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.

Τῆς νηστείας τὰ αἰνίγματα τῶν ἡμέρων τούτων τῆς τετρα-
δος, καὶ τῆς παρασκευῆς. *Clem. Al. Strom.* vii. 12, p. 877, l. 13.—
Domino certe non potest (sc. mulier fidelis) pro disciplina satis-
facere, habens in latere diaboli servum, procuratorem domini sui
ad impedienda fidelium studia et officia; ut si statio facienda est,
maritus de die condicat ad balneas; si jejunia observanda sunt,
maritus eadem die convivium exerceat; si procedendum erit,
nunquam magis familiæ occupatio obveniat. *Tert. ad Uxor.* ii.
4.—Stationum, quæ et ipsæ suos quidem dies habeant, quartæ
feriæ et sextæ. *Id. de Jejun.* c. 2.—*Cf. Ib.* c. 14.—Τὸν Θεὸν
ικετηρίας καὶ λιταῖς ἱλεούμενος (sc. Constantinus). *Euseb.*
Vit. Const. ii. 14, p. 450.—Τῷ τῶν μαρτύρων εὐκτηρίῳ ἐνδια-
τρίψας οἴκῳ, ἱκετηρίου εὐχὰς τε καὶ λιτανείας ἀνέπεμπε
τῷ Θεῷ. *Id.* iv. 61, p. 557.—Τετράδα δὲ καὶ παρασκευὴν
προσέταξεν ἡμῖν νηστεύειν τὴν μὲν διὰ τὴν προδοσίαν,
τὴν δὲ διὰ τὸ πάθος. *Apost. Const.* v. 15 ad init.—*Vid.*
Apost. Can. 61 al. 69 et ibi not. cl. *Bevereg.*—Συνάξεις ἐπι-
τελούμεναι ταχθεῖσαι εἰσιν ἀπὸ τῶν Ἀποστόλων τετράδι
καὶ προσαββάτῳ καὶ Κυριακῇ. Τετράδι δὲ καὶ ἐν προσαβ-
βάτῳ, ἐν νηστείᾳ ἕως ὥρας ἐνάτης. Ἐπειδὴ περ ἐπιφω-
σκοῦσθι τετράδι συνελήφθη ὁ Κύριος, καὶ τῷ προσαββάτῳ
ἐσταυρώθη, καὶ παρέδωκαν οἱ Ἀπόστολοι ἐν ταύταις νη-
στεύειν ἐπιτελεῖσθαι, πληρουμένον τοῦ ῥητοῦ· ὅτι ὅταν
ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις
ταῖς ἡμέραις.... Τὰς δὲ Κυριακὰς ἀπάσας τρυφερὰς ἡγεῖται

ἡ ἁγία αὐτὴ Καθολικὴ Ἐκκλησία, καὶ συνάξεις ἀφ' ἑωθεν ἐπιτελεῖ, οὐ νηστεύει. Ἀνακόλουθον γάρ ἐστιν ἐν Κυριακῇ νηστεύειν. *S. Epirh. Expos. Fid. Cathol.* (i. 1104, 1105).—Μὴ τοίνυν ἀλγῶμεν, ἀγαπητοί, μηδὲ καταπίπτωμεν ἐπὶ τῇ παρουσίᾳ θλίψει, ... ἡ γὰρ πόλις ἡμῖν καθ' ἐκάστην ἐκκαθαίρεται τὴν ἡμέραν, ... καὶ ὅπουπερ ἂν τις ἴδῃ, λισταί, κ.τ.λ., καὶ Ἐκκλησία γέγονεν ἡ πόλις ἅπασα.... πάντων ἐν ταῖς πανδήμοις ταύταις διημερευόντων λιταῖς, καὶ τὸν Θεὸν ἐν τῇ μιᾷ κοινῇ φωνῇ μετὰ πολλῆς καλούντων τῆς προθυμίας. *S. Chrys. Hom.* xv. (ii. 152 D, E. 153 A).—Quando non est tempus... in Ecclesia cantandi, nisi cum... Antistes... clara voce deprecatur? *S. Aug. Ep.* 55 *al.* 119 (ii. 142 C).—*De Arianorum Litaniis cf. Socrat. Ecc. Hist.* vi. 8, p. 313 A, *et Sozom. Ecc. Hist.* viii. 8, pp. 767, 768.—[See Hooker, *Ecc. Pol.* v. 41.—Palmer, *Orig. Liturg. Chap.* ii. 1—3.—Bishop Hilsey's *Prymer*, p. 381.]

See Dr Burton's Preface to *Three Prymers put forth in the reign of Henry VIII.* pp. LXI—LXVI; and compare the Litanies in *Marshall's Prymer*, p. 124, *Hilsey's Prymer*, p. 381, and the *King's Prymer*, p. 480.—Archbishop Herman's *Consultation*, of peculiar daies of supplications commonly called processions. Fol. 254—256.—Die Deutsche Litaneey, et, Latina Litanía Correcta, *Luther's Sämtliche Schriften* (Theil 10, pp. 1758, 1761. Halle im Magdeb. 1744).—Mr Maskell's *Monumenta Ritualia Ecclesiæ Anglicanæ*, Vol. ii. pp. 95—110.

O GOD the Father, of heaven :
have mercy upon us miserable
sinners.

2. O God the Son, Redeemer of
the world : have mercy upon us
miserable sinners.

3. O God the Holy Ghost, pro-

ceeding from the Father and the
Son : have mercy upon us miserable
sinners.

4. O holy, blessed, and glorious
Trinity, three Persons and one God :
have mercy upon us miserable sin-
ners.

Vid. Palmer, not. p ad loc.—"Mundi" *om. Litan. Carolin.*
ap. Mabillon. Analect. p. 170.—Qui es trinus et unus, miserere
nobis. *Ib.*—Ἁγία Τριάς, ἐλέησον ἡμᾶς. Hæc verba inserta

sunt in hymnum quod vocant "Trisagium" ab Ephr. Antiochen. contra hæresim Theopasch. *Photius, Bibl. Cod.* 228, p. 773, *Ed. Rothom.* 1653.—Te invoco, O beata et benedicta et gloriosa una Trinitas. *S. Aug. Medit.* c. 31 (vi. *App.* 120).—*Cf. citato ad xvi.* 3—6.

5. Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou

hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

Libera me...neque me perdas propter iniquitates meas, neque irascaris mihi usque in æternum, neque serves mihi mala mea, sed...libera me indignum, secundum multitudinem misericordiæ tuæ super me. *Lit. Cyril.* pp. 44, 45.—Parce, Domine, parce populo tuo. *Leon. Sacram.* 363.—Supplicemus, ut reliquiis populi sui...in variis afflictionum ejus succurrat angustiis, quo singulis adque universis tribulationum suarum pondus non ira delendi sint, sed eruditio[ne] convertendi...Parce, Domine, parce populo tuo, ne tradas bestiis animas confitentes tibi...Parce, Domine, miseris,...nec afferant nobis nostra delicta reatum, &c. *Miss. Bobiense*, 869 (*Missa in Letanias dicenda*).—Parce, Domine, quæsumus, parce populo tuo...quos pretioso Filii tui sanguine redemisti. *Greg. Sacram.* 80.—Propitius esto. Parce nobis Domine. *Vet. Litaniæ Anglic. a mille annis editæ, Mabilon. Anal.* p. 168.—*Cf. Miss. Mozarab.* 457, &c.—*Conculcavit cor meum intra me.* Dicit Ecclesia. A recordatione delictorum priorum. *S. Hieron. in Ps. xxxviii.* (vii. *App.* 107).

6. From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

Ῥῥῥσαι αὐτοὺς (sc. fideles) πάσης νόσου καὶ πάσης μαλακίας, πάντος παραπτώματος, πάσης ἐπηρείας καὶ ἀπάτης, ἀπὸ φόβου ἐχθροῦ, ἀπὸ βέλους πετομένου ἡμέρας, ἀπὸ πράγματος ἐν σκότει διαπορευομένου. *Const. Ap.* viii. 11,

p. 402.—Λύτρωσαι αὐτὸ (sc. gregem tuum) πάσης ἀγνοίας, καὶ πονηρᾶς πράξεως. *Ib.* p. 401.—*Cf. Lit. Jacob. Græc.* pp. 49, 50.—*Cf. Lit. Chrys.* p. 71.—Libera nos a telis igneis diaboli, et ab omnibus insidiis diabolicis. *Lit. Cyril.* p. 44.—*Diaconus.* Orate...ut Christus Deus noster liberet nos ab omni malo. *Ib.*—Libera nos a peccatis nostris. *Id.* p. 45.—Omniem invidiam, omnem dolum, omnemque operationem Satanæ, omnem machinationem hominum improborum,...procul fac et depelle. *Lit. Ethiop.* p. 503.—Ab æterna damnatione nos eripi...jubeas. *Add. a Greg. ad Gelas. Sacram.* 696.—Ab insidiis diaboli. A ventura ira. *Litan. Anglic. ap. Mab.* p. 168.—Σῶσον καὶ ἀνάστησον ἡμᾶς ὁ Θεὸς τῷ ἐλέει σου. *Constit. Apost.* viii. 8, p. 399.—Libera nos, Domine. *Gelas. Sacram.* 562.—Nunc oratio justitiæ omnem iram Dei avertit. *Tert. de Orat.* 29 (*vid. edit. Routh.*).—Hoc est totum quod dicitur malum, peccatum, et pœna peccati. *S. Aug. de Vera Relig.* c. 12 (t. 755 F).

Für des Teufels Brug und List. *Luther.*—From the awaites of the deuel. *Herman.*—From the crafty trains of the evil. From the possession of devils. *Marshall.*—*Deliver us from evil.* This petition prayeth for all the evils of pains and punishments, as doth the Church in the Litany. O Father, deliver us from thy everlasting wrath, and punishments of hell. Deliver us &c. *Marshall's Prymer*, p. 65.

7. From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Πάντα φθόνον...ἐκδίωξον ἀφ' ἡμῶν ὁ Θεός, καὶ ἀπὸ τῆς ἀγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας. *Lit. Marci*, p. 132.—Libera nos...ab omni laqueo vanæ gloriæ. *Lit. Cyril.* p. 44.—Fugiant...gloriatio, et malum antiquum quod est superbia. *Lit. Cyril.* p. 50.—*Cf. infra in § 11, 12.*—Omniem cæcitatem cordis ab eis expelle. *Gelas. Sacram.* 533.—Præsta, ...ut inter hujus vitæ caligines nec ignorantia fallente mergamur. *Miss. Franc.* 325.

3. From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Πᾶσαν σατανικὴν ἐνεργείαν, πᾶσαν πονηρῶν ἀνθρώπων συμβουλήν ἐκδίωξον ἀφ' ἡμῶν ὁ Θεός. *Lit. Marci*, p. 132.—Fugiant a nobis fornicatio, et omnis cogitatio immunda. *Lit. Cyril.* p. 50.—*Cf. Lit. Basil.* p. 78 (*Renaud.*).—Disrumpe omnes laqueos Satanæ. *Gelas. Sacram.* 533.—Contra omnes mundi insidias tutam defensamque concedat. *Miss. Gothic.* 249.—A noxiis voluptatibus. *Miss. Franc.* 324.—Adulterium, fraus, homicidium, mortale crimen est. *S. Cypr. de Patient.* p. 216.—Ἐξηγεῖται (sc. D. Joannes in 1 Ep. v.) περὶ ἀμαρτίας θανατικῆς, καὶ μὴ θανατικῆς. *S. Athan. de Synopsi Script.* (ii. 190 B).—Lethalibus peccatis, qualia sunt facinora, homicidia, furta, adulteria. *S. Aug. Hom. xii. in Joan.* (ii. 284 B).—*Cf. S. Aug. Ep.* 104 ad Nectarium c. dogma Stoicorum, omnia peccata esse paria (ii. 289).

9. From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

Τοὺς ἀέρας ἐν εὐκρασίᾳ. *Const. Apost.* viii. 15, p. 410.—Πόλιν ταύτην ῥῦσαι, ὁ Θεός, ἀφ' ἡμερῶν πονηρῶν, ἀπὸ λιμοῦ, λοιμοῦ, καὶ ἐπιστάσεως ἐθνῶν, ὡς καὶ Νινευὶ τῆς πόλεως ἐφείσω. *Lit. Marci*, p. 139.—Ἀπόστησον ἀφ' ἡμῶν πᾶσαν νόσον καὶ μαλακίαν. *Ib.* p. 146.—Ἀλλὰ καὶ ἡμῶν, Κύριε, τὴν παρεπιδημίαν τὴν ἐν τῷ βίῳ τούτῳ ἀβλαβῇ καὶ ἀχέϊμαστον μέχρι τέλους διαφύλαξον. *Ib.* p. 147.—Ῥῦσαι Κύριε τὴν πόλιν ταύτην καὶ πᾶσαν πόλιν καὶ χώραν ἀπὸ λιμοῦ, λοιμοῦ, σεισμοῦ, καταποντισμοῦ, πυρὸς, μαχαίρας, ἐπιδρομῆς ἀλλοφύλων, καὶ ἐμφυλίου πολέμου. *Lit. Basil. Text. Const.* p. 172.—Oremus...ut...morbos auferat ; famem depellat. *Gelas. Sacram.* 561.—*Cf. Greg. Sacram.* 58.—Pestilentiam famemque propitiatus averte. *Gelas. Sacram.* 715.—Auras salubres tribuas. *Gelas. Sacram.* 716.—A bellorum nos

turbine fac quietos. *Greg. Sacr.* 200.—Aerearum discedat malignitas tempestatum. *Id.* 208.—A morbo malo...ab hoste malo...a periculo mortis...Ut cœli serenitatem nobis dones. *Litan. Anglic.* p. 168.—Pro arcendis hostibus, et imbribus impetrandis, et vel auferendis vel temperandis adversis rogatus semper et preces fundimus. *S. Cypr. ad Demetrian.* p. 193.—*Ὑπὲρ ἀέρων...κελευόμεθα προσιέναι τῇ φιλανθρωπῷ Θεῷ.* *S. Chrys. Hom. II. in 2 Cor.* (x. 440 E 6).

Für bösem schnellen Tod: Für Pestilenz und Theurer Zeit: Für Krieg und Blut. *Luther.*—From sodain and euil death: From pestilence and hongre: From warre and slaughter. *Herman.*—[On "sudden death," *cf. Hooker*, v. 46; *Cardwell's Conferences*, p. 352, § 3.]

10. From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Scandala et eorum autores compesce, ut finiantur divisiones perniciosæ hæreseon. *Lit. Cyril.* p. 45.—Libera nos ab omni scandalo, ab omni hæresi. *Miss. Gothic.* 296.—Suppliciter exorantes, ut omnis a nostro discedat corde profanitas. *Leon. Sacram.* 377.

Für Aufruhr und Zwietracht. *Luther.*—From sedition, and privie hatred. *Herman.*

11. By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Fugiant a nobis fornicatio, et omnis cogitatio immunda, propter Deum, qui ex Virgine natus est. Fugiant gloriatio, et malum antiquum quod est superbia, propter eum qui humiliavit semet ipsum pro nobis. *Lit. Cyril.* p. 50.—*Cf. Lit. Bas. Text. Alex. Renaud.* i. 78.—Concede, quæsumus,...ut Unigeniti tui nova per carnem Nativitas liberet. *Gelas. Sacram.* 494.—Rogo per hanc miram et ineffabilem caritatem, &c. *S. Ambros.*

Prec. Præpar. ad Missam, 1 (ii. *App.* 489 A).—Per hujus subjectionis humilitatem deprecor, per &c. *Id.* 2 (ii. *App.* 493 A).

Durch deine heilige Geburt;...Per baptismum, jejunium, et tentationes tuas. *Luther.*—By thy holie nativitie: By thy Baptisme, fasting, and tentations. *Herman.*

12. By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Fugiat...timor, propter eum qui passus est in carne propter nos, et erexit victoriam crucis. Fugiant...vana gloria, propter eum qui verberatus et flagellatus est pro nobis, et non avertit faciem suam a confusione sputorum: invidia, homicidium, dissensio, et odium, propter agnum Dei, qui abstulit peccatum mundi: ira, et injuriarum recordatio propter eum, qui affixit cruci chirographum peccatorum nostrorum. Fugiant dæmones et diabolus, propter eum qui principes malitiæ disjecit, et potestates tenebrarum palam triumphavit. Omnes cogitationes malas et terrenas procul rejiciamus a nobis, propter eum qui ascendit ad cælos. *Lit. Cyril.* pp. 50, 51.—Gloriosæ ascensionis. *Gelas. Sacram.* 697.—Præsta,...ut...per Unigeniti tui Passionem liberemur. *Greg. Sacram.* 53.—Cruce redempti sumus, morte vivificati, passione salvati, resurrectione glorificati. *Miss. Gothic.* 259.—Per descensionem Spiritus Sancti. *Lit. Anglic. Mabillon.* p. 168.—Rogo te per illa salutifera vulnera, quæ passus es in cruce pro salute nostra, in quibus emanavit ille pretiosus sanguis quo sumus redempti. *S. Aug. Medit.* 37 (vi. *App.* 126).—Rogo itaque te, Domine, per omnes miserationes tuas, quibus de morte æterna liberati sumus. *Id.* 34 (vi. *App.* 122).—Rogo per tuum sanguinem pretiosum, magnum salutis nostræ pretium. *S. Ambros. Prec. Præpar. ad Miss.* 1 (ii. *App.* 489 A).

Durch deinen Todskampf und blutigen Schweiss: Durch dein heiliges Auferstehen und Himmelfahrt: Per mortem et sepulturam tuam: per adventum Spiritus Sancti Paracleti. *Luther.*—By thyne agonye and sweatynge of bloude: By thy

death and buryng : By thy resurrection and ascention : By the coming of the Holye Goste the Comforter. *Herman.*

13. In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgement,

Ab omnibus tribulationibus propitiatus absolve. *Leon. Sacram. 372.*—Adesto, quæsumus, Domine, supplicationibus nostris, ut esse te largiente et inter prospera humiles, et inter adversa securi. *Greg. Sacram. 34.*—Adsit ei et in securitate cautela, et inter aspera fortitudo. *Miss. Franc. 325.*

In omni tempore tribulationis nostræ, In omni tempore felicitatis nostræ, in hora mortis, in die judicii, Libera nos Domine. *Luther.*—In al tymes of our tribulation, In al tymes of our prosperitie, In the houre of death, In the daye of judgement. Deliver us. *Herman.*—Similarly, *Marshall.*

14. We sinners do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

Ecclesiæ tuæ gubernacula moderaris. *Leon. Sacram. 379.*—Familiam tuam,...ut tua jugiter providentia dirigatur. *Gelas. Sacr. 700.*—Dirige, Domine, quæsumus Ecclesiam tuam dispensatione cælesti. *Leon. Sacram. 418.*—Exaudi nos, Domine Deus noster, et Ecclesiam tuam inter mundi turbines fluctuantem, clementi gubernatione moderare. *Greg. Sacr. 262.*—Pro Ecclesia tua sancta Catholica, quæ hic et [per] universum orbem diffusa est, precamur Te. *Resp. Domine miserere. Miss. Ambros. 329.*—Ut Ecclesiam Catholicam conservare digneris ;...Ut universalem congregationem Sanctorum conservare digneris ; Ut eam in vera fide et religione conservare digneris. *Litan. Anglic. Mabillon. p. 169.*—*Cf. Vigil. Ep. 4 ad Justinian. cit. ad cxxvi. 2, infra.*

Wir armen Sünder bitten, Du wollest uns erhören, lieber Herre Gott, und deine heilige Christliche Kirche regieren und führen. *Luther.*—That thou wylt vouchsafe to rule and

governe thy holie and catholike church. We beseech &c.
Herman.

15. That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant *VICTORIA*, our most gracious Queen and Governor;

Da servis tuis Regibus nostris *Illis* triumphum virtutis scienter excolere. *Gelas. Sacram.* 731.—Pro famulo tuo *N.* rege et duce nostro. *Miss. Ambros.* 332.—Ut Regem et Episcopum nostrum conservare digneris; ut vitam et sanitatem eis dones. *Litan. Anglic. Mabill.* p. 169.—CAROLO excellentissimo et a Deo coronato, magno et pacifico Regi Francorum de Patricio Romanorum vita et victoria. *Litan. Carolin. Mabillon.* p. 171.—In quibus (sc. conventiculis) summus oratur Deus, pax cunctis et venia postulatur magistratibus, exercitibus, regibus. *Arnob. c. Gentes*, iv. 36 (i. 163 *Ed. Orell.*)

16. That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;*

Λάλησον εἰς τὴν καρδίαν αὐτῶν ἀγαθὰ ὑπὲρ τῆς ἐκκλησίας σου, καὶ πάντος τοῦ λαοῦ σου. *Lit. Bas. Text. Constant.* p. 171.—*Cf. Lit. Marci*, 149; *Lit. Cyril.* p. 41.—Confirma eos in dilectione tua. *Lit. Cyril.* p. 51.—Romanis auxiliare Principibus, ut tua virtute roboratis, omnis hostilitas nec viribus possit prævalere nec fraude. *Leon. Sacram.* 375.—Ut Regnum majestati tuæ deditum, tua semper sit virtute de-

* Let us heartily thank God for His great and excellent benefit and providence concerning the state of Kings. Let us pray for them, that they may have God's favour, and God's protection. Let us pray that they may ever in all things have God before their eyes. Let us pray that they may have wisdom, strength, justice, clemency, and zeal to God's glory, to God's verity, to Christian souls, and to the Commonwealth. Let us pray that they may rightly use their sword and authority for the maintenance and defence of the Catholick faith contained in holy Scripture, and of their good and honest Subjects, for the fear and punishment of the evil and vicious people. *The Third Part of the Homily on Obedience.*

fensum. *Gelas. Sacram.* 729.—Præsta, quæsumus, ut famulus tuus (ille) te adjuvante peragat, et paragenda decernat, unde tibi in perpetuum placere valeat. *Greg. Sacram.* 190.—Tibi semper cum tremore sit subditus, tibi que militet, cum quieto regno sit tuo clypeo protectus cum proceribus, et ubique maneat sine pugna victor. Amen. *Ex MS. Pontif. Egbert. ann.* 950, ap. *Martene*, II. 214.—Tu ejus mentem benignus inlabere, ut amore te timeat, et timore diligat. Amen. *Ib.*—In te habeat omne consilium. *Ib.*

17. That it may please thee to be her defender and keeper, giving her the victory over all her enemies;

Καθυπόταξον αὐτῷ, ὁ Θεός, πάντα ἐχθρόν καὶ πολέμων· ἐπιλαβοῦ ὄπλου καὶ θυραίου, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτοῦ. Δὸς αὐτῷ, ὁ Θεός, νίκας. *Lit. Marci*, p. 133.—Cf. *citata supra*, § 16.—Pro pace ac salute vestra propitiantes ac placantes Deum, diebus et noctibus, jugiter atque instanter oramus. *S. Cypr. ad Demetrian.* p. 193 *ad fin.*—Ἐλεγον, Εὐξώμεθα περὶ τῆς σωτηρίας τοῦ εὐσεβεστάτου Αὐγούστου Κωνσταντίου· καὶ πᾶς ὁ λαὸς εὐθὺς μιᾷ φωνῇ ἐβόα, Χριστέ βοήθει Κωνσταντί· καὶ διέμενευ οὕτως εὐχόμενος. *S. Athan. Apol. ad Imp. Const.* 10 (I. 301 C).

Unsern Käyser steten Sieg wider seine Feinde gönnen: Unsern Landsherrn mit allen seinen Gewaltigen leiten und schützen. *Luther.*—That thou wylt vouchsafe to give our Emperour perpetuall victorye agaynste the enemies of God: That thou wylt vouchsafe to guyde and defend our prince with his officers. *Herman.*

That it may please thee to bless and preserve *Adelaide* the Queen Dowager, The Prince *Albert*, *Albert* Prince of *Wales*, and all the Royal Family;

Pro...famula tua *N. Imperatrice.* *Miss. Ambros.* 329. 331.—PIPINO et KAROLO nobilissimis filiis ejus vita: FASTRÆDANÆ Reginæ salus et vita. *Litan. Carolin. Mabillon. Anal.* p. 171.

19. That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

Ἐτι δεόμεθά σου, Κύριε,...ὕπὲρ πάσης ἐπισκοπῆς,...ὕπὲρ πάντος τοῦ πρεσβυτερίου, ὕπὲρ τῶν διακόνων καὶ πάντος τοῦ κλήρου, ἵνα πάντας σοφίσας, Πνεύματος ἁγίου πληρώσῃς. *Constit. Apost.* viii. 12, p. 407.—Ædificet Sacerdotes (i. e. Episcopos); exaltet Seniores; inlustret Levitas. *Miss. Gallic. Vet.* 337.—Et agendo...et docendo. *Leon. Sacram.* 433.—Pro Pontifice nostro N. et omni Clero eorum, omnibusque sacerdotibus et ministris, precamur Te. *Respons.* Domine miserere. *Miss. Ambros.* 329.—Ὑπὲρ ἐπισκόπων, ὕπὲρ πρεσβυτέρων...κελευόμεθα προσιέναι τῷ φιλανθρώπῳ Θεῷ. *S. Chrys. Hom.* ii. in 2 Cor. (x. 440 E).—Pro sacerdotibus: pro omni gradu Ecclesiæ. *Litan. Carolin. Mabillon.* p. 170.

Alle Bischöffe, Pfarrherren, und Kirchendiener im heilsamen Wort und heiligen Leben behalten. *Luther.*—That thou wilt vouchsafe to keep the bishoppes, pastours, and ministers of the church in holsoe doctrine, and holie life. *Herman.*—Expedient and needful it is daily to call upon God for the Ministers of His holy Word and Sacraments, that they may have the door of utterance opened unto them, that they may truly understand the Scriptures, that they may effectually preach the same unto the people, and bring forth the true fruits thereof, to the example of all other. *The Third Part of the Homily concerning Prayer.*

20. That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

Benignus esto, Domine, Regi nostro Claudio, proceribus, iudicibus, et exercitibus ejus. *Lit. Ethiop.* p. 511.—Ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων ἡμῶν, πάντος τοῦ παλατίου, καὶ τοῦ στρατοπέδου αὐτῶν, τοῦ Κυρίου δεηθῶμεν. *Goar. Rituale Græc.* p. 65.—Cf. *Constit. Apost.* viii. 12, p. 407.—Principibus nostris famulis tuis *Illis* regimen tue adpone sapientiæ; ut, haustis de tuo fonte consiliis, et tibi placeant,

et super omnia regna præcellant. *Id.* 731.—Ὑπὲρ τῶν κρατούντων. *S. Chrys. ut supra*, § 19.

21. That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

Vid. citat. supra.—In quibus (sc. conventiculis)...pari cunctis et venia postulat magistratibus, exercitibus, &c. *Arnob. c. Gentes*, iv. 36 (i. 163 *Orell.*)—*Cf. infra ad xxix.*

Unsere Rath und Gemeine segnen und behüten. *Luther.*—That thou wilt vouchsafe to blesse, and preserve our officers and commonaltie. *Herman.*—That our ministers and governours may virtuously rule thy people. *Marshall's Prymer*, p. 128.

22. That it may please thee to bless and keep all thy people ;

Πάντος τοῦ λαοῦ σου μνήσθητι. *Lit. Basil. Text. Const.* p. 172.—Pro pace Ecclesiarum...et quiete populorum, precamur Te. *Resp.* Domine miserere. *Miss. Ambros.* 329.—Ut eam (sc. universalem congregationem Sanctorum) in vera fide et religione conservare digneris. *Litan. Anglic. Mabil.* p. 169.

23. That it may please thee to give to all nations unity, peace, and concord ;

Ειρήνην τῷ κόσμῳ σου δώρησαι. *Lit. Basil. Text. Alex.* p. 87.—Poscentes,...ut tribuat temporum quietem, Regum pacabilitatem, Judicum mansuetudinem. *Miss. Gothic.* 252.—Ut populo Christiano pacem et unitatem largiri digneris. *Lit. Anglic. Mabil.* p. 169.

Allen Königen und Fürsten Fried und Eintracht geben. *Luther.*—That thou wilst vouchsafe to gyve peace and con corde to al kynges and princes. *Herman.*

24. That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

Δὸς φόβῳ φοβεῖσθαι σε, καὶ ἀγάπῃ ἀγαπᾶν σε, καὶ στέλλεσθαι ἀπὸ προσώπου δόξης σου. *Const. Apost.* viii. 11. p. 401.—Da populo tuo...ut...quæ tibi sunt placita, toto corde

sectetur. *Greg. Sacram.* 256.—Ut nobis in bonis operibus perseverantiam dones. *Litan. Anglic. Mabill.* p. 169.—Præsta, ut ad te non ore tantum, sed et corde vigilemus. Timorem tui nominis nostris emitte visceribus, et amorem infunde pectoribus. *Miss. Bobiense,* 924.

25. That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

Ἡμῶν τὴν χάριν σου ἐξαπόστειλον. *Lit. Basil. Text. Alex.* p. 88.—Conserva, Domine, quæsumus, tuorum corda fidelium, et gratiæ tuæ virtute corrobora; ut in tua sint supplicatione devoti, et mutua dilectione sinceri. *Greg. Sacram.* 256, et cf. *seqq.*—Ut gratiam Sancti Spiritus cordibus nostris clementer infundere digneris. *Litan. mille ann. ap. Menard.* not. in *Greg. Sacram.* p. 157.—Μέμνησαι πάντως τῶν κηρυγμάτων τῶν ἐκκλησιαστικῶν...ὅτι...ὑπὲρ παρρησιαζομένων διὰ τὸ ὄνομα Κυρίου, καὶ ὑπὲρ τῶν τοὺς πνευματικοὺς καρποὺς ἐπιδεικνυμένων ἐν τῇ ἁγίᾳ ἐκκλησίᾳ τὰς εὐχὰς ποιούμεθα. *S. Basil. Ep.* 241 (iii. 244 C).

Deinen Geist und Kraft zum Worte geben. *Luther.*—That thou wilt vouchsafe to gyve to al the hearers encrease of thy worde, and the fruite of thy spirite. *Herman.*—That thou vouchsafe, Lord, to give the hearers of thy word lively grace to understand it, and to work thereafter by the virtue of the Holy Ghost. *Marshall's Prymer,* p. 127.

26. That it may please thee to bring into the way of truth all such as have erred, and are deceived;

Ὑπὲρ τῶν ἐν μετανοίᾳ ἀδελφῶν παρακαλέσωμεν ὅπως ὁ φιλοκτίμων Θεὸς ὑποδείξῃ αὐτοῖς ὁδὸν μετανοίας· προσέξῃται αὐτῶν τὴν παλινρδίαν. *Constit. Apost.* viii. 8, p. 399.—Ὑπὲρ τῶν ἔξω ὄντων καὶ πεπλανημένων δεηθῶμεν, ὅπως ὁ Κύριος αὐτοὺς ἐπιστρέψῃ. *Ib.* 12, p. 408.—Τὰ πεπλανημένα ἐπιστρέψον. *Ib.* 15, p. 410.—Τοὺς ἐσκορπισμένους ἐπι-

συνάγαγε. τοὺς πεπλανημένους ἐπανάγαγε, καὶ σύναψον τῇ ἁγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ. *Lit. Basil. Text. Const.* p. 171.—Oremus,...ut cunctis mundum purget erroribus. *Gelas. Sacram.* 561, *Greg. Sacr.* 58.—*Cf. Greg. Sacr.* 59.—Ut errantes ad viam salutis reducas. *Ordo Procession. ap. Eccl. Lugdun. Martene*, III. 187.—Pro incredulis, ut eos Deus convertat ad fidem. *S. Aug. Ep.* 107, *ad Vital.* (II. 799 F).—Quando enim non oratum est in Ecclesia, pro infidelibus atque inimicis ejus ut crederent? *S. Aug. de Dono Persev.* c. 63 (x. 855).—Supplicat ubique Ecclesia Deo non solum pro sanctis et in Christo jam regeneratis, sed etiam pro omnibus infidelibus et inimicis crucis Christi, pro omnibus idolorum cultoribus,...pro hæreticis et schismaticis, qui ab unitate fidei et caritatis alieni sunt. Quid autem pro istis petit, nisi ut relictis erroribus suis, convertantur ad Deum, accipiant fidem, accipiant caritatem, et de ignorantiae tenebris liberati, in agnitionem veniant veritatis? Quod quidem isti præstare sibi nequeunt, malæ consuetudinis pondere oppressi et diaboli vinculis alligati, neque deceptiones suas evincere valent, quibus tam pertinaciter inhæserunt, ut quantum amanda est veritas tantum diligant falsitatem; misericors et justus Dominus pro omnibus sibi vult hominibus supplicari. *Prosper. de Voc. Gentium*, I. c. 12, p. 290, *Ed. Colon.* 1565.

Allen Rotten und Aergernissen wehren: Alle Irrige und Verführte wieder bringen. *Luther.*—That thou wylte vouchsafe to take away sectes and al offences. That thou wylte vouchsafe to bring them againe into the waye of truth, which straye and be seduced. *Herman.*

27. That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

Τοὺς ἐν ἀγρίᾳ ἐνδυνάμωσον. *Constit. Apost.* VIII. 15, p. 410.—Καὶ συντρίψῃ τὸν Σατανᾶν ὑπὸ τοὺς πόδας αὐτῶν ἐν τάχει. *Constit. Apost.* VIII. 8, p. 399.—Πάντας ἐλευθέρω-

τον ὅτι σὺ ὁ Θεὸς ἡμῶν... ἡ ἀνάστασις τῶν πεπτωκότων. *Lit. Marci*, p. 147.—Τὸν Σατανᾶν καὶ πᾶσαν αὐτοῦ τὴν ἐνεργεῖαν καὶ πονηρίαν σύντριψον ὑπὸ τοὺς πόδας ἡμῶν. *Id.* p. 152.—*Cf. Lit. Cyril.* 45 & 52.—Λύτρωσαι δεσμίους, ἐξέλεον τοὺς ἐν ἀνάγκαις, πεινῶντας χόρτασον, ὀλιγοψυχοῦντας παρακάλεσον, πεπλανημένους ἐπίστρεψον, ἐσκοτισμένους φώταγώγησον, πεπτωκότας ἔγειρον, σαλευομένους στήριξον, (add. *Lit. Cyril.* 45 “stantes confirma,”) νεοσηκώτας ἴασαι, πάντας, Ἀγαθὲ, εἰς τὴν ὁδὸν τῆς σωτηρίας σύναψον... ἡμᾶς δὲ ρῦσαι ἀπὸ τῶν ἀνομιῶν αὐτῶν. *Lit. Marci*, p. 153.—*Cf. Lit. Ethiop.* p. 515, et *Lit. Basil. Text. Alex.* p. 87.—Sustenta fragiles. *Leon. Sacram.* 298.—Ut qui inclinamur conscientia nostra, tua semper misericordia erigamur. *Gelas. Sacr.* 528.—Succurre lapsis. *Id.* 551.—Nihil de sua conscientia præsumentibus, ineffabili miseratione succurre. *Id.* 700.—Deus, humilium consolator, et fidelium fortitudo. *Id.* 710.—Tu jacenti manum porrige salutarem. *Greg. Sacr.* 210.—Fragilem solida, contritum eleva, invalidumque confirma. *Miss. Gothic.* 230.—*Cf. Miss. Bobiense*, 928, 931; et *Miss. Ambros.* 329, 331.—Oratio novit... debiles reformare; ... Eadem pusillanimos consolatur, magnanimos oblectat, ... lapsos erigit, cadentes suspendit, stantes continet. *Tert. de Orat.* c. 29 (*Vid. Edit. Routh.*)—Oremus pro lapsis, ut erigantur; oremus pro stantibus, ut non ad ruinas usque tentantur. *S. Cypr. Ep.* 30 al. 31, p. 59.—Postulant et precantur, ut lapsis pœnitentiæ remedia conferantur. *Cælestinus, Ep. 1. ad Gallos*, c. 2.—Pro fidelibus, ut in eo, quod esse ceperunt, ejus munere perseverent. *S. Aug. Ep.* 107 ad *Vital.* (u. 799 F).

Allen betrübten und blöden helfen und trösten, &c. *Luther.*—That thou wylt vouchsafe to comfort and healpe the weaklinges, &c. *Herman.*—That they, which are weak in virtue, and soon overcome in temptation, thou of thy mercy wilt help and strengthen them. *Marshall's Prymer*, p. 128.

28. That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

Πάση ψυχῇ χριστιανῇ θλιβομένη καὶ περιερχομένη δὸς ἔλεος, δὸς ἄνεσιν, δὸς ἀνάψυξιν. *Lit. Marci*, p. 147.—Ἐξέλων τοὺς ἐν ἀνάγκαις. *Lit. Marci*, p. 153.—Laborantibus multiplici miseratione succurre. *Sacram. Gelas.* 708.

Allen, so in Noth und Gefahr sind, mit Hülff eischeinen. *Luther*.—That thou wille vouchsafe to regarde, and save the afflicted, and suche as be in daunger. *Herman*.

29. That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;

Ὑπὲρ τῶν ἐν συζυγίαις καὶ τεκνογονίαις δεηθῶμεν, ὅπως ὁ Κύριος τοὺς πάντας αὐτοὺς ἐλεήσῃ. Ὑπὲρ πλεόντων καὶ ὁδοιπορούντων δεηθῶμεν ὑπὲρ τῶν ἐν μετάλλοις, καὶ ἑξορίαις, καὶ φυλακαῖς, καὶ δεσμοῖς ὄντων διὰ τὸ ὄνομα τοῦ Κυρίου δεηθῶμεν ὑπὲρ τῶν ἐν πικρᾷ δουλείᾳ καταπονουμένων δεηθῶμεν... τῶν νηπίων τῆς ἐκκλησίας μνημονεύσωμεν. *Constit. Apost.* viii. 10, p. 401.—Memento, Domine, eorum qui in vinculis jacent, aut carceribus detinentur: fratrum etiam nostrorum qui in exilio sunt: infirmorum, aut qui male affecti sunt. *Lit. Jacob. Syr.* p. 34.—Εἴτε διὰ γῆς, ἢ ποταμῶν, ἢ λιμνῶν, ἢ ὁδοιποριῶν, ἢ οἰψδῆποτε τρόπῳ τὴν πορείαν ποιοῦντας πάντας πανταχοῦ ἀποκατάστησον. *Lit. Marci*, p. 147.—Μνήσθητι, Κύριε, τῶν ἐν αἰχμαλωσίᾳ. *Id.* p. 152.—Τοὺς ἐν φυλακαῖς, ἐν μετάλλοις, ἢ δίκαις, ἢ καταδίκαις, ἢ ἐν ἑξορίαις, ἢ πικρᾷ δουλείᾳ, ἢ φόροις κατεχομένους πάντας ἐλέησον, πάντας ἐλευθέρωσον. *Id.* p. 146, 147.—Τοῖς πλέουσι σύμπλευσον, τοῖς ὁδοιποροῦσι συνῶδενσον, χηρῶν πρόστηθι, ὀρφανῶν ὑπεράσπισον, αἰχμαλώτους ῥῦσαι, νοσοῦντας ἴασαι, τῶν ἐν βήματι, καὶ ἑξορίαις, καὶ πάσῃ θλίψει καὶ ἀνάγκῃ καὶ περιστάσει ὄντων, μνημόνευσον ὁ Θεός, καὶ πάντων τῶν δεομένων τῆς μεγάλης σου εὐσπλαγχνίας. *Lit. Basil. Text. Const.* p. 172.—Oremus... ut... aperiat carceres: vincula dissolvat: peregrinantibus reditum, infirmantibus

sanitatem, navigantibus portum salutis indulgeat. *Gelas. Sacram.* 561. *Greg. Sacr.* 58.—Ægris restituas pristinam sanitatem. *Id.* 716.—Adesto famulis tuis (*illis*) in te ubique fidentibus; et per omnem, quam ituri sunt, viam dux eis et comes esse dignare. ...Supplices deprecamur, ut in hac navi famulos tuos...tuearis. *Greg. Sacr.* 199, *cf.* 198.—Tribue, Domine,...vinctis absolutionem, captivis libertatem. *Miss. Gothic.* 244.—Libera carcere clausos, atque captivos. *Miss. Gallic. Vet.* 361.—*Cf. Miss. Mozar.* 810.—Oratio...novit...ægros remediare, claustra carceris aperire, vincula innocentium solvere. Eadem...peregrinantes deducit, fluctus mitigat, latrones obstupescit, alit pauperes. *Tert. de Orat.* c. 29 (*Edit. Routh.*)—Μέμνησαι πάντως τῶν κλημάτων τῶν ἐκκλησιαστικῶν ὅτι καὶ ὑπὲρ τῶν ἐν ἀποδημίαις ἀδελφῶν δεόμεθα· καὶ ὑπὲρ τῶν ἐν ταῖς στρατείαις ἐξεταζομένων. *S. Basil. Ep.* 241 (III. 244 C).—Κοινὰς ποιούμεθα τὰς εὐχὰς, λιτανεύοντες ὑπὲρ νοσούντων, ...καὶ γῆς, καὶ θαλάσσης. *S. Chrys. Hom.* 77 (VIII. 464 D).—Ὑπὲρ γῆς καὶ θαλάσσης...κελενόμεθα προσίεναι τῷ φιλανθρώπῳ Θεῷ. *Id. Hom. II. in 2 Cor.* (x. 440 E).

Allen Schwangern und Säugern fröhliche Frucht und Gedenken geben. Aller Kinder und Kranken pflegen, und warten. Alle Gefangene los und ledig lassen. *Luther.*—That thou wilt vouchsafe to gyve luckie deliverance and encrease to women with chylde and nurses....To cherish and kepe Infantes, and sicke folke....To deliver prisoners. *Herman.*

30. That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;

Ὑπὲρ χηρῶν τε καὶ ὀρφανῶν δεηθῶμεν. *Const. Apost.* III. 10, p. 401.—*Cf. Lit. Basil. ap.* § 29.—Εὐλόγησον, ἰερίε, τὸν στέφανον τοῦ ἐνιαντοῦ τῆς χρηστότητος σου, διὰ τοὺς πτωχοὺς τοῦ λαοῦ σου, διὰ τὴν χήραν καὶ διὰ τὸν ὀρφανόν. *Lit. Marci,* p. 148.—Viduarum laboriosam continentiam sua miseratione confoveat: orphanis opem pietatis paternæ im-

pertiat. *Miss. Gothic.* 252.—Duo ista nomina, in quantum destituta auxilio humano, in tantum divinæ misericordiæ exposita, suscipit tueri Pater omnium. *Tertul. ad Uxor.* i. c. 8.

Alle Witwen und Wäysen vertheidigen und versorgen. *Luther.*—To defend orphans and wydowes, and to provide for them. *Herman.*

31. That it may please thee to have mercy upon all men;

Memento, Domine, . . . quos novimus, et quos non novimus. *Lit. Cyril.* p. 43.—Πάντων ἡμῶν εὐχομένων ὑπὲρ ὑμῶν, καὶ ὑπὲρ πάντων ἀπλῶς ἀνθρώπων. *Just. Mart. Dial. c. Tryph.* c. 133, p. 226 B.—Pax cunctis et venia postulatur. *Arnob.* c. *Gentes*, iv. 36 (i. 163).—Ἡ ἐκκλησία . . . καθ' ἐκάστην ὑπὲρ πάντων τὰς ἱκετηρίας ποιουμένη. *S. Chrys. Hom. de Anath.* (i. 692 E).—Τὸν (i. e. πρεσβύτερον) δεόμενον ταῖς ἀπάντων ἀμαρτίαις ἴλεων γενέσθαι τὸν Θεόν. *S. Chrys. de Sacerd.* vi. 4 (i. 424 A).

Alle Menschen dich erbarmen. *Luther.*—To have mercye on al men. *Herman.*

32. That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

Ὑπὲρ ἐχθρῶν καὶ μισούντων ἡμᾶς δεηθῶμεν ὑπὲρ τῶν διωκόντων ἡμᾶς διὰ τὸ ὄνομα τοῦ Κυρίου δεηθῶμεν ὅπως ὁ Κύριος πρᾶντας τὸν θύμον αὐτῶν διασκεδάσῃ τὴν (cf. xviii. *infra*) καθ' ἡμῶν ὀργήν. *Constit. Apost.* viii. 10, p. 401.—Memento, Domine, inimicorum nostrorum: Domine, eorum miserere. *Lit. Cyril.* p. 43.—Ὑπὲρ ὑμῶν, καὶ ὑπὲρ τῶν ἄλλων ἀπάντων ἀνθρώπων τῶν ἐχθραίνόντων ἡμῖν εὐχόμεθα. *Just. Mart. Dial. c. Tryph.* c. 35, p. 133 B.—Nunc oratio justitiæ . . . pro inimicis excubat, pro persequentibus supplicat. *Tert. de Orat.* c. 29.—Scitote . . . præceptum esse nobis . . . etiam pro inimicis Deum orare, et persecutoribus nostris bona precari. *Id. Apol.* c. 31.—Nec solum pro amicis, sed etiam pro inimicis, Dei misericordiam

deprecemur. *Cæsarius Arelat. Hom. 33 (Bibl. Patr. ii. 335 C).*

Unsern Feinden, Verfolgern, und Lästerern vergeben, und sie bekehren. *Luther.*—To pardon, and convert our enemies, persecutors, and sclanderers. *Herman.*—That thou wilt forgive all warriors, persecutors, and oppressors of thy people, and to convert them to grace. *Marshall's Prymer, p. 128.*

33. That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

Ὑπὲρ εὐκρασίας τοῦ αἵρος, καὶ τῆς εὐφορίας τῶν κάρπων. *Constit. Apost. viii. 12, p. 407.*—Memento, Domine, aeris, imbrium, roris, fructuum terræ, et coronæ anni. *Lit. Jacob. Syr. p. 35.*—*Cf. Lit. Basil. Text. Alex. p. 70.*—Τοὺς καρποὺς τῆς γῆς αὐξησον (*vid. xxiii.*) εἰς σπέρμα, καὶ εἰς θερισμόν. *Lit. Marci, p. 138.*—Τοὺς καρποὺς τῆς γῆς, Κύριε, εὐλόγησον, σωὸς καὶ ἀκεραίους ἡμῖν διατήρησον· παράστησον ἡμῖν αὐτοὺς εἰς σπέρμα καὶ εἰς θερισμόν. *Id. p. 148.*—Poscentes . . . ut tribuat . . . aeris temperiem, anni benignitatem, fructuum copiam. *Miss. Gothic. p. 252.*—Pro aeris temperie, ac fructuum, et fecunditate terrarum. *Miss. Ambros. 329. 331.*—Λιτανεύοντες ὑπὲρ . . . τῶν καρπῶν τῆς οἰκουμένης. *S. Chr. (viii. 464 D).*

34. That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

Ὅπως ὁ . . . Θεὸς ὑποδείξῃ αὐτοῖς ὁδὸν μετανοίας . . . συγχώρησιν δὲ αὐτοῖς πάντα τὰ παραπτώματα αὐτῶν, τὰ τε εἰσούσια καὶ τὰ ἀκούσια. *Constit. Apost. viii. 8, p. 399.*—Remitte, dimitte, ignosce, O Deus, peccata omnium nostrum voluntaria, et involuntaria, scienter et ignoranter commissa, verbo, opere, aut cogitatione, occulta et nota, &c. *Lit. Jacob. Syr. p. 38.*—*Cf. Lit. Jacob. Græc. p. 47.*—Συγχώρησον ἡμῖν τῶν πλημέλημα ἐκούσιόν τε καὶ ἀκούσιον. *Lit. Basil. Text. Const. p. 161.*—Μνήσθητι, Κύριε, καὶ ἡμῶν τῶν ἀμαρτωλῶν

καὶ ἀναξίων δούλων σου, καὶ τὰς ἀμαρτίας ἡμῶν ἐξάλειψον. *Lit. Marci*, p. 152.—*Cf. Lit. Cyril.* p. 48.—*Ut ad propitiationem tuam possimus accedere, spiritum nobis tribue corrigendi. Sacram. Gelas.* 706.—*Ut nobis veram pœnitentiam concedas agere. Litan. Anglic. Mabill.*—*Ut gratiam Sancti Spiritus cordibus nostris infundere digneris: ... ut locum pœnitentiæ nobis concedas. Cod. Chisii, sæc. x. Vid. Palmer.*—*Μεστοὶ ὀσίας βουλήs ἐν ἀγαθῇ προθυμίᾳ μετ' εὐσεβοῦs πεποιθήσεως ἐξετείνετε τὰς χεῖρας ὑμῶν πρὸς τὸν παντοκράτορα Θεόν, ἱκετεύοντες αὐτὸν ἰλέως γενέσθαι, εἴ τι ἄκοντες ἡμάρτετε. S. Clem. Roman. Ep. ad Corinth.* c. 2.—*Εἴτε ἔκοντες εἴτε ἄκοντες ἡμάρτομεν, συγχώρησον. S. Chrys. Hom.* 17 (xii. 166 C).

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Πάντες οἱ πιστοὶ κατὰ διανοίαν... προσευχέσθωσαν, λέγοντες· Κύριε ἐλέησον. *Oratio pro Catechumenis. Constat. Apost.* viii. 6, p. 397.—*Βασιλεῦ τῆs εἰρήνης, τὴν σὴν εἰρήνην δὸς ἡμῖν ἐν ὁμοιοῖᾳ καὶ ἀγάπῃ κτῆσαι ἡμᾶs ὁ Θεός, ἐκτός σου ἄλλον οὐκ οἶδαμεν. Lit. Marci*, p. 146.—*Incipit Clerus Letaniam : et procedit Sacerdos &c. : veniunt ante altare, stantes inclinato capite usque dum dicent : Agnus Dei, qui tollis peccata mundi, miserere. Sacr. Gelas.* 564.—*Agnus Dei... dona nobis pacem. Litan. Anglic. ap. Mabillon.—Cf. S. Cyril Alex. citat. ad vii. 14 supra.—Kyrie eleison... apud nos a clericis dicitur, et a populo respondetur ; et totidem vicibus etiam Christe eleison dicitur. S. Greg. Mag. Epp. Lib.* ix. 12 (ii. 941 *Bened.*)—*Kyrie eleison (ter). Miss. Ambros.* 330.

O du Gottes Lamm, das der Welt Sünde trägt, Verleih uns

steten Fried. *Luther*.—The Lambe of God, whyche takest away the synnes of the worlde, Gyve us peace. *Herman*.

* Then shall the Priest, and the People with him, say the Lord's Prayer.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Ut non secundum peccata nostra agas nobiscum, Domine, neque secundum iniquitates nostras retribuas nobis. *Lit. Jacob. Syr.* p. 32.

XVIII.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty

of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

Δεηθῶμεν ὅπως ὁ Κύριος τὸν θύμον αὐτῶν διασκεδάσῃ τὴν κατ' ἡμῶν ὀργήν (sc. persecutorum nostrorum). *Constit. Apost.* viii. 10, p. 401.—Eripe me, Domine Deus, ab omni angustia, tra, et adversitate, ab omni machinatione et infestationibus perversorum hominum, ab omni impetu et violentia dæmonum. *Lit. Jacob. Syr.* p. 35.—Reprime eorum (sc. hostium Ecclesiæ tuæ sanctæ) invidiam, fraudes, et machinationes et calumnias quibus nos impugnant; easque redde omnes inutiles; dissipa consilia eorum, Deus. . . . Exsurge, Domine Deus, et dissipentur omnes inimici tui, et fugiant a facie tua omnes qui oderunt nomen tuum sanctum, et populus tuus in benedictionibus millies millenis . . . faciat voluntatem tuam. *Lit. Cyril.* p. 45.—Concede, quæsumus, ut qui nos impetere moliantur, potentiæ tuæ dextera conterantur. *Sacr. Leon.* 321.—Inter conditionis humanæ et diabolice fraudis incursus. *Id.* 350.—Eos, qui nos impugnare moliantur, expugna; quia sub tuo munimine constitutis nulla

diaboli nocebit obreptio. *Id.* 367.—Ut nullis perturbationibus impediti, &c. *Id.* 412.—Ut læti tibi in Ecclesia deserviant. *Sacr. Gelas.* 533.—Deus, qui non despicias corde contritos, et afflictos miseriis, populum tuum jejunii ad te devotione clamantem propitiatus exaudi; ut quos humiliavit adversitas, attollat reparationis tuæ prosperitas. *Id.* 605.—Comprime . . . noxios semper incursus. *Id.* 700.—Omni vexatione depulsa. *Id.* 713.—Ut, superatis pacis inimicis, securæ tibi serviat Christiana libertas. *Sacr. Greg.* 187.—Domine miserere. Exaudi nos Deus in omni oratione atque deprecatione nostra, precamur Te. *Miss. Ambros.* 330.—In spiritu humilitatis, et in animo contrito . . . accedimus, et de peccatis nostris pro quibus juste affligimur, culpabiles contra te nos reddimus. Ad te, Domine Jesu, venimus, ad te prostrati clamamus: quia viri iniqui et superbi . . . undique super nos insurgunt. . . . Ecclesia tua hæc, Domine, . . . sedet in tristitia: non est qui consoletur eam et liberet, nisi tu Deus noster. Exurge igitur, &c. (*ut infra*) *E Sacram. S. Gatian. Turonens.* (annor. 850), *Martene*, II. p. 320. *Cf. Martene*, II. Ch. 3, p. 319, &c. *De clamore in tribulatione.*—Deum, qui contritorum non despicit gemitum, et mœrentium non aspernatur affectum, lacrymosis precibus, fratres dilectissimi, supplicemus, ut hanc singularis victimæ hostiam, quam pro tribulatis servis suis *N.* ad revelationem fidenter offerimus, dignetur acceptare propitius; tribuatque, ut quicquid contra eos diabolica, atque humana molivit adversitas, ad nihil redigat, et consilio pietatis allidat: ut in nullo de adversis læsi, eidem mereantur illæsi offerre sacrificium. *Miss. Mozar. de Tribulat.* p. 1095. *Cf. Missas de Tribulationibus*, 1093—1099.

Cf. Luther, Geistliche Lieder, Theil 10, p. 1743.

O Lord, arise, help us, and deliver us for thy Name's sake.

Τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε, εὐλόγησον· ὁὗς ἀντὶς ἀκωλύτως καὶ ἀνεμπόδιστως γενέσθαι.... Οἴκους εὐχῶν... ἡμῶν τε καὶ τοῖς μεθ' ἡμᾶς δούλοις σου εἰς τὸν αἰῶνα δῶρησαι.

Ἐξεγέρθητι, Κύριε, καὶ διασκορπισθήτωσαν οἱ ἐχθροί σου.
Lit. Marci, p. 140. *Cf. Lit. Ethiop.* 512, 513.—Exurge igitur,
 Domine Jesu, in adjutorium; conforta nos, et auxiliare nobis.
 Expugna impugnantes nos *N....* Ne despicias nos, Domine, cla-
 mantes ad te in afflictione, sed propter gloriam nominis tui et
 misericordiam...visita nos in pace, et erue nos a præsenti an-
 gustia. Amen. *E Sacram. S. Gatian. Turonens.* (ann. 850)
Martene, II. p. 320.

<p>O GOD, we have heard with our ears, and our fathers have de- clared unto us, the noble works that thou didst in their days, and in the</p>	<p>old time before them. <i>O Lord, arise, help us, and deliver us for thine honour.</i> Glory be to the Father, &c.</p>
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Διαφύλαξον τὴν κληρονομίαν σου, ἵνα ἀεὶ καὶ διὰ πάντος
 δοξάζωμέν σε τὸν μόνον ζῶντα, κ. τ. λ. *Lit. Jacob. Græc.*
 p. 62.—Τοὺς ἐχθροὺς τῆς ἐκκλησίας σου, Κύριε...ταπεί-
 νωσον, ὡς πάντοτε, καὶ νῦν. *Lit. Marci*, p. 153.—Te sup-
 plices invocamus, ut huic familiæ tuæ in omnibus adesse digneris,
 sicut adfuisti patribus nostris sperantibus in tua misericordia.
Mss. Gothic. p. 259.—Libera nos qui liberasti filios Israel.
 In manu forti et brachio excelso. *Resp.* Kyrie eleison. Ex-
 urge, Domine, adjuva nos, et libera nos propter nomen tuum.
Mss. Ambros. 332.

From our enemies defend us, O
 Christ.

Graciously look upon our afflic-
 tions.

Pitifully behold the sorrows of
 our hearts.

Mercifully forgive the sins of thy
 people.

Favourably with mercy hear our
 prayers.

*O Son of David, have mercy upon
 us.*

Both now and ever vouchsafe to
 hear us, O Christ.

Graciously hear us, O Christ;
 graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy
 be shewed upon us;

Answer. As we do put our trust
 in thee.

Delicta populi tui, quæsumus, averte propitius. *Sacram.*
Gelas. 713.—Preces populi tui, quæsumus, Domine, clementer
 exaudi. Ab omni malo defendat vos Dominus. De sede sancta
 sua aspiciat nos Dominus. Custos omnium custodiat nos Christus.
 Fiat, Domine, misericordia tua super nos, quemadmodum spe-
 ramus in te. *Capit. variæ ap. Rituale Ecc. Dunelm.* pp. 6.
 127. 173.

XIX.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust

and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

Ab omni plaga a te immissa, Domine, quæ peccatorum nostrorum causa nobis accidit; et conserva nos in fide orthodoxa et observatione mandatorum tuorum, quæ sancta sunt,...quia tu Deus es, qui vis misericordiam, et tibi gloriam referemus. *Lit. Jacob. Syr.* p. 35.—Δὸς ἡμῖν ἐν ὁσιότητι λατρεύειν σοι πάντας τὰς ἡμέρας τῆς ζωῆς ἡμῶν. *Lit. Bas. Text. Const.* p. 161.—Quicquid pro peccatis meremur, averte. *Sacr. Leon.* p. 341.—Propitiare, Domine, populo tuo;...ut quod nostris offensionibus promeremur, tua indulgentia repellatur. *Sacr. Gelas.* 700.—Supplicia, quæ nostris meremur operibus, potentia tuæ pietatis averte. *Id.* 714.—Mala omnia, quæ meremur, averte. *Sacr. Greg.* 179.—Deus, qui juste irasceris, et clementer agnoscis, afflicti populi tui lacrymas respice, et iram tuæ indignationis quam juste meremur, propitius averte. *Miss. Ambros.* 337.—Corpora nostra in omni sanctitate et puritate servemus. *Orig. in Rom. Lib. i.* 18 (iv. 474 A).

PRAYERS AND THANKSGIVINGS,

UPON SEVERAL OCCASIONS,

To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

XX.

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee,

in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

Ἀκολουθία εἰς ἀνομβρίαν. *Goar, Eucholog. Græc.* p. 771.
 —Κάνων ἱκετήριος εἰς τὸν φιλόανθρωπον Θεὸν εἰς ἀνομβρίαν.
Id. 772.—Ὁ... κελεύσας τῇ γῇ παντοδαποὺς ἐκφύσαι καρ-
 πούς εἰς εὐφροσύνην καὶ τροφήν ἡμετέραν. *Constit. Apost.*
viii. 40, p. 423.—Τοὺς ἀγαθοὺς ὑποτὸν κατάπεμψον ἐπὶ τοὺς
 χρῆζοντας, καὶ ἐπιδομένους τύπους. *Lit. Marci*, p. 138.—
 Pluviam nobis tribue congruentem. *Sacr. Leon.* 448.—*Orat.*
ad Pluviam Postulandam. Pluviam nobis &c. *Sacr. Gelas.*
 715.—...Quibus terrena conditio vegetata subsistat...Opportu-
 num tribue nobis pluviae sufficientis auxilium. *Id.* 716.—*Vid.*
Sacr. Greg. 207 *ap. Palmer.*—Ut pluviam opportunam nobis
 dones. *Litan. Anglic. ap. Mabillon. Analect.* p. 168.—Pro...
 imbribus impetrandis...rogamus semper, et preces fundimus. *S.*
Cypr. ad Demetr. p. 193.—*Cf.* Ὡς Μάρκῳ Ἀνρηλίῳ Καίσαρι
 ταῖς τῶν ἡμετέρων εὐχαῖς οὐρανόθεν ὁ Θεὸς ἐπάκουσας
 ὑετίσεν. *Euseb.* v. 5, *Tit.*—Erant prius (i. e. ante Mamertum)
 ...supplicationes...maxime aut imbres, aut serenitatem depre-
 caturæ. *Sidon. Apollin. Lib.* v. *Ep.* 14 (*Ed. Paris*, 1652).

XXI.

For fair Weather.

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon

our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. *Amen.*

Ut quos merito flagellas devios; foveas tua miseratione correctos. *Sacr. Gelas.* 715.—Divinam clementiam tuam. *Sacr. Gelas.* 716.—Ad te nos Domine clamantes exaudi, &c. *Sacr. Gelas.* 717 ut ap. Palmer citat. ex *Sacr. Greg.* 208.—*Cf. Theodosii exemplum Imperatoris ap. Socrat.* "Ὁλη μὲν ἡ πόλις (sc. Constantinopolis) μία ἐκκλησία ἐγένετο.... Καὶ τῆς ἐλπίδος οὐχ ἡμαρτεν· ὁ ἀὴρ γὰρ εἰς τὸ εὐδαιεῶν μετεβάλλετο· καὶ ἐκ σιτοδείας, ἡ τοῦ Θεοῦ φιλανθρωπία εὐετηρίαν παρέειχε τοῖς σύμπασιν. *Ecc. Hist.* vii. 22, p. 362 C.

XXII.

In the time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do

now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty; for the love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

Νεφῶν ὀμβροτόκων διαδρομαῖς, εἰς καρπῶν γονάς, καὶ ζώων σύστασιν. *Const. Apost.* viii. 12, p. 404.—'Εν Χριστῷ Ἰησοῦ τῷ ἡγαπημένῳ σου παιδί· μεθ' οὗ σοι δόξα, τιμὴ, καὶ σέβας, καὶ τῷ Ἀγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *Ib.* 39, p. 422.—Respice, quæsumus, afflictionem populi tui. *Sacr. Leon.* p. 381.—Cujus munere elementa omnia recreantur.—*Vid. Goar, Euchology.* p. 777 ap. Palmer.—'Ιησοῦ Χριστῷ, ἀγαπητῷ σου παιδί, μεθ'

οὐ σοὶ καὶ Πνεύματι Ἀγίῳ ἡ δόξα, καὶ νῦν καὶ εἰς τοὺς μέλλοντας αἰῶνας. Ἀμήν. *Martyr. Polyc.* 14.—Marcus Aurelius...Christianorum militum orationibus ad Deum factis, imbres in siti illa impetravit. Quando non geniculationibus et jejunionibus nostris etiam siccitates sunt depulsæ? *Tertull. ad Scapul.* c. 4.—Denique cum ab imbribus æstiva hiberna suspendunt, et annus in cura est,...nos jejuniis aridi, et omni continentia expressi, ab omni vitæ fruge dilati, in sacco et cinere volutantes, invidia cælum tundimus, &c. *Id. Apol.* c. 40.

XXIII.

Or this.

O GOD, merciful Father, who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief:

Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. *Amen.*

Cf. Goar, Eucholog. Græc. p. 776, *ap. Palmer.*—Ὑπὲρ τῆς εὐκρασίας τοῦ αἵματος καὶ τῆς εὐφορίας τῶν καρπῶν ὅπως ἀνελλειπῶς μεταλαμβάνοντες τῶν παρὰ σου ἀγαθῶν, αἰνῶμέν σε ἀπαύστως, τὸν διδόντα τροφὴν πάσῃ σαρκί. *Const. Apost.* viii. 12, p. 408.—Ὁ δοὺς...τὰ μὲν πρὸς χρῆσιν, τὰ δὲ πρὸς ὑγιείαν, τὰ δὲ πρὸς τέρψιν. *Ib.* 40, p. 423.—Et...dona tuæ pietatis semper utamur. *Sacram. Gelas.* 718.—*Cf. Tert. Apol.* c. 40 *supra citat.* xxii.

XXIV.

In the time of War and Tumults.

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our

enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

Τοὺς ἐχθροὺς τῆς ἐκκλησίας σου, Κύριε,...ταπείνωσον, ὡς πάντοτε, καὶ νῦν. Γύμνωσον αὐτῶν τὴν ὑπερηφανίαν. Δείξω αὐτοῖς ἐν τάχει τὴν ἀσθένειαν αὐτῶν, τὰς ἐπιβουλάς αὐτῶν καὶ τὰς πανουργίας, ὥς ποιούσι καθ' ἡμῶν ἀπρακτοὺς ποιήσου. *Lit. Marci*, p. 153. *Cf. Lit. Cyril.* 45.—Circumda eos armatura tua. *Lit. Cyril.* 51.—Cœlestibus præsidîis muniantur, qui in tua potestate confidentes, in te solo Præsule gloriantes, tunc semper foveantur auxilio. *Sacr. Leon.* 365.—Ut nullis periculis affligantur, qui te protectore confidunt. *Id.* 371.—Hostium nostrorum, quæsumus, Domine, elide superbiam; et dexteræ tuæ virtute prosterne. *Sacr. Gelas.* 728.—*Cf. Id.* 728 *ferunt ap. Palmer ex Sacr. Greg.* 201 *citat.* MISSA IN TEMPORE BELLII.—Oremus Dominum,...quia amara nobis adveniunt tempora et periculosi adproximant anni. Mutantur regna, &c. (Hæc fortasse dicta sunt, cum vel Franci in Galliam, vel Longobardi in Italiam irruperunt. *Muratori not.*) *Miss. Bobiense*, 927.—Si nos Dominus humiles et quietos, si nobis invicem copulatos, si circa iram suam timidos, si præsentî tribulatione correctos emendatosque conspexerit, tutos ab inimici infestationibus exhibebit. Præcessit disciplina, sequitur et venia. Nos tantum sine cessatione poscendi, et cum fide accipiendi simplices et unanimes Dominum deprecemur, cum genitu et fletu deprecantes, sicut deprecari oportet eos, qui sint positi inter plangentium ruinas, et timentium reliquias, inter numerosam languentium stragem, et exiguam stantium firmitatem. Rogamus pacem maturius reddi, cito latebris nostris et periculis subveniri; impleri quæ famulis suis Dominus dignatur ostendere, redintegrationem Ecclesiæ, securitatem salutis nostræ, post pluvias serenitatem, post tenebras lucem, post procellas et turbines placidam lenitatem. Pia paternæ dilectionis auxilia...quibus et persequentium blasphemia retundatur,...et fortis et stabilis perseverantium fiducia gloriatur. *S. Cypr. Ep.* 11 *al.* 8, p. 26.—Τὸν Θεὸν ἱκετηρίας καὶ λιταῖς ἱλεούμενος, κ. τ. λ. (sc. Constantinus pro victoria in bello). *Euseb. Vit. Const.* II. 14, p. 450.—Ἐν τῇ πρὸς τοὺς

πολεμίους παρατάξει γόνυ θέντας ἐπὶ τὴν γῆν κατὰ τὸ οἰκεῖον ἡμῶν τῶν εὐχῶν ἔθος, ἐπὶ τὰς πρὸς τὸν Θεὸν ἱκεσίας τραπέσθαι. *Id. Hist. Eccl.* v. 5, *vid. Cap. integrum*, p. 169 B.—Ταῦτά γε καὶ ὅσα τούτοις ἀδελφά τε καὶ ἐμφερῇ, Κωνσταντίνος τῷ Παπηγεμόνι καὶ τῆς νίκης αἰτίῳ Θεῷ αὐτοῖς ἔργοις ἀννυμήσας κ. τ. λ. (sc. in bello contra Maxentium). *Vid. plura ap. Hist. Eccl.* ix. 9, p. 358 A.—Τί γὰρ ἐμέλλε τοῦ παμβασιλέως καὶ ταπηγεμόνος καὶ αὐτοῦ Θεοῦ Λόγου ἐνστήσεσθαι τῷ νεύματι; *Id.* x. 4, p. 376 A.

XXV.

In the time of any common Plague or Sickness.

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners,

who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. *Amen.*

Εὐχὴ παρακλητικὴ εἰς πᾶσαν λιτὴν. *Goar, Eucholog. Græc.* 807.—Sævientium morborum depelle perniciem. *Sacr. Gelas.* 715.—*Cf. eadem ap. Sacr. Greg.* 205, q. v.

XXVI.

[†] *In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders.*

Upon the dayes of the foure tymes commonlye called *quatuor temporum* embrynge dayes, let holye lessons, sermons, and prayers, earnest, and somewhat longe be used, and later in the day as we ordeyned in lente, and let the people be sterred up diligently to true repentaunce, and the work of the same, fasting, praier, and almes. *Herman's Consultation, fol. 249.*

ALmighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice

of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

Guberna, quos erigis. (In Natali Episcoporum). *Sacr. Leon.* 427.—Pastores et Præpositos ovium tuarum. *Miss. Gothic.* 244.—Καὶ δι' ὧν πράττουσι, καὶ δι' ὧν λέγουσι. *S. Chrys. de Sacerd.* iv. c. 8.—Δοξάζεται ὁ Θεὸς οὐ διὰ δογμάτων ὀρθῶν μόνον, ἀλλὰ καὶ διὰ πολιτείας ἀρίστης. *S. Chrys. Hom.* 1 in *Gen.* (iv. 650 A).

XXVII.

Or this.

ALmighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so

replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

Ὁ τάγματα διάφορα τῇ ἐκκλησίᾳ σου δωρησάμενος. *In Ordinatione Subdiaconi, Goar, Eucholog. Græc.* p. 244.—Κύριε παντοκράτωρ, ὁ Θεὸς ἡμῶν, ὁ διὰ Χριστοῦ τὰ πάντα δημιουργήσας, καὶ δι' αὐτοῦ τῶν ὅλων προνοῶν καταλλήλως ᾧ γὰρ δύναμις διάφορα ποιῆσαι, τούτῃ δύναμις καὶ διαφορᾶς προνοῆσαι. Διὰ γὰρ τοῦτο ὁ Θεὸς προνοεῖς...τῶν θνητῶν, διαδοχῇ....Ἐπίβλεψον ἐπὶ τὴν ἁγίαν σου ἐκκλησίαν, καὶ αὐξήσον αὐτήν, καὶ πλήθυνον τοὺς ἐν αὐτῇ προεστῶτας, καὶ δὸς δύνάμιν πρὸς τὸ κοπιᾶν αὐτοὺς λόγῳ καὶ ἔργῳ εἰς οἰκοδομὴν τοῦ λαοῦ σου. Αὐτὸς καὶ νῦν ἑπίδεδε ἐπὶ τὸν δοῦλόν σου τοῦτον, τὸν...πρεσβυτέριον ἐπιδουθέντα, καὶ ἔμπλησον αὐτὸν πνεύματος χάριτος καὶ συμβουλίας...ὅπως πλησθεῖς...λόγον διδασκτικῶν, ἐν προόδῳ παιδείᾳ σου τὸν λαόν, καὶ δουλεύῃ σοὶ εὐλαβικῶς ἐν καθαρᾷ διανοίᾳ, κ. τ. λ. *Constit. Apost.* viii.

16, p. 411.—Ut sacris altaribus servientes, et fidei veritate fundati, et mentis sint puritate conspicui. *Sacr. Leon.* 421.—Munerum tuorum largitate gaudentes, supplices deprecamur, ut quibus donasti hujus ministerii facultatem, tribuas sufficientem gratiam ministrandi. *Id.* 429.—Dator, et Inspirator omnium munerum. *Miss. Mozar. in Fest. S. Matthiæ*, p. 937.

XXVIII.

* *A Prayer that may be said after any of the former.*

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

Ὅπως ὁ φιλοκτίρμων Θεὸς...λυτρώσῃται αὐτοὺς ἀπὸ τῆς παγίδος τοῦ διαβόλου καὶ τῆς ἐπηρείας τῶν δαιμόνων· καὶ ἐξέλῃται αὐτοὺς ἀπὸ πάντος ἀθεμίτου λόγου, καὶ πάσης ἀτόπου πράξεως, καὶ πονηρᾶς ἐννοίας· συγχωρήσῃ δὲ αὐτοῖς πάντα τὰ παραπτώματα αὐτῶν κ. τ. λ. *Oratio pro Pœnitentibus, Const. Apost.* viii. 8, p. 399.—Deus, cui proprium est... quod bonus es; et nulla unquam a te es commutatione diversus; propitiare supplicationibus nostris. *Sacr. Gelas.* 680.—Ut quos delictorum catena constringit, magnitudo tuæ pietatis absolvat. *Id.* 551.—*Vid. Sacr. Greg.* 200 *ap. Palmer; Rituale Eccl. Dunelm.* p. 40.—Funibus peccatorum suorum unusquisque constringitur. *S. Hieron. in Jes.* xiv. 17 (iv. 254 A).

XXIX.

* *A Prayer for the High Court of Parliament, to be read during their Session.*

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious Queen at this time assembled: That thou wouldst be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, welfare of our Sovereign, and her

Dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

Ὑπὲρ τῆς πόλεως ταύτης καὶ τῶν ἐνοικούντων. *Const. Apost.* viii. 12, p. 408.—Μνήσθητι, Κύριε,...πόλεως καὶ τῆς βασιλευούσης, καὶ τῆς πόλεως ἡμῶν ταύτης, πάσης πόλεως καὶ χώρας. *Lit. Marci*, p. 152.—*Sim. ap. Lit. Chryst.* p. 79.—Μνήσθητι, Κύριε, τῶν εὐσεβεστάτων καὶ πιστοτάτων ἡμῶν βασιλέων. *Lit. Bas. Text. Const.* p. 171.—Μνήσθητι, Κύριε, πάσης ἀρχῆς καὶ ἐξουσίας, καὶ τῶν ἐν παλατίῳ ἀδελφῶν ἡμῶν. *Ib.*—Ut tuo munere dirigantur et Romana securitas et devotio Christiana. *Sacr. Leon.* 375.—Romani Imperii defende Rectores: ut salus servientium tibi principatuum, pax tibi possit esse populorum. *Sacr. Gelas.* 730.—Principibus nostris famulis tuis *Illis* regimen tuæ adpone sapientiæ; ut, haustis de tuo fonte consiliis, et tibi placeant, et super omnia regna præcellant. *Id.* 731.—Oremus pro Christianissimo Imperatore nostro, &c. *Sacr. Greg.* 58.—Pro civitate hac, et conversatione ejus, omnibusque habitantibus in ea, precamur te. *Miss. Ambros.* 329.—Ut...religionis integritas, et Christiani nominis securitas reparata consistat. *Id.* 372.—Oramus pro imperatoribus, pro ministris eorum, ac potestatibus, pro statu sæculi, pro rerum quiete. *Tertull. Apol.* c. 39.—Christianus nullius est hostis, nedum Imperatoris; quem sciens a Deo suo constitui, necesse est ut et ipsum diligit, et revereatur, et honoret, et salvum velit, cum toto Romano imperio, quousque sæculum stabit....Colimus ergo et Imperatorem sic, quomodo et nobis licet, et ipsi expedit, ut hominem a Deo secundum; et quicquid est, a Deo consequutum, et solo Deo minorem. *Id. ad Scapul.* c. 2.—Ἡμεῖς τὸν ἕνα Θεὸν καὶ Δημιουργὸν τῶν πάντων, τὸν καὶ τὴν βασιλείαν ἐγχειρήσαντα τοῖς θεοφιλεστάτοις σεβαστοῖς, τοῦτον καὶ σέβομεν καὶ προσκυνούμεν καὶ τούτῳ διηλεκτῶς ὑπὲρ τῆς βασιλείας αὐτῶν, ὅπως ἀσάλευτος διαμένη, προσευχόμεθα. *Dion. Alex. Ep. ap. Euseb. Hist. Ecc.* vii. 11, p. 258 B.—Εὐξώμεθα περὶ τῆς σωτηρίας τοῦ εὐσεβεστάτου Ἀγγούστου Κωνσταντίου. *S. Athan. Apol. vel Const.* (i. 301 D).—Ἄλλ' ἐγὼ, τό γε εἰς ἐμὲ ἦκον, ἅπαν ποιῶ· εὐχομαι καὶ οἴκοι, καὶ ἐπὶ τῶν κοινῶν

ιερω̄ν ὑπερσχεῖν τῆς ἀδικίας τὴν δίκην, καὶ πονηρίας ἐκκαθαρθῆναι τὴν πόλιν. *Synesius, Ep.* 121, p. 258 C (*Ed. Paris* 1633).

XXX.

* A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the

Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

Ὁ Θεὸς...ὁ τῶν ὅλων ποιητὴς...καὶ κηδεμών. *Const. Armet.* viii. 37, p. 421.—Ὑπὲρ τῆς ἀγίας καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας τῆς ἀπὸ περάτων ἕως περάτων δεηθῶμεν, ὅπως ὁ Κύριος ἄσειστον αὐτὴν, καὶ ἀκλυδώνιστον διαφυλάξῃ καὶ διατηρήσῃ μέχρι τῆς συντελείας τοῦ αἰῶνος. *Ib.* 10, p. 400, *cf. sim.* c. 12.—Concede propitius, ut Ecclesia tua jugiter et religione crescat et pace. *Sacr. Leon.* 376.—Deus, generis Institutor et Reparator humani. *Id.* 388.—Da, quæsumus, Domine, populis Christianis, quod profitentur agnoscere. *Sacr. Gelas.* 517.—*Cf. Orationem brevem pro Ecclesia Catholica, Sacerdotibus, Populo, Viduis, Orphanis, Penitentibus, Vexatis, Errantibus, Afflictis, et Turbatis. Miss. Gothic.* 294.—Ut universitate nationum perficiatur, quod per verbi tui evangelium promisisti. *Miss. Gallic. Vet.* 333.—Pro pace Ecclesiarum, pro vocatione gentium, precamur te. *Miss. Ambros.* 329.—Πάσαις ταῖς κατὰ πάντα τόπον τῆς ἀγίας καὶ καθολικῆς Ἐκκλησίας παροικίαις, ἔλεος, εἰρήνη, κ. τ. λ. *Polyc. Mart. init.*—Τὸν πάσης τῆς οἰκουμένης πρεσβεῖοντα (sc. sacerdotem), ὁποῖόν τινα εἶναι χρή; κ. τ. λ. *S. Chrys. de Sacerd.* vi. 4 (l. 424 A).—Ὑπὲρ τῆς οἰκουμένης πάσης κελειόμεθα προσιέναι τῷ φιλανθρώπῳ Θεῷ. *Id. Hom.* ii. in 2 Cor. (x. 440 E).

Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate : [** especially those for whom our prayers are desired,*] that it may please thee

** This to be said when any desire the Prayers of the Congregation.*

to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

Memento, Domine,...infirmorum, aut qui male affecti sunt : eorum qui a spiritibus immundis infestantur, aut agitantur. *Lit. Jacob. Syr.* 34.—Memento etiam, Domine, eorum qui preceperunt nobis ut eorum memoriam ageremus in orationibus ad te Deum nostrum....Pro illis qui omni genere tentationum et afflictionum vexati sunt. *Ib.* 35.—*Cf. Litt. Cyril.* p. 44, *Basil.* p. 172.—Τοὺς νοσοῦντας, Κύριε, τοῦ λαοῦ σου ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς, ἴασαι. *Lit. Marci*, p. 138.—Ἀλλὰ καὶ ἡμῶν, Κύριε, τὰς κατὰ ψυχὴν νόσους ἴασαι, τὰς σωματικὰς ἀσθενείας θεράπευσον, ἱατρὲ ψυχῶν καὶ σωμάτων,...ἐπίσκεψαι καὶ ἴασαι ἡμᾶς διὰ σωτηρίον σου. *Ib.* 147.—Pro sua quemque necessitate. *Sacr. Leon.* 376.—Ut omnes sibi in necessitatibus suis misericordiam tuam gaudeant adfuisse. *Sacr. Gelas.* 561.—Verniat, Domine, quæsumus, populo tuo supplicanti tuæ benedictionis infusio : quæ diabolicas ab eodem repellat insidias ; quæ fragilitatem mundet et protegat ; quæ inopem sustentet et foveat. *Id.* 686.—*Post hæc, commendanda p. plebs...sive orandum pro infirmis (Rubric.)* *Id.* 698.—Exaudi nos pro famulis tuis *Illis*, pro quibus misericordie tuæ imploramus auxilio : ut reddita sibi sanitate, gratiarum tibi in Ecclesia tua referant actionem. *Id.* 735, *cf.* 736.—Suscipe preces famulorum famularumque tuarum, pro quibus misericordiam tuam ægrotantibus imploramus ; ut de quorum periculo metuemus, de eorum salute lætemur. *Id.* 736.—Infirma ægritudine laborantibus, omnipotens æternæ Deus, paterna miseratione succurre. *Miss. Gall. Vet.* 361.—Tuam vero, Domine, clementiam exoramus, ut omnes metu territos, tribulatione afflictos, inopia vexatos, morbis obrutos, suppliciis deditos, debitis obligatos,

indulgentia pietatis tuæ absolvat. *Miss. Mozar. pro Infirmis*, p. 1108.—*Cf. Miss. Ambros. 329.*

XXXI.

† A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [*particularly to those who desire now to offer up their praises and thanks-*

givings for thy late mercies vouchsafed unto them.] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory.

Οὐκ ὄντας ἐποίησας, γενομένους φυλάσσεις· ζῶν ἐπιμετρεῖς, χορηγεῖς τροφήν. Μετάνοιαν ἐπηγγείλω. Ὑπὲρ πάντων σοι ἡ δόξα καὶ τὸ σέβας, διὰ Ἰησοῦ Χριστοῦ, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας. Ἀμήν. *Const. Apost. vii. 38, p. 381.*—Εὐχαριστῶν ὑπὲρ τοῦ πλάσματος· ὅτι κατέπεμψε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ Χριστὸν, ἵνα σώσῃ τὸν ἄνθρωπον...καὶ ἵνα...γνωρίσῃ αὐτῷ τὰ κρίματα τῆς δικαιοσύνης...ἵνα...ἐπ' ἐλπίδι τῆς ἐνδόξου κοινωνίας...ἐν τῇ βίβλῳ· τῶν ζώντων συναριθμηθῇ. *Ib. 39, p. 382.*—Εὐχαριστοῦμέν σοι καὶ ὑπερευχαριστοῦμεν, Κύριε ὁ Θεὸς ἡμῶν, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, κατὰ πάντα, καὶ διὰ πάντων, καὶ ἐν πάσιν, ὅτι ἐσκέπασας, ἐβοήθησας, ἀντελάβου, καὶ παρήγαγες ἡμᾶς τὸν παρελθόντα χρόνον τῆς ζωῆς ἡμῶν, καὶ ἤγαγες ἡμᾶς ἕως τῆς ὥρας ταύτης. *Lit. Marci, p. 131.*—*Vid. Lit. Basil. Coptic. ap. Palmer.*—Vere dignum. Simul pro munere generali, quo vivimus, et pro singulis quibusque subsidiis tuam munificentiam prædicare. *Sacr. Leon. 420.*—Indignos...famulos tuos. *Sacr. Gelas. 683.*—O inæstimabilis dilectio caritatis! Ut servum redimeres, Filium tradidisti! *Sacr. Greg. 144.*—Ὁ Κύριος παρέδωκε, ἵνα ἅμα τε εὐχαριστῶμεν

τῷ Θεῷ ὑπὲρ τε τοῦ τὸν κόσμον ἐκτικέναι σὺν πᾶσι τοῖς ἐν αὐτῷ διὰ τὸν ἄνθρωπον, καὶ ὑπὲρ τοῦ ἀπὸ τῆς κακίας ἐν ᾗ γεγόναμεν ἐλευθερωκέναι ἡμᾶς, καὶ τὰς ἀρχάς, καὶ τὰς ἐξουσίας, καταλελυκέναι τελείαν κατάλυσιν, διὰ τοῦ ταθητοῦ γενομένου κατὰ τὴν βουλὴν αὐτοῦ. *Just. Mart. Dial. c. Tryph. c. 41, p. 137 D.*—Ἡ εὐχαριστία οὐκ ἐπὶ ψυχῆς μόνον, καὶ τῶν πνευματικῶν ἀγαθῶν, ἀλλὰ καὶ ἐπὶ τοῦ σώματος γίνεται, καὶ τῶν τοῦ σώματος ἀγαθῶν. *Clem. Alex. Strom. v. 10, p. 683, l. 15.*—Infructuosi in negotiis dicimur. Quo pacto homines vobiscum degentes, ejusdem victus, habitus, instructus, ejusdem ad vitam necessitatis?... Meminimus gratiam debere nos Deo, Domino, Creatori: nullum fructum operum ejus repudiamus. *Tertull. Apol. c. 42.*—Ubi diligentia est, quæ nunc apud nos esse cœpit, ut libelli corum, qui beneficia percipiunt, recitantur in populo, &c. *S. Aug. de Civ. Dei, xxii. 8 (vii. 671).*

And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves

to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.

Ἐαυτοὺς καὶ ἀλλήλους τῷ ζῶντι Θεῷ διὰ τοῦ μονογενοῦς αὐτοῦ παραθώμεθα. *Const. Ap. viii. 37, p. 422.*—Καὶ δεόμεθα, καὶ παρακαλοῦμέν σε, φιλάνθρωπε, ἀγαθέ, δὸς ἡμῖν τὴν ἁγίαν ἡμέραν ταύτην, καὶ ἅπαντα τὸν χρόνον τῆς ζωῆς ἡμῶν ἐπιτελέσαι ἀναμαρτήτως, μετὰ πάσης χαρᾶς,...καὶ πάντος ἁγιασμοῦ, καὶ τοῦ σου φόβου....Χάριτι καὶ οἰκτιρμῇ καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, δι' οὗ καὶ μεθ' οὗ σοι ἡ δόξα καὶ τὸ κράτος ἐν τῷ Παναγίῳ...Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. *Lit. Marci, p. 131.—Vid. Lit. Basil. Coptice ap. Palmer.—Cf. Lit. Ethiop. 503.*—Σὺ ἡμᾶς δίδαξον εὐχαριστεῖν σοι ἀξίως ὑπὲρ τῶν εὐεργεσιῶν σου, ὧν ἐποίησας καὶ ποιεῖς μεθ' ἡμῶν. *Lit. Bas. Text. Const. 173.—Laudent*

te, Domine, ora nostra; laudet anima; laudet et vita. Et quia tui muneris est, quod sumus, tuum sit omne, quod vivimus. Per Christum Dominum nostrum. *Sacr. Leon.* 482.—Præsta nobis famulis tuis, effectui tibi bonorum operum propinquare, teque vita simul et voce laudare. *Miss. Bobiense*, 781.—Αὐτῷ ἡ δόξα καὶ τὸ κράτος ἅμα Πατρὶ καὶ Ἀγίῳ Πνεύματι ἐν τῇ ἀγίᾳ ἐκκλησίᾳ καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. *S. Hippol. c. Noet. ult. p. 20.*—Όταν ἕκαστον τούτων, (i. e. τῶν μελῶν τοῦ σώματος) ταῦτα πράττη ἃ τῷ Θεῷ φέρει δόξαν καὶ αἶνον,...γίνεται ψαλτήριον καὶ κιθάρα τοῦ σώματος τὰ μέλη, καὶ ᾄδει καὶ νῆν ᾠδὴν, οὐ τὴν διὰ ῥημάτων, ἀλλὰ τὴν διὰ πραγμάτων. *S. Chrys. in Ps. 143 (v. 465 A).*—Εὐχαριστοῦντες, μὴ ῥήμασι τοῦτο ποιῶμεν μόνον, ἀλλὰ καὶ ἔργοις, καὶ πράξεσιν· αὕτη γὰρ ἡ εὐχαριστία ἡ ἀκριβής, ὅταν ταῦτα πράττωμεν, δι' ὧν ὁ Θεὸς δοξάζεσθαι μέλλει, ὅταν ἐκεῖνα φύγωμεν ὧν ἀπηλλάγημεν. *Id. Hom. 18 in Rom. (ix. 638 A).*—Δυνατὸν ἡμᾶς εὐχεσθαι καὶ παναρμόνιον ὄργανον ἡμᾶς αὐτοὺς ἀποφῆναι, καὶ διὰ τῶν αἰσθητηρίων ἀπάντων τῶν αἰσθητῶν τε καὶ νοητῶν τὸν Θεὸν ἀνυμνῆσαι. *Theod. in Ps. xxxiii. 2 (i. 517 B).*

XXXII.*

For Rain.

O

 GOD our heavenly Father, who
 by thy gracious providence dost

 | cause the former and the latter rain
 | to descend upon the earth, &c.

* The Illustrations of the language of these Thanksgivings which I have been able to collect are too scanty to be worth producing here. Ecclesiastical history, however, furnishes at least two precedents for No. XXXV. Παρά σου τὰς νίκας ἡράμεθα· διὰ σου κρείττους τῶν ἐχθρῶν κατέστημεν· σοὶ τὴν τῶν ὑπαρχάντων ἀγαθῶν χάριν γνωρίζομεν· σὲ καὶ τῶν μελλόντων λατρίζομεν. *Euseb. Vit. Const. iv. 20, p. 535 C.*—Alii Imperatores in exordio victoriae arcus triumphales parari jubent, aut alia insignia triumphorum: clementia tua hostiam Deo parat, oblationem et gratiarum actionem per sacerdotes celebrari Domino desiderat. *S. Ambros. ad Theodos. Ep. 61 al. 58, c. 4 (ii. 1021 A).*

XXXIII.

For fair Weather.

O LORD God, who hast justly | of immoderate rain and waters
humbled us by thy late plague | in thy mercy, &c.

XXXIV.

For Plenty.

O MOST merciful Father, who | heard the devout prayers of
of thy gracious goodness hast | Church, &c.

XXXV.

For Peace and Deliverance from our Enemies.

O ALMIGHTY God, who art a | thy servants against the face of
strong tower of defence unto | enemies; &c.

XXXVI.

For Restoring Publick Peace at Home.

O ETERNAL God, our heavenly | to be of one mind in a house
Father, who alone makest men | stillest, &c.

XXXVII.

For Deliverance from the Plague, or other common Sickness.

O LORD God, who hast wound- | us for our transgressions, by th
ed us for our sins, and consumed | heavy, &c.

XXXVIII.

Or this.

WE humbly acknowledge before | that all the punishments whi
thee, O most merciful Father, | threatened, &c.

THE COLLECTS

TO BE USED THROUGHOUT THE YEAR.

XXXIX.

THE FIRST SUNDAY IN ADVENT.

THE COLLECT.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when

he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

Quomodo colligemus? quomodo Dominica sollennia celebrabimus?... Si interdiu colligere non potes, habes noctem. *Tertul. de Fuga in Persec. c. 14.—Vid. Sacram. Gelas. 683 ap. Palmer.—Cf. Sac. Greg. 138; Miss. Gall. Vet. 336.—*Tempore nostræ mortalitatis. *Sacr. Gelas. 685.—*Auxilium tuæ gratiæ, Domine, precibus imploramus; ut discussis tenebris vitiorum, ambulare mereamur in luce virtutum. *Id. 744.—*Ut ita nos Unigeniti tui in præsentî sæculo illustret respectus, qualiter culpis omnibus emundatos inveniat secundus ejus adventus. *Sacr. Greg. 287.—*Ut cum iterum ad judicandum veneris,...perveniamus ad illam terram, quam Sancti tui in requiem possidebunt æternam. *Miss. Gothic. 193.—*Ut veniente Domino nostro Jesu Christo Filio tuo, digni inveniamur æternæ vitæ convivio. *Miss. Bobiense, 790.—*Ut te, quem dudum venisse credimus pro remedio captivorum, in secundo adventu tuo cum majestate venturum sustinentes videre mereamur cum indulgentia peccatorum. *Id. 792.—*Præsta, ut qui adventum Filii tui humilem cum gaudio colimus, in gloria venientem cum

lætitia mereamur aspicere. *Id.* 796.—Ut cum in majestate sua Unigenitus tuus advenerit, ad immortalitatis gloriam resurgamus per Christum Dominum. *Id.* 948.—Expectemus conscientia secura venturum, quem super omnem principatum et potestatem credimus exaltatum. Simus etiam per singula momenta solliciti, ut mereamur habere propitium quem credimus et fatemur ad judicandos nos vivos et mortuos in gloria esse venturum. *Miss. Mozar. ap. Martene*, i. 169.—Ὁ Κύριος ἡμῶν Χριστὸς Ἰησοῦς οὐκ ἦλθεν ἐν κόμπῃ ἀλαζονείας, οὐδὲ ὑπερηφανίας,... ἀλλὰ ταπεινοφρονῶν. *S. Clem. Rom. Ep. ad Corinth.* c. 16.—Dominus Deus virtutum prodibit:...Hic est Deus noster,... qui cum in secundo adventu manifestus venerit non silebit: nam cum in humilitate prius fuerit occultus, veniet in potestate manifestus. *S. Cypr. de Bono Patient.* p. 220.—Ἡ μὲν προτέρα (sc. τοῦ Χριστοῦ παρουσία) πολλὴν εἶχε τὴν συγκατάβασιν· ἡ δὲ δευτέρα οὐχ οὕτως, ἀλλὰ φρίκης γέμουσα καὶ καταπλήξεως. *S. Chrys. Tract. Quod Christus sit Deus* (l. 568 B).

XL.

THE SECOND SUNDAY IN ADVENT.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort

of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.**

Ἀθανασίας, ἧς ἔδωκας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου. *Const. Apost.* vii. 26.—Τῆς αἰωνίου ζωῆς, τῆς ἐν Χριστῷ

* Let us hear, read, and know these holy rules;...let us with fear and reverence lay up in the chest of our hearts these necessary and fruitful lessons; let us night and day muse, and have meditation and contemplation in them. Let us ruminate, and, as it were, chew the cud, that we may have the sweet juice, spiritual effect, marrow, honey, kernel, taste, comfort, and consolation of them. *Homily on the Reading of Holy Scripture, near the end.*

τῷ Υἱῷ σου τῷ μονογενεῖ, τῷ Θεῷ καὶ Σωτῆρι ἡμῶν. *Ib.* viii. 11, p. 402.—Qui illa prophetalium vaticiniorum oracula, quæ sæculis fuerunt nunciata, beati Johannis ore explēs, opere perficis, professione peragis, concede...ut per viscera misericordiæ repleti scientia, veritate dirigi mereamur. Missa in Adventum Domini. Oratio post Prophetiam. *Miss. Bobiense*, 787.—Omnipotens sempiterne Deus, qui nos sacra Evangelii tui institutione confirmas, præsta, quæsumus, ut cuncti fideles tui veritate apprehendant, quæ ex ejus prædicatione suscipiunt. *Miss. Mozar.* 678, 679.—Οἴκοι καθήμενος ἀναγινωσκέτω ἕκαστος συνεχῶς, καὶ πολλάκις περισκοπεῖτω μετὰ ἀκριβείας τὰ ἐγκείμενα, καὶ βασανίζέτω πάντα καλῶς. *S. Chrys. Hom.* 11 *al.* 10 *in Joann.* (viii. 62 B).—Οὐδὲ γὰρ δεῖ τὰ ῥήματα γυνὰ ἐξετάζειν, ἐπεὶ πολλὰ ἔψεται τὰ ἀμαρτήματα, οὐδὲ τὴν λείξιν καθ' ἑαυτὴν βασανίζειν, ἀλλὰ τῇ διανοίᾳ προσέχειν τοῦ γραφοντος. *Id. Hom. in Gal.* 1. (x. 675 A).

XLI.

THE THIRD SUNDAY IN ADVENT.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the

disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

Vid. Sac. Gelas. 681 *ap. Palmer.* Cf. *Miss. Gallic. Vetus*, 333, 334.—Da, quæsumus...cunctæ familiæ tuæ hanc voluntatem in Christo Filio tuo Domino nostro venienti in operibus justis aptos occurrere; et ejus dexteræ sociati, regnum mereantur possidere cœleste. *Sacr. Gelas.* 683.—Ut cum iterum ad judicandum veneris, nullus ex nobis ante tribunal tuum reus appareat; sed discussa de pectoribus nostris caligine tenebrarum, placeamus conspectui nostro. *Miss. Gothic.* 193.—Domine Jesu

Christe...qui ad nos veniens... *Miss. Bobiense*, 919.—Domine Deus Omnipotens, qui...ante Filii tui adventum Johannem dignatus es destinare præconem, et per ejus veridicam in deserto eremi prædicationem, &c. *Miss. Mozar. ap. Martene*, i. 170.—Domine Jesu, præsta mihi, &c. *Origen. Hom. 13 in Exod.* (ii. 176 C).

XLII.

THE FOURTH SUNDAY IN ADVENT.

O LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is

set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

Laborantibus celeri succurre placatus auxilio. *Sacr. Leon.* 372.—*Orat. de Adventu Domini. Sacr. Gelas.* 680 *ap. Palmer.*—Festina, quæsumus, ne tardaveris, Domine; et præsidium nobis tuæ pietatis impende: ut opportunis consolationibus subleventur, qui in tua miseratione confidunt. *Id.* 682.—Inlabe sensibus nostris, Omnipotens Pater. *Id.* 744.—Excita, Domine, quæsumus, potentiam tuam et veni; ut ab imminentibus peccatorum nostrorum periculis te mereamur protegente eripi, te liberante salvari. Qui vivis et regnas cum Deo Patre in Unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. *Sacr. Greg.* 133.—*Cf. Miss. Bobiense, ut ap. Palmer*, 785.

Concupiscence, corruption, and evil, resteth continually in the nature of man; by reason whereof, though he be never so well minded, yet he is stayed, letted, and hindered from the perfect accomplishment of God's will and commandments. *Institution of a Christian Man*, p. 170, *Ed. Oxon.*

XLIII.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF
CHRIST, COMMONLY CALLED CHRISTMAS DAY.

Τὰς ἡμέρας τῶν ἑορτῶν φυλάσσητε, ἀδελφοί, καὶ πρώτην
γε τὴν γενέθλιον, ἥτις ὑμῶν (s. ὑμῖν) ἐπιτελείσθω εἰκάδι
πέμπτῃ τοῦ ἐνάτου μηνός. *Const. Apost. v. 13.*—Τοῦ σωτηρίου
οἰκονομίας τὴν ἀνάμνησιν ἐτέλεσας. *S. Basil. Ep. 232 al. 404*
ad Amphilocho. ob missa ad Natale Domini munuscula (III.
355 B).—*Cf. S. Greg. Nazianz. Orat. 38, quæ dicta est Eis*
τὰ Θεοφάνια, εἴτ' οὖν Γενέθλια τοῦ Σωτῆρος. (i. 663).—
Καλὴν ἐπέθηκεν ὁ Θεὸς τὴν τάξιν ταῖς ἐτησίαις ταύταις
ἡμῶν ἑορταῖς, ἃς διὰ τινος τεταγμένης ἀκολουθίας κατὰ τὰς
ἡμέρας ταύτας ἤδη τε ἡγάγομεν, καὶ πάλιν ἄγομεν. Ἡ δὲ
τάξις ἡμῖν ἐστὶ τῶν πνευματικῶν πανηγύρεων ἣν καὶ ὁ μέγας
Παῦλος ἐδίδαξεν, ἄνωθεν τῶν τοιούτων τὴν γινώσκιν ἔχων.
(1 Cor. XII. 28). Συμβαίνει τοίνυν τῇ ἀποστολικῇ ταύτῃ
ἀκολουθίᾳ ἡ τάξις τῶν τοῦ ἐναντουῦ πανηγύρεων. Ἀλλὰ τὴν
πρώτην οὐ συναριθμῶ ταῖς ἄλλαις. Ἡ γὰρ ἐπὶ τῇ θεοφανείᾳ
τοῦ μονογενοῦς Υἱοῦ χάρις, ἡ διὰ τῆς ἐκ παρθένου γεννήσεως
ἀναδειχθεῖσα τῇ κόσμῳ, οὐχ ἀπλῶς ἐστὶν ἁγία πανήγυρις,
ἀλλ' ἁγία ἀγίων, καὶ πανήγυρις πανηγύρεων. *S. Greg. Nyss.*
in Laud. Basil. (II. 911).—*Vid. Riddle's Manual of Christian*
Antiq. p. 660; Dr. Jarvis on Chronology, p. 563 (1844 Lond.)

ALMIGHTY God, who hast given
us thy only-begotten Son to
take our nature upon him, and as at
this time to be born of a pure Virgin;
Grant that we being regenerate, and
made thy children by adoption and

grace, may daily be renewed by thy
Holy Spirit; through the same our
Lord Jesus Christ, who liveth and
reigneth with thee and the same
Spirit, ever one God, world without
end. Amen.

Omnipotens Deus, qui hunc diem per Incarnationem Verbi
tui, et per partum beatæ Virginis Mariæ consecrasti: Da, . . . ut
quæ tua gratia sunt redempti, tua adoptione sint filii. *Sacr.*
Gelas. 495.—Qui Unigenito tuo novam creaturam nos tibi esse
fecisti; custodi . . . ut per auxilium gratiæ tuæ in illius inveniamur
forma. *Id. 500.*—Conserva in novam familiæ tuæ progeniem

sanctificationis gratiam, quam dedisti; ut corpore et mente renovati, &c. *Miss. Gothic.* 269, *Miss. Ambros.* 351.—Propitiare populis adoptivis, ... ut filii promissionis, quod non potuerunt assequi per naturam, gaudeant se recepisse per gratiam. *Miss. Ambros.* 336.—Præsta, quæsumus, omnipotens Deus, ut qui, tuæ majestatis effectum, per filii tui mirabile sacramentum, cooperante Spiritu Sancto, sunt renati, cœlestis vitæ fiant conversatione perpetui. Per eundem Dominum in unitate ejusdem. *Id.* 379.—Præsta...ut...lux tuæ lucis corda eorum, qui per tuam gratiam renati sunt, Spiritus Sancti illustratione confirmet. Per Dominum in Unitate. *Id.* 380.—Deus, cujus unigenitus in substantia nostre carnis apparuit, præsta, quæsumus, ut per eum, quem similem nobis foris agnovimus, intus reformari mereamur, qui tecum, &c. *Rituale Ecc. Dunelm.* 2, *Collecta in Epiphania.*

Hilf, lieber Herr Gott, dass wir der neuen leiblichen Geburt deines lieben Sohns theilhaftig werden und bleiben, und von unsrer alten sündlichen Geburt erlediget werden, durch denselbigen deinen Sohn, Jesum Christum, unsern Herrn. Amen. *Luther, Geistliche Lieder* 5 (x. 1732).

XLIV.

SAINT STEPHEN'S DAY.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and

bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

Vid. Sacr. Greg. 12 ap. *Palmer.*—Æterne Dei Filius, Domine Jesu, quem Stephanus...positis genibus pro inimicis orabat: tu nos facito...pro inimicis te sinceriter postulare. *Miss. Mozar. S. Stephani*, p. 110.—Da nobis, quæsumus, Domine, imitari quod colimus, ut discamus et inimicos diligere, quia ejus natalitia celebramus qui novit etiam pro persecutoribus exorare.

Rituale Eccl. Dunelm. p. 44.—Τιμὴ μάρτυρος, μίμησις μάρτυρος. *S. Chrys. in Martyras* (II. 667 C).

Cf. Herman's Consultation, fol. 119.—Riddle's Manual of Christian Antiquities, on S. Stephen's Day, p. 663, who refers to S. Greg. Nyssen, Serm. de S. Stephano; S. Aug. de Natali Stephani Martyris; de Civ. Dei, Lib. xxii. c. 8.

XLV.

SAINT JOHN THE EVANGELIST'S DAY.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist

Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

Ecclesiam tuam, Domine, benignus illumina. Sacr. Leon. 434.—Ecclesiam tuam, Domine, benignus illustra, ut Apostolicis beati Johannis Evangelistæ illuminata doctrinis, ad dona perveniat, quæ &c. Id. 476, Sacr. Greg. 13.—Εὐαγγελικῆς φωταγωγίας. S. Epiph. Lib. 1. adv. Hæreses, p. 51 A.

See Riddle, on S. John the Evangelist's Day, p. 663.

XLVI.

THE INNOCENTS' DAY.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by

thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

Vid. Sacram. Gelas. 499 ap. Palmer.—Cf. Sacr. Greg. 14.—Da cunctis, Domine, in hoc loco consistentibus,...ut sic habeant ex sanctæ vitæ conversatione palmam, sicut habuerunt parvuli ex passione victoriam. Miss. Gothic. 199.—Concede plebem tuam innocentem per gratiam. Id. 200.—Qui per innocentium laudem cunctos provocas ad salutem, infunde in nobis puritatem lactentis infantiae, concede doctrinam. Miss. Bobiense, 799.—Deus, qui licet sis magnus, mirabilia tamen gloriosus

operaris in minimis, da nobis, quæsumus, in eorum celebritate gaudere, qui filio tuo, Domino nostro, testimonium præbuerunt etiam non loquentes. *Rituale Eccl. Dunelm.* p. 48.—Infantes testimonium Christi sanguine litaverunt. *Tertull. adv. Valent.* c. 2.—Christi nativitas a martyriis infantium statim cœpit. *S. Cypr. Ep.* 58 *al.* 56, p. 123.—Salvete flores martyrum, Quos lucis ipso in limine Christi insecutor sustulit, Ceu turbo nascentes rosas! Vos prima Christi victima, Grex immolatorum tener, Aram sub ipsam simplices, Palma et coronis luditis. *Prudent. Hymn. de Epiphan. Cathemer.* XII. (l. 92, *Ed. Parm.*)

XLVII.

THE CIRCUMCISION OF CHRIST.

<p>ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that, our hearts, and all</p>	<p>our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. <i>Amen.</i></p>
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Vid. Sacram. Greg. 15 *ap. Palmer.*—Cordis nostris præputia...spiritu circumcidat; donec carnali incremento, facinoribus amputatis, hoc solum in natura nostra faciat vivere, quod sibi et servire valeat et placere. *Miss. Gothic.* 200, 201.—Deus, qui magis circumcisionem cordis quam corporis diligis;...Tu nostras aures deseca, ne audiant sanguinem; corda, ne teneant dolum; oculos, ne invadant alienum. Tu in manibus succide, quod polluit; in pedibus, quod ad malum currit; in præputiis, quod carnalia concupiscit. Tu incide, quod laniat; præcide, quod vulnerat; abscinde, quod lacerat; excide, quod scandala incrementat; ut amputato facinore, tota in nos valeat caritas propagari. Per &c. *Id.* 201.—Per Christum Dominum nostrum; Qui ut nos a gravi servitute legis redimeret, circumcisionis legalis purgationem accepit: in qua observationis antiquæ probator existeret. *Miss. Ambros.* 312.—Abscide, quæsumus, cordium nostrorum, auriumque præputia: qui pro nobis dignatus es infantie gestare crepundia. Ut quod in tua carne secundum

legīs literam fieri circumcisione voluisti corporea, id nostræ salutī competenter impendens, ab omni superstitione voluptatum absterge nostra præcordia. *Missale Mozar. Circumcisio Domini*, p. 133.—Θύωμεν καθ' ἑκάστην καὶ πᾶσαν κίνησιν. *S. Greg. Naz. Orat.* 45 al. 42, c. 23 (l. 863 E).—Περιετμήθη ἀληθινῶς, καὶ οὐ δοκήσει ἡμέρα τῇ ὀγδόῃ. Ἦλθε γὰρ πληρῶσαι τὸν νόμον, κ.τ.λ. (ubi rationes cur Christus fuerit circumciscus pandit.) *S. Epiphan. Hær.* 30, cc. 27, 28 (l. 152, 153).—Παθῶν νέκρωσιν ὑπομένοντες, μόνον δὲ οὐχὶ συσταυρούμενοι τῷ Χριστῷ, ἵνα πρὸς ἀγίαν καὶ ἀμώμητον μεταχωροῦντες ζῶην, κατὰ τὸ αὐτῷ δοκοῦν πολιτευώμεθα. *S. Cyr. Alex. de Adorat. Lib.* xi. (l. 403 A).

XLVIII.

THE EPIPHANY, OR THE MANIFESTATION OF CHRIST
TO THE GENTILES.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

Præsta propitius. *Sacram. Leon.* 410.—Concede propitius. *Ib.*—Deus...qui æternitatis tuæ lumen cunctis Gentibus suscitasti: da plebi tuæ Redemptori sui plenum cognoscere fulgorem: ut ad perpetuam claritatem...perveniat. *Sacr. Greg.* 503.—*Vid. Sacr. Greg.* 16 ap. *Palmer.*—Μεθ' ἧν (sc. Natalem Domini) ὑμῶν ἔστω τιμωτάτη ἡ Ἐπιφάνιος, καθ' ἣν ὁ Κύριος ἀναδείξειν ὑμῖν τῆς οἰκείας θεότητος ἐποιήσατο. Γενέσθω δὲ αὐτῇ ἑκτὴ τοῦ δεκάτου μηνός. *Constit. Apost.* v. 13.—Παρ' ἡμῶν ἑορτὴ πρώτη, τὰ ἐπιφάνια. *S. Chr. Hom.* 1 de Pentecost. (u. 458 C, ubi vid. *Monitum Bened. Edit.* p. 457).—Suscepit ergo devotissime istum diem celebrandum universa Ecclesia Gentium....Merito istum diem nunquam nobiscum hæretici Donatistæ celebrare voluerunt: quia nec unitatem amant, nec &c. *S. Aug. Serm.* 202 in Epiphan. Domini al. 32 de Temp. (v. 915).—*Cf. Prudent. Hymn.* xii. Epiphan. (l. 86, Ed. Parm.)

XLIX.

THE FIRST SUNDAY AFTER THE EPIPHANY.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

Ut recte facienda cognoscant, et possibilitatem capiant exequendi. *Sacram. Leon.* 367.—*Cf. Sacr. Gelas.* 587.—*Vid. Sacr. Greg.* 16 *ap. Palmer.*—Ut videre possimus, quæ agenda sunt; et quæ recta sunt, agere valeamus. *Id.* 32.—Tu nobis semper et intelligendi quæ recta sunt, et exequendi tribuas facultatem. *Miss. Francorum,* 324.

L.

THE SECOND SUNDAY AFTER THE EPIPHANY.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

Τὴν ἐξ οὐρανοῦ εἰρήνην βράβευσον, ταῖς ἀπάντων ἡμῶν καρδίαις· ἀλλὰ καὶ τοῦ βίου τούτου τὴν εἰρήνην ἡμῖν δωρῆσαι. *Lit. Marci ap. Renaud.* i. 146.—*Cf. Lit. Basil. Text. Alex.* (i. 58).—Rogemus illum, ut custodiat nos in hac die sancta, omnibusque diebus vitæ nostræ in pace Omnipotens Dominus Deus noster. *Lit. Ethiop.* 503.—Deus, qui dierum nostrorum numeros, temporumque mensuras, majestatis tuæ potestate dispensas: propitius ad humilitatis nostræ respice servitutem, ut tuæ pacis abundantia tempora nostra cumulentur. *Sacr. Leon.* 428.—*Cf. cit. ad vii.* 14, 15.—*Vid. Sacr. Greg.* 159, *Miss. Ambros.* 316 *ap. Palmer.*—Ἡ παρὰ τοῦ Κυρίου εἰρήνη τῷ αἰῶνι παντὶ συμπαρεκτείνεται. *S. Basil. in cap. ix. Esaia* (i. 550 C).—Εἰρήνη θεόσδοτον ἀγαθὸν, καὶ ξένιον οὐρανοῦ, καὶ ἐκ μόνων ἤκον ἡμῖν τῶν θείων διανευμάτων. *S. Cyril. Alex. Dial. iii. de SS. Trinit.* (v. 502 D).

LI.

THE THIRD SUNDAY AFTER THE EPIPHANY.

AL MIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers | and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

Ad defensionem fidelium, Domine, quæsumus, dexteram tuæ majestatis extende. *Sacr. Gelas. 679.—Vid. Sacr. Greg. 160 ap. Palmer.—Infirmities nostras &c. Miss. Ambros. 317.*

LII.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us | such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

Μὴ εἰσενέγκῃς εἰς πειρασμόν. Οἶδεν γὰρ ἡ πολλή σου εἰσπλαγχνία ὅτι οὐ δυνάμεθα ὑπενέγκειν διὰ τὴν πολλὴν ἡμῶν ἀσθενείαν· ἀλλὰ ποιήσον σὺν τῷ πειρασμῷ καὶ ἔκβασιν, τοῦ δύνασθαι ἡμᾶς ὑπενεγκεῖν. *Lit. Marci, p. 159.—Vid. Sacram. Greg. 33 ap. Palmer.*

LIII.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope | of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

Tuæ se dexteræ suppliciter inclinantes perpetua defensione conserva. *Sacr. Leon. 322.—Sperantes in tua misericordia celesti protege benignus auxilio. Id. 358.—Devoto tibi pectore famulantes perpetua defensione custodi. Sacr. Gelas. 517.—Vid. Sacr. Greg. 39, Miss. Ambros. 325 ap. Palmer.*

LIV.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when

he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

DOMINICA SEXTA POST THEOPHANIA. *Sacr. Greg.* 161, *Miss. Mozar.* 192.—Catholicam plebem alarum suarum protectione defendat, eisque, cum iudex venerit, existat placabilis, pro quibus redimendis in carne apparuit humilis. *Miss. Mozar. in Epiphania,* 159.

LV.

THE SUNDAY CALLED SEPTUAGESIMA.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for

the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Libera nos, Domine, quæsumus, a nostrorum debitis peccatorum, atque, ut nos a malis omnibus propitiatus eripias, iniquitates nostras, quibus juste retribuimur, absolve. *Sacr. Leon.* 357.—Ut dignis flagellationibus castigatus, in tua miseratione respiret. *Id.* 363.—Preces populi tui, quæsumus Domine, clementer exaudi, ut qui juste pro peccatis nostris affligimur, pietatis tuæ visitatione consolemur. *Sacr. Gelas.* 680.—*Vid. Sacr. Greg.* 26, *Miss. Ambros.* 324 *ap. Palmer.*—Propter gloriam nominis tui tribulatis succurre placatus. *Rituale Eccl. Dunelm.* p. 43.

LVI.

THE SUNDAY CALLED SEXAGESIMA.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by

thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

Deus, qui conspicias quia in tua pietate confidimus, concede propitius, ut de cœlesti semper protectione gaudeamus. *Sacr. Gelas. 684.—Vid. Sacr. Greg. 27 ap. Palmer.*

LVII.

THE SUNDAY CALLED QUINQUAGESIMA.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the

very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

Ut caritatem nobis dones. *Litan. Anglic. ap. Mabillon. Vet. Analecta, p. 169.*

LVIII.

THE FIRST DAY OF LENT, COMMONLY CALLED
ASH-WEDNESDAY.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting

our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

Deus, qui sperantibus in te misereri potius eligis quam irasci, da nobis digne flere mala quæ fecimus, ut tuæ consolationis gratiam invenire valeamus; per Dominum. *Rituale Eccl. Dunelm. p. 18.—Vid. Miss. Sar. fol. 30 ap. Palmer.*—Nec hoc tamen ideo dicimus, ut abstinentiæ Christianæ frena laxemus. Habemus enim quadragesimæ dies jejuniis consecratos. Habemus quartam et sextam septimanæ dies, quibus solenniter jejunamus. *Orig. in Levit. Hom. x. (ii. 246 D).—Vid. Constit. Apost. v. 13, p. 315.—Δεῖ πᾶσαν τεσσαρακοστὴν νηστεύειν ξηροφαγοῦντας. Conc. Laodic. Can. 50 (Labbe i. 1506).—Cf. Eusebium de diversis jejunandi consuetudinibus, Hist. Eccles. v. 23, 24, pp. 190—193.—Et eundem de consensu in celebratione festi Paschalis, et contra Judæos; Vit. Constant. iii. 18, p. 492.—Vid. judicium Socratis de discrepantia, quæ quibusdam in locis cernitur tam in festo Paschali, quam in*

baptismo et jejuniis et collectis, aliisque Ecclesiasticis ritibus. Hist. Eccl. v. 22.—Cf. S. Basil. Hom. de Jejun. (iii. 526—551).—Cf. S. Ambros. in Luc. c. 15 (i. 1338).—Τὴν δὲ τεσσαρακοστὴν τὴν πρὸ τῶν ἑπτὰ ἡμερῶν τοῦ ἁγίου Πάσχα ὡσανύως φυλάττειν εἶωθεν ἡ αὐτὴ Ἐκκλησία, ἐν νηστείαις διατελοῦσα τὰς δὲ Κυριακὰς οὐδ' ὅλως, οὔτε ἐν αὐτῇ τῇ τεσσαρακοστῇ. S. Epiph. Expos. Fidei Cathol. (i. 1105 A).—Nos unam quadragesimam secundum traditionem Apostolicam, toto nobis orbe congruo, jejunamus. S. Hieron. ad Marcellam, Ep. 41 al. 54 (i. 187 A).

De capite Jejunii ab omni populo observato, *vid. Alcuinum de Div. Offic. c. 13 (iii. 471, Ed. 1777).—See Beaven's Account of S. Irenæus, p. 203, Ed. 1841, for a discussion of the question of the Apostolical Institution of Lent.*

Quo vere et serio nostram miseriam intelligentes, nostramque injustitiam agnoscentes, veram pœnitentiam agamus. *Liturgia Sacra in Eccl. peregrinorum Argentina, per Valerandum Pollanum (A.D. 1551), p. 2.*

LIX.

THE FIRST SUNDAY IN LENT.

<p>O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly</p>	<p>motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. <i>Amen.*</i></p>
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Deus, qui nos formam humilitatis jejunando et orando, Unigeniti tui Domini nostri imitatione, docuisti: concede, quæsumus, ut quod ille jugi jejuniorum continuatione complevit, nos quoque per partes dierum facias adimplere....Da nobis, Domine, quæsumus, observantiam legitima devotione perfectam: ut refrænatione carnalis alimonie sancta tibi conversatione placeamus.

* There be three ends, whereunto if our fast be directed, it is then a work profitable to us, and accepted of God. The first is, to chastise the flesh, that it be not too wanton, but tamed and brought into subjection to the spirit. *The first Part of the Homily on Fasting.*

Sacr. Gelas. 524.—Jejunium...ad ædificationem animarum, et castigationem corporum...quia strictis corporibus, animæ saginantur: in quo exterior homo noster affligitur, dilatatur interior. *Id.* 605, *Miss. Gallic. Vetus*, 378.—Continentiæ salutaris propitius nobis dona concede. *Sacr. Gelas.* 701.—*Vid. Miss. Ambros.* 378 *ap. Palmer*.—*Cf. Sacr. Greg.* 89.—De victu parco, et sobrio potu, divinis dignationibus admonemur; scilicet ne vigore celesti sublime jam pectus illecebra sæcularis enervet, vel ne largioribus epulis mens gravata minus ad preces orationis evigilet. *S. Cypr. Ep.* 11 *al.* 8, p. 26.—Ἡ τῶν βρωμάτων ἀποχή διὰ τοῦτο παρείληπται, ἵνα τὸν τόνον τῆς σαρκὸς χαλινώσῃ, κ. τ. λ. *S. Chrys. Hom.* 8 *in Gen.* (iv. 62 E).—Τὴν ἀποχὴν τῶν βρωμάτων διὰ τοῦτο κελεύει γίνεσθαι, ἵνα χαλινοῦντες τὰ σκιρτήματα τῆς σαρκὸς, εὐήμιον αὐτὴν ἐργαζώμεθα πρὸς τὴν τῶν ἐντολῶν ἐκπλήρωσιν. *Id. Hom.* 10 *in Gen.* (iv. 73 D).

We commaunde our pastours thys one thyng that they teache the people what is the true and Christian abstinence, and moderation of meate and drynke, and other thinges whiche God hath gyven for the nede of the bodie, and that they exhorte them to the same moste diligentelye, I saye to that abstinence, whereby the fleshe is more subdued, and made more obediente to the spirite. *Herman's Consultation*, fol. 250.

LX.

THE SECOND SUNDAY IN LENT.

<p>ALmighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be de-</p>	<p>fended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. <i>Amen.</i></p>
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Vid. Sacr. Greg. 60 *ap. Palmer*.—*Sim. ap. Rituale Eccl. Dunelm.* p. 16.

LXI.

THE THIRD SUNDAY IN LENT.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty,

to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

Preces nostras, quæsumus, Domine, clementer exaudi; et contra cuncta nobis adversantia dexteram tuæ majestatis extende. Sacr. Greg. 31.—Vid. Sacr. Greg. 34 ap. Palmer.

LXII.

THE FOURTH SUNDAY IN LENT.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy

grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

Ut dignis flagellationibus castigatus, in tua miseratione respiret. Sacr. Leon. 363.—Quos (sc. hostes) perpeti, malis operibus, promeremur. Id. 377.—Præsta, quæsumus, Omnipotens Deus, ut quia pro peccatis nostris meremur affligi,... Sacr. Gelas. 684.—Vid. Sacr. Greg. 43 ap. Palmer.

LXIII.

THE FIFTH SUNDAY IN LENT.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved

evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

Tu gubernâ perpetua bonitate salvandam. Sacr. Gelas. 526.—Vid. Sacr. Greg. ap. Palmer.

LXIV.

THE SUNDAY NEXT BEFORE EASTER.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should

follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Deus Pater, qui propter amorem tuum erga homines magnum et ineffabilem, misisti Filium tuum in mundum. *Lit. Jacobi, Syr. ap. Renaud.* ii. 30.—Ὁ Θεὸς ὁ διὰ πολλὴν καὶ ἄφατόν σου φιλανθρωπίαν ἐξαπόστειλας τὸν μονογενῆ σου Υἱὸν εἰς τὸν κόσμον. *Lit. Basil. Text. Alex.* 57.—Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem nostrum et carnem sumere, et crucem subire fecisti; concede propitius, ut et patientiæ ipsius habere documentum, et resurrectionis ejus consortia mereamur Christi Domini nostri. Qui tecum vivit &c. *Sacr. Gelas.* 546.—*Cf. Miss. Ambros.* 343.—*Vid. Sacr. Greg.* 51 *ap. Palmer, et Rituale Ecc. Dunelm.* p. 22.—Jesum Dominum adora. Qualis Dominus Jesus, et quanta patientia ejus!... Hujus patientiam...in persecutionibus et passionibus nostris cogitemus. *S. Cypr. de Bono Pat. sub fin.* p. 220.—Διάταξις περὶ τῆς μεγάλης τοῦ πάσχα ἐβδόμαδος. *Const. Apost.* v. 18.

LXV.

GOOD FRIDAY. No. 1.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked

men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Ἐπιδε ἐπὶ τὸ ποίμνιόν σου τοῦτο. *Const. Apost.* viii. 11, p. 401.—Familiam tuam, Domine, supplicantem oculis tuæ miserationis intende. *Sacr. Leon.* 346.—*Vid. Sacr. Greg.* 54 *ap. Palmer.*—Respice, Domine, quæsumus, super hanc familiam tuam propitius &c. *Miss. Gothic.* 239.—Μίαν γὰρ ἑορτὴν τὴν τῆς ἡμετέρως ἐλευθερίας ἡμέραν, τουτέστι τὴν τοῦ ἀγνωτάτου πάθους, ὃ ἡμέτερος παρέδωκε Σωτήρ. *Euseb. Vit. Const.* iii. 18.—*Cf. Hist. Eccl.* ii. 17.—Illa, quæ non scripta, sed tradita custodimus, quæ quidem toto terrarum orbe observantur, dantur intelligi vel ab ipsis Apostolis, vel plenariis consiliis, quorum est in Ecclesia auctoritas, commendata atque statuta retineri, sicuti quod Domini passio, et resurrectio, et ascensio in cælum, et

adventus de cælo Spiritus Sancti, anniversaria solennitate celebrantur. *S. Aug. Ep. ad Januar.* 118 (II. 338).

LXVI.

GOOD FRIDAY. No. 2.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy

Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.**

Vid. Sac. Gelas. 560, *Sacr. Greg.* 58, &c. *ap. Palmer.*—*Ὁλόκληρον τὸ σῶμα τῆς ἐκκλησίας. S. Chrys. Hom.* 2 *de Obscur. Prophet.* (VI. 187 D).—*Ἡς (sc. τῆς καθολικῆς Ἐκκλησίας) εἰ καὶ ταμάλιστα εἰς πολλὰς καὶ διαφόρους τόπους τὰ μέρη διήρηται, ἀλλ' ὅμως ἐν πνεύματι, τουτέστι τῷ θεῷ βουλήματι θάλπεται. Constant. Epist. ap. Euseb. Vit. Const.* III. 18, p. 493 B.

LXVII.

GOOD FRIDAY. No. 3.

OMERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldst the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so

fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.†*

Δεήθητε τοῦ Θεοῦ, ἐπιστραφῆναι τὸν Ἰσραὴλ, καὶ λαβεῖν αὐτὸν τόπον μετανοίας, καὶ τῆς ἀσεβείας ἄφεσιν. Const. Apost.

* Neither must we think that this Comforter was either promised, or else given, only to the Apostles, but also to the universal Church of Christ, dispersed throughout the whole world. For unless the Holy Ghost had been always present, governing and preserving the church from the beginning, it could never have sustained so many and great brunts of affliction and persecution, with so little damage and harm as it hath: &c. *The second Part of the Homily for Whit-sunday.*

† Let us earnestly and diligently pray...for all men living, be they never so great enemies to God and his people, as Jews, Turks, pagans, infidels, heretics, &c. *Conclusion of the Homily concerning Prayer.*

v. 19. *De pervigilio magni Sabbatis*, p. 326.—*Vid. Sacr. Gelas.* 562, *Sacr. Greg.* 59 ap. *Palmer*.—Deum omnipotentem ac misericordem, qui non vult mortem peccatorum, sed ut convertantur et vivant...supplices deprecemur. *Sacr. Gelas.* 764.—Oremus pro perfidis Judæis, ut Deus et Dominus noster auferet velamen de cordibus eorum, ut et ipsi agnoscant Christum Jesum Dominum nostrum. *Sacr. Greg.* 59.—Oremus pro Paganis, ut Deus omnipotens auferat iniquitatem a cordibus eorum, et relictis idolis suis convertantur ad Deum vivum et verum, et unicum Filium ejus Jesum Christum Deum et Dominum nostrum, cum quo vivit et regnat cum Spiritu Sancto Deus per omnia sæcula sæculorum. *Id.* 59.—Ὑπὲρ τῶν ἄλλων ἀνθρώπων ἀδιλείπτως προσεύχεσθε (preces pro nondum conversis; *Pearson*, *not. in loc.*) ἐστὶν γὰρ ἐν αὐτοῖς ἐλπίς μετανοίας, ἵνα Θεοῦ τύχωσιν. *S. Ignat. ad Ephes.* c. 10.—Προφυλάσσω ὑμᾶς ἀπὸ τῶν θηρίων τῶν ἀνθρωπομόρφων, οὓς...δεῖ...μόνον προσεύχεσθαι ὑπὲρ αὐτῶν, εἰάν πως μετανοήσωσιν. *Id. ad Smyrn.* c. 4.—Ὑπὲρ ὑμῶν...ἵνα μεταγόνοντες σὺν ἡμῖν, μὴ βλασφημῇτε Χριστὸν Ἰησοῦν, ἀλλὰ πιστεύσαντες εἰς αὐτὸν, ἐν τῇ πάλιν γεννησομένῃ ἐνδόξῳ αὐτοῦ παρουσίᾳ σωθῇτε, καὶ μὴ καταδικασθῇτε εἰς τὸ πῦρ ὑπ' αὐτοῦ. *Iust. Mart. Dial.* c. *Tryph.* c. 35, p. 133 B.—Εὐχόμεθα ὑπὲρ ὑμῶν (sc. Ἰουδαίων) ἵνα ἐλεηθῇτε ὑπὸ τοῦ Χριστοῦ. *Ib.* c. 96, p. 193 A.—Nos autem precamur non perseverare eos (sc. Gnosticos) in fovea, quam ipsi foderunt, sed segregari ab hujusmodi matre, et legitime eos generari, conversos ad Ecclesiam Dei, et formari Christum in eis, &c. *S. Iren. adv. Hær.* iii. 25, § 7, p. 224.—*Vid. citata ex SS. Aug. et Prosper. de Voc. Gent. ad xvii.* 26.

O Lord Jesu, restore Israel we pray thee, yea restore the whole world, teaching us with the spirit of thy truth, that we all with one mind and one assent, might run after thee, and glorify thy name. Grant us, O merciful Saviour, that we might see the glorious taking up again of Israel, which shall be to the world as a new rising again from death to life, that thus all the

whole world might live under thee alone, most perfect herdsman, and thou mightest reign in us all: to whom with the Father, and with the Holy Ghost, be glory, honour, impery, and rule into the world of worlds. So be it. *Marshall's Prymer*, p. 114, *Ed. Oxon.* 1834.

LXVIII.

EASTER EVEN.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the

grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

Vid. Miss. Gallic. Vet. 356 ap. Palmer.—Christus Deus, qui vos redemit sanguine crucis suæ, mortificet in vobis concupiscentias carnis vestræ. Et qui moriens triumphavit ex inferis, victores vos efficiat criminis. Quo sicut ille gloriosam resurgens assumpti hominis carnem reportavit in celo, ita vos in die resurrectionis assistatis ante oculos ejus gloriosi, absque ullo peccato. *Miss. Mozar. 603.*

EASTER DAY.

* *At Morning Prayer, instead of the Psalm, O come let us sing, &c. these Anthems shall be sung or said.*

CHRISt our passover is sacrificed for us: therefore let us keep the feast;

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 *Cor. v. 7.*

CHRISt being raised from the dead dieth no more: death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also your-

selves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom. vi. 9.*

CHRISt is risen from the dead: and become the first-fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive. 1 *Cor. xv. 20.*

Glory be to the Father, &c.

As it was in the beginning, &c.

Cf. Antiquos Ritus Eccl. Pictavensis in die Paschatis ap. Martene, iii. 178.—Pascha nostrum immolatus est Christus. Fratres, epulemur non in fermento veteri, neque in fermento

malitiæ et nequitiae, sed in azymis sinceritatis et veritatis....

Christus surgens a mortuis jam non moritur, mors illi ultra non dominabitur.... Fratres, Christus resurrexit a mortuis primitiæ dormientium; quoniam enim per hominem mors, et per hominem resurrectio mortuorum, et sicut in Adam omnes moriuntur, ita et in Christo omnes vivificabuntur. Capitula de Resurrectione Domini; *Rituale Eccl. Dunelm.* pp. 25, 26, 27.—Verba ista (sc. Rom. vi. 9) Apostoli sunt: tamen ne obliviscamur quod factum est semel, in memoria nostra omni anno fit. *S. Aug. Enarr. in Ps. xxi.* (iv. 93 F).

Ein Lobgesang auf das Osterfest. D. Martin Luther. Jesus Christus unser Heiland, der den Tod überwand, ist auferstanden, &c. *Luther, Geistliche Lieder* (x. 1735).

LXIX.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds

good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Dum enim sine te nihil recte velle possimus, aut agere, aut perficere, indubitanter est gratiæ, quicquid convenienter operamur. *Sacr. Leon.* 370.—Deus, qui per Unigenitum tuum æternitatis nobis aditum, devicta morte, reserasti. *Sacr. Gelas.* 373.—*Vid. Sacr. Gelas.* 574, *Sacr. Greg.* 67 *ap. Palmer.*—Omnipotens sempiterne Deus, qui per Unigenitum, &c. *Miss. Gothic.* 255.—Pro fidelibus, ut in eo quod esse cœperunt, ejus munere perseverent. *S. Aug. Ep.* 107 *ad Vitalem* (ii. 799 F).—Homini propositum bonum adjuvat quidem subsequens gratia, sed nec ipsum esset nisi præcederet gratia. Studium quoque homini quod dicitur bonum...non incipit sine gratia. *S. Aug. c. duas Epp. Pelag. Lib.* ii. 22. *Hic locus una cum aliis citatus est ap. Bevereg. in Artic. Eccl. Anglic.* x. p. 374.—*Εἰ μὴ πολλὴ ἡμῶν ῥοπή παρὰ τῆς θείας προνοίας ἐπι-*

φοιτήσῃ, οὐκ ἂν δυνηθείμεν αὐτὰ εἰς τέλος ἄρτιον ἀγαγεῖν.
Isid. Pelus. Lib. iv. Ep. 171, p. 511 C.

LXX.

THE FIRST SUNDAY AFTER EASTER.

ALmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

Ut jam non in fermento veteri...sed in azymis sinceritatis et corporis veritatis immolemus. *Per. Miss. Gallic. Vet. 369.*
 —Per Jesum Christum Filium tuum Dominum nostrum. Qui mortuus est propter peccata nostra; et resurrexit propter justificationem nostram. *Id. 371.*—MISSA PASCHALIS. Qui pro nostris moriens peccatis, resurrexisti pro justificationibus nostris. *Miss. Mozar. 511.*—Nihil habeat nostra festivitas indecorum, &c. Tunc est enim sine fermento malitiæ paschalis oblatio, si in azymis sinceritatis, et veritatis epuletur religiosa devotio. *Id. 490.*—Concede, quæsumus, omnipotens Deus, ut veterem cum suis rationibus hominem disponentes, illius conversatione vivamus ad cujus nos substantiam paschalibus remediis transtulisti. *Rituale Eccl. Dunelm. p. 32.*—Ἀζυμά ἐστι παρ' ἡμῖν καθαρότης βίου, καὶ ζωὴ κακίας ἀπάσης ἀπηλλαγμένη. *S. Chrys. Hom. in Martyras (II. 668 A).*

LXXI.

THE SECOND SUNDAY AFTER EASTER.

ALmighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

* Let us Christian folk keep our Holy day in spiritual manner; that is, in abstaining not from material leavened bread, but from the old leaven of sin, the leaven of maliciousness and wickedness. Let us cast from us the leaven of corrupt doctrine, that will infect our souls. Let us keep our feast

Tu resurrectionis tuæ celebritate lætantibus occurre benignus. Morte tua redemptos tuis semper facito inhærere vestigiis, tuis perenniterque inservire præceptis. *Miss. Mozar. Feria 6^{ta} post Pascham, 511.*—Deus Pater Omnipotens, Unigenitum tuum non habentem peccatum, qui pro nobis peccatum factus est, cum pro delicto totius mundi eum tibi offerre voluisti, &c. Operibus sepiamur mortiferis, et actibus resurgamus perpetuæ sanctitatis. *Ibid. 511. 514.*—*Cf. Rituale Eccl. Dunelm. ut supra ad LXX.*

LXXII.

THE THIRD SUNDAY AFTER EASTER.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship

of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

Ἦπερ τῶν ἐν μετανοίᾳ ἀδελφῶν παρακαλέσωμεν ὅπως οἱ φιλοκτίρμων Θεὸς ὑποδείξῃ αὐτοῖς ὁδὸν μετανοίας. *Const. Apost. viii. 8, p. 399.*—*Vid. Sacr. Leon. 301, Sacr. Gelas. 584, Sacr. Greg. 161 ap. Palmer.*—Quod professione respui-mus, actione vitemus. *Sacr. Leon. 377.*—*Cf. Just. Mart. Epist. ad Diognet. c. 9.*—Quum, aquam ingressi, Christianam fidem in legis suæ verba profite-mur, renunciassse nos diabolo et pompæ et angelis ejus ore nostro contestamur; &c. *Tertull. de Spectac. c. 4.*—Quæ est enim in baptismo salutari Christiano-rum prima confessio? Quæ scilicet, nisi ut renunciare se diabolo ac pompis ejus, atque spectaculis, et operibus protestentur? Nam spectacula, et pompæ, etiam juxta nostram professionem, opera sunt diaboli. Quomodo igitur, O Christiane, spectacula post baptismum sequeris, quæ opus esse diaboli confiteris? &c. *Sal-mian. de Provident. Lib. vi. p. 54, l. 19 (Ed. Rom. 1664).*—*Vid. citata ad CLXVIII. CLXXIX. CLXXX.*

the whole term of our life, with eating the bread of pureness of godly life, and truth of Christ's doctrine. *The Homily of the Resurrection, near the end.*

LXXIII.

THE FOURTH SUNDAY AFTER EASTER.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise;

that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

Insere illis desiderium bonorum tuorum æternorum. Lit. Cyril. ap. Renaud. i. 52.—Da nobis, Domine,...amare cœlestia, et inter prætereuntia constitutos jam nunc inhærere mansuris. Sacr. Leon. 313.—Inter sæculi turbines constituta. Id. 359.—Nec falsis gaudiis inhærere patiaris, quibus ad veritatis tue præmia venire promittis. Id. 364.—Vid. Sacr. Gelas. 585, Sacr. Greg. 163, Miss. Ambros. 368 ap. Palmer.—Ad te nostras rebelles compelle voluntates. Sacr. Gelas. 709.

LXXIV.

THE FIFTH SUNDAY AFTER EASTER.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things

that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

Deus, a quo inspiratur humanis cordibus omne quod bonum est. Sacr. Leon. 452.—Sacr. Gelas. 585 fere ut ap. Palmer, ubi vid. Sacr. Greg. 163.—Πάντα μὲν γὰρ ἐν Θεῷ φυσικῶς τε καὶ ἰδίως τὰ ἀγαθὰ νοεῖται τε καὶ ἔστι κατ' ἀληθείαν, εἰσποιητὰ δὲ ἐν ἡμῖν καὶ διὰ θείας χορηγούμενα χάριτος. S. Cyril. Alex. Lib. xi. in Joan. c. iv. (iv. 951 A).—Similia scripsit Idem Lib. xi. in Joan. c. xii. (iv. 1006 A).

LXXV.

THE ASCENSION DAY.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in

heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

Ἀπὸ τῆς πρώτης κυριακῆς ἀριθμήσαντες τεσσαράκοντα ἡμέρας, ἀπὸ κυριακῆς μέχρι πέμπτης, ἐορτάζετε τὴν ἐορτὴν τῆς ἀναλήψεως τοῦ Κυρίου, κ. τ. λ. *Const. Apost.* v. 19, p. 327.—Ut sicut humani generis Salvatorem consedere tecum in tua majestate confidimus; ita, &c. (*Preces in Ascens. Domini*) *Sacr. Leon.* 313.—Da mentibus nostris, quo Redemptor noster conscendit, attolli. *Id.* 313.—Præsta, quæsumus, omnipotens Deus, ut nostræ mentis intentio, quo solennitatis hodiernæ gloriosus auctor ingressus est, semper intendat, et quo fide pergit, conversatione perveniat. *Id.* 315, *Sacr. Gelas.* 588.—Deus, qui...in cælos...ascendisti; concede...nos tecum in cælo vivere mereamur. *Sacr. Gelas.* 587.—*Vid. Sacr. Greg.* 85 ap. *Palmer*.—*Cf. S. Aug. ad LXV., et ejusdem Ep.* 54 al. 118 (n. 124 C).

Allmächtiger Herr Gott, verleihe uns, &c. dass auch wir mit ihm geistlich im geistlichen wandeln und wohnen, durch denselbigen, &c. *Luther, Geistliche Lieder* (x. 1736).

LXXVI.

SUNDAY AFTER ASCENSION DAY.

<p>O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to</p>	<p>comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. <i>Amen.</i></p>
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Da...illuc subsequi tuorum membra fidelium, quo Caput nostrum principium præcessit. *Sacr. Gelas.* 589.—Ascendisse te in cælos ad Patrem Dei Filium creatura tua lætatur. Et ideo suppliciter cordis contritione exposcimus, ut et in nobis pollicitationem tui spiritus impleas, etc. *Miss. Mozar. (Domínica post Ascensionem)* 626, 627.—Rogamus, ut qui pignus assumptæ carnis intulisti in cælos, consolationem nobis Sancti Spiritus largiaris,...ipso præstante, qui cum Deo Patre vivit, et regnat in unitate Spiritus Sancti in sæcula sæculorum. *Id.* 627, 628.

LXXVII.

WHIT SUNDAY.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore

to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

Tuorum corda fidelium. *Sacr. Leon.* 374.—Jesus Christus ...qui vivit et regnat Deus in unitate Spiritus Sancti, per omnia sæcula sæculorum. *Sacr. Gelas.* 545.—Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat Deus in unitate ejusdem Spiritus Sancti, &c. *Sacr. Greg.* 90.—*Cf. Id. fere ut ap. Palmer.*—Eadem immunitate a die Paschæ in Pentecosten usque gaudemus. *Tertull. de Cor. Mil.* c. 3.—*Inquisitio.* Quare in orationibus sacerdotum Per Jesum Christum Filium tuum Dominum nostrum qui tecum vivit et regnat in unitate Spiritus Sancti per universas pene Africæ regiones Catholica dicere consuevit Ecclesia? *Responsio.* Dicam simpliciter de sermone hoc quod sentio, &c. *Fulgent. ad Ferrand. Diaconum,* p. 266 B.

On the antiquity and observances of this Festival, see Riddle's Christian Antiquities, pp. 642—644; Const. Apost. v. 20.

LXXVIII.

TRINITY SUNDAY.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to wor-

ship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

Conserva nos omnes in fide orthodoxa usque ad extremum spiritum. *Lit. Cyril.* p. 44.—Perfice nobis fidem Trinitatis usque ad extremum spiritum. *Lit. Ethiop.* 515, *Lit. Basil. Text. Alex.* 88.—Majestatis æternæ claritate. *Sacr. Leon.* 476.—Æterna eos protectione conserva: ut...instanter in sanctæ

Trinitatis fide Catholica perseverent. *Sacr. Gelas.* 720.—Ab omni nos adversitate custodi. *Sacr. Greg.* 30.—*Vid. Id. ap. Palmer.*—Ut nos in vera fide et religione conservare digneris. *Litan. Anglic. ap. Mabillon. Analecta Vet.* 169.—Ἡ ὁρθὴ πίστις τῆς προσκυνητῆς καὶ ἁγίας Τριάδος. *Orig. in Psalm.* cXLVII. 13 (π. 845).—Atque ita omnipotentiam æternitatemque non nisi penes unum esse; quia neque in omnipotentia validius infirmiusque, neque in æternitate posterius antèriusve congrueret; in Deo autem nihil nisi æternum potensque esse venerandum. *S. Hil. de Trinit. Lib. i. c. 4,* p. 768.—Orat (sc. Ecclesia) ut credentes perseverent. *S. Aug. de Dono Persev.* c. 7 (x. 829).—Αὕτη ἡ ἀληθινὴ πίστις... εἰς ταύτην ἐβαπτίσθημεν· εἰς ταύτην βαπτίζομεν· πάντες οὕτως πιστεύομεν. *Conc. Chalced. act. II. (Labbe iv. 341).*—Permanere stabiles in ea fide quam confessi estis. *S. Leo, Serm. iv. de Nativ. Domini,* p. 17.

To knowledge the glory of the everlasting Trinity, with a faithful knowledge, and to worship the one God, in thy Almighty Majesty. *Marshall's Prymer,* p. 92.—To honour thee, one God in thy almighty majesty. *Bishop Hilsey's Prymer,* p. 341.—Dass du in Drey Personen gleicher Macht und Ehren ein einiger, ewiger Gott, und dafür anzubeten bist; wir bitten dich, &c. *Luther's Geistliche Lieder* (x. 1739).

LXXIX.

THE FIRST SUNDAY AFTER TRINITY.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

Præsta nobis...auxilium gratiæ tuæ; ut sine qua nihil boni possumus, eadem largiente, digni quæ tua sunt, et cogitare valeamus, et facere. *Sacr. Leon.* 379.—Da nobis et velle et posse quod præcipis. *Sacr. Gelas.* 567.—Ut semper rationalia meditantes, quæ tibi sunt placita, et dictis exequamur et

factis. *Id.* 733.—*Vid. Sacr. Gelas.* 587, *Miss. Ambros.* 383, &c. *ap. Palmer.*

LXXX.

THE SECOND SUNDAY AFTER TRINITY.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy

good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

Quia sine dubitatione defendes, quos tuis perspexeris convenire mandatis. *Sacr. Leon.* 351.—Quos tuos esse tribuisti, clementi nullatenus gubernatione destituis. *Id.* 417.—*Sacr. Gelas.* 590, *Sacr. Greg.* 165 *ap. Palmer.*

LXXXI.

THE THIRD SUNDAY AFTER TRINITY.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy

mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

Adjuva nos, Deus salutaris noster; et quibus supplicandi tibi præstas affectum, tribue tuæ propitiationis effectum. *Sacr. Leon.* 362.—Da nobis affectum majestatem tuam jugiter deprecandi. *Sacr. Gelas.* 605.—Adesto, Domine, fidelibus tuis; et quibus supplicandi tribuis miseratus affectum; concede benignissime consolationis auxilium. *Id.* 707.—*Vid. Sacr. Greg.* 44, 165 *ap. Palmer.*—Ne ipsum quod poscimus nostris viribus assignemus: neque enim haberi potest ipse saltem orationis affectus nisi divinitus fuerit attributus. *Fulgent. Ep.* vi. 7, p. 518.

LXXXII.

THE FOURTH SUNDAY AFTER TRINITY.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler

and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

Protector in te sperantium, Deus. *Sacr. Leon.* 341.—Multiplica super nos gratiam tuam. *Id.* 347.—Dum enim sine

te nihil recti velle possimus, aut agere, aut perficere, indubitanter est gratiæ, quicquid convenienter operamur. *Id.* 370.—
Te ductore confidens. *Id.* 377.—Te auctore et gubernatore. *Sacr. Gelas.* 520.—*Cf. Id.* 703.—Qui...confitentes in te paterna protectione custodis. *Id.* 704.—*Vid. Sacr. Greg.* 166 *ap. Palmer.*—Tu es Deus omnipotens, custos et protector omnium in te sperantium, sine quo nemo est tutus, nemo de periculis liberatus; &c. *S. Aug. Medit.* c. 32, *citat. ap. Palmer,* (vi. *App.* 120).

LXXXIII.

THE FIFTH SUNDAY AFTER TRINITY.

<p>GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church</p>	<p>may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. <i>Amen.</i></p>
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Ὑπὲρ τῆς εἰρήνης καὶ τῆς εὐσταθείας τοῦ κόσμου καὶ τῶν ἁγίων ἐκκλησιῶν δεηθῶμεν, ὅπως ὁ τῶν ὅλων Θεὸς αἰεὶ καὶ ἀναφαίρετον τὴν ἑαυτοῦ εἰρήνην ἡμῖν παράσχοιτο, ἵνα ἐν πληροφορίᾳ τῆς κατ' εὐσέβειαν ἀρετῆς διατελοῦντας ἡμᾶς συντηρήσῃ. *Const. Apost.* viii. 10, p. 400.—*Διαφυλάξον...τὸν κόσμον ἐν παναλκεῖ προνοίᾳ. Ib.* c. 15, p. 410.—Da nobis, Domine Deus noster, ut et mundi cursus pacifice nobis tuo ordine dirigatur, et Ecclesia tua tranquilla devotione lætetur. *Sacr. Leon.* 379.—Oramus pro statu sæculi, pro rerum quiete. *Tertull. Apol.* c. 39.—*Cf. citat. ad xxix., et cxxvi.* 5.

LXXXIV.

THE SIXTH SUNDAY AFTER TRINITY.

<p>O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward</p>	<p>thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. <i>Amen.</i></p>
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Ut bona tua, te largiente, percipiant, ipsorum primitus bonas esse concede voluntates. *Sacr. Leon.* 374.—*Vid. Sacr. Gelas.* 687. *Sacr. Greg.* 167, &c. *ap. Palmer.*

LXXXV.

THE SEVENTH SUNDAY AFTER TRINITY.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

Ἀπαντας ἡμᾶς διατηρήσας ἐν τῇ εὐσεβείᾳ. *Const. Apost. viii. 12.*—Crescamus religionis augmento. *Sacr. Leon. 358.*—Bonorum omnium...Auctori. *Id. 360.*—Donorum omnium, Deus, Auctor atque Largitor. *Id. 386.*—*Vid. Sacr. Gelas. 687, Sacr. Greg. 167 ap. Palmer.*

LXXXVI.

THE EIGHTH SUNDAY AFTER TRINITY.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

Πάντα φθόνον, πάντα φόβον, κ. τ. λ. ἐκδίωξον ἀφ' ἡμῶν...τὰ καλὰ καὶ συμφέροντα ἡμῖν ἐπιχορήγησον. *Lit. Marci ap. Renaud. i. 132.*—*Cf. Lit. Ethiop. 503.*—Quæ nobis sunt utilia, placatus intende. *Sacr. Leon. 376.*—Profutura concedat. *Id.*—Deus, qui providentia tua caelestia simul et terrena moderaris. *Sacr. Gelas. 729.*—*Vid. Sacr. Gelas. 688, Sacr. Greg. 168 ap. Palmer.*—Δεῖ τοὺς ποιητὴν τὸν Θεὸν τοῦδε τοῦ πάντος παραδεξαμένους...μηδὲν ἡγεῖσθαι, μήτε τῶν κατὰ γῆν, μήτε τῶν κατ' οὐρανὸν, ἀνεπιτρόπευτον, μηδ' ἀπρονοήτον, ἀλλ' ἐπὶ πᾶν ἀφανὲς ὁμοίως καὶ φαινόμενον, μικρόν τε καὶ μεῖζον, διήκουσαν γινώσκειν τὴν παρὰ τοῦ ποιήσαντος ἐπιμέλειαν. *S. Athenag. de Resur. Mort. c. 18, p. 330 D.*—Ὡς περ ὑπέστη ἀπ' ἀρχῆς...ὡς μόνῃ τῷ κινήσαντι γνώριμον, οὕτω καὶ τὸ πᾶν μετακινεῖται καὶ μετατίθεται, προνοίας χαλινοῖς ὁδηγούμενον. *S. Greg. Naz. Orat. 16 al. 15 (i. 302 D).*—Κἂν ἀγγέλους εἴπῃς, κἂν ἀρχαγγέλους, κἂν τὰς ἄνω δυνάμεις, κἂν πάντα ἀπλῶς τὰ ὁρατά, καὶ τὰ ἀόρατα, τῆς προνοίας ἀπολαύει τῆς ἐκείνου. *S.*

*Chr. Hom. 12 c. Anomæos de Paralyt. (l. 555 E).—*Ἐστὶ
 τινα πράγματα ἃ οἰκονομεῖ ὁ Κύριος, ἵνα μὴ ἀμάρτυρον
 ἑαυτὸν ποιήσῃ τῆς θείας χάριτος...καὶ ἐστὶ τινα πράγματα,
 ἃ οὕτως οἰκονομεῖ κατὰ παραχώρησιν, ἵνα δοκιμασθῇ καὶ
 γυμνασθῇ ὁ ἄνθρωπος. *S. Macar. Egypt. Hom. xv. p.*
91 C.

LXXXVII.

THE NINTH SUNDAY AFTER TRINITY.

<p>GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing</p>	<p>that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. <i>Amen.</i></p>
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Da nobis, Domine, quæsumus, ambire quæ recta sunt. *Sacr. Leon. 351.*—Ut sine qua nihil potest a se dignum prorsus efficere, per eam salutaria tua præcepta (al. quæ præcipis) mereatur implere. *Id. 428.*—Largire nobis, Domine, quæsumus, spiritum cogitandi, quæ bona sunt; promptius et agendi; ut qui sine te esse non possumus, secundum te vivere valeamus. *Id. 434.*—*Vid. Sacr. Gelas. 689, Sacr. Greg. 168 ap. Palmer.*—
 Ἡὲν εἰ ἐλοιτό τις τὸ ἐθελουργεῖν εἰς τὸ ἀγαθόν· καὶ εἰ
 ἐν προθυμίᾳ γένοιτο ταῖς τοιαῖσδε τυχόν, ἀλλ' οὐδὲν
 ὅλως ἀποπερανεῖ, μὴ οὐχὶ σύνοντος αὐτῷ τοῦ Θεοῦ κ.τ.λ.
S. Cyril. Alex. in Aggæum, Cap. i. (iii. 637 D).

LXXXVIII.

THE TENTH SUNDAY AFTER TRINITY.

<p>LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may</p>	<p>obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. <i>Amen.</i></p>
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Famulos et famulas, Domine, quæsumus, intuere...ac pariter
 eis, et quæ tibi placeant, postulare, et potius (*for. propitius*)
 postulata concede. *Sacr. Leon. 366.*—Et recte poscenda cog-
 noscant, et postulata percipiant. *Id. 379.*—Ut ea semper
 capiant, quæ tibi placita. *Id. 381.*—Ad aures misericordiæ
 tuæ, Domine, supplicum vota perveniant; et ut possimus impe-

trare, quæ poscimus, fac, nos semper tibi placita postulare. *Id.*

381.—*Vid. Sacr. Gelas.* 689, *Sacr. Greg.* 169, &c. *ap. Pal-*

mer.—Τοῦτο μάλιστα ἀκούεσθαι ποιεῖ, ὅταν κατὰ γνωμὴν

αὐτῷ ἢ εὐχὴ γένηται ὥστε καὶ τοῦ ἀκουσθῆναι ἡμεῖς

κύριοι ὅταν γὰρ ταῦτα αἰτῶμεν, ἅ τὸν Θεὸν ἄξιον δοῦναι,

...ἀκούει καλούμενος, καὶ τὸ αἰτούμενον πληροῖ. *S. Chrys.*

Hom. in Ps. 137 (v. 406 A).—Μάθωμεν εὐχεσθαι ταῦτα ἅ

χρὴ, καὶ αἰτεῖν παρὰ τοῦ Θεοῦ τὰ δοκοῦντα αὐτῷ. *Id.*

Hom. 14 *in Rom.* (ix. 586 D).

LXXXIX.

THE ELEVENTH SUNDAY AFTER TRINITY.

O GOD, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of

thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

Vid. Sacr. Gelas. 690, *Sacr. Greg.* 169 *ap. Palmer.*—

Tribue eis de thesauro tuo indeficientes divitias bonitatis. *Miss.*

Gothic. 193.—Ἀκουσον τοῦ Θεοῦ ἐν ταῖς ἐντολαῖς, ἵνα καὶ

αὐτὸς ἀκούσῃ σου ἐν ταῖς προσευχαῖς. *S. Chr. Hom.* 15

ad pop. Antioch. (i. 159 E).

XC.

THE TWELFTH SUNDAY AFTER TRINITY.

ALmighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving

us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

Quod non habent merita peccatorum, tua nos semper gratia præveniens largiatur. *Sacr. Leon.* 363.—Virtutum cælestium Deus, qui plura præstas, quam petimus, aut meremur: tribue, quæsumus, ut tua nobis misericordia conferatur, quod nostrorum non habet fiducia meritorum. *Id.* 418.—Deus qui prævenis vota poscentium. *Ibid.*—Deus, qui misericordia tua prævenis non

petentes. *Sacr. Gelas.* 605.—*Vid. Sacr. Gelas.* 690, *Sacr. Greg.* 169, &c. *ap. Palmer.*—Abundantiæ misericordiæ tuæ. *Miss. Gothic.* 266.—Delictum, quod voce pudor est confiteri. *S. Ambros. in Luc.* xxii. *Lib. x.* 88 (l. 1523 A).—Εὐχόμενος, εἰ μὴ τῇ γλώττῃ, ἀλλὰ τῇ μνήμῃ, καὶ οὕτως ἀξίου ἐλεηθῆναι. *S. Chrys. Hom.* 31 *in Hebr.* (xii. 290 A).

XCI.

THE THIRTEENTH SUNDAY AFTER TRINITY.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully

serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

Vid. Sacr. Leon. 371, *Sacr. Gelas.* 691, *Sacr. Greg.* 170 *ap. Palmer.*

XCII.

THE FOURTEENTH SUNDAY AFTER TRINITY.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise,

make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

Ut quæ votis expetimus, conversatione tibi placita consequamur. *Sacr. Leon.* 369.—Ut tua dona mereamur percipere, fac nos amare justitiam. *Sacr. Leon.* 353.—*Vid. Sacr. Leon.* 374, &c. *ap. Palmer.*—Te deprecor, supplicor, et rogo, auge fidem, auge spem, auge caritatem. *S. Aug. Medit.* 33 (vi. *App.* 121).

XCIII.

THE FIFTEENTH SUNDAY AFTER TRINITY.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall,

keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

Ὑπὲρ ἀλλήλων δεηθῶμεν, ὅπως ὁ Κύριος τηρήσῃ ἡμᾶς καὶ φυλάξῃ τῇ αὐτοῦ χάριτι εἰς τέλος, καὶ ῥύσῃται ἡμᾶς τοῦ πονηροῦ καὶ πάντων τῶν σκανδάλων τῶν ἐργαζομένων τῇν ἀνομίαν, καὶ σώσῃ εἰς τὴν βασιλείαν αὐτοῦ τὴν

ἐπουράνιον. Ὑπὲρ πάσης ψυχῆς Χριστιανῆς δεηθῶμεν
 σῶσον καὶ ἀνάστησον ἡμᾶς ὁ Θεὸς τῷ ἐλέει σου. *Const.*
Apost. viii. 10, p. 401.—Quia humana fragilitas incessabiliter
 meretur offensam,...indulgentia lapsis continuata subveniat. *Sacr.*
Leon. 342.—Ea, quæ sunt eis salubria. *Id.* 381.—Familiam
 tuam, Domine, pervigili protectione conserva. *Sacr. Gelas.* 700.
 —Humana fragilitas per se proclivis est ad labendum. *Id.* 710.
 —*Vid. Sacr. Gelas.* 692, *Sacr. Greg.* 171, &c. ap. *Palmer.*—
 Ἄνθρωπος (sc. est) πρᾶγμα, πρὸς ἁμαρτίαν ἐνόλισθον, καὶ
 πρὸς κακίαν ὀξύρροπον. *S. Chrys. in Oziam.* (vi. 113 E).—
 Quid restat, nisi ut a peccatis, quibus eos humana fragilitas
 maculare non desinit, evacuari quotidie conentur? *Greg. Mag.*
Lib. ii. in *Reg.* c. i. v. 5 (iii. 59 E, *Ed. Bened.*)

XCIV.

THE SIXTEENTH SUNDAY AFTER TRINITY.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

Ῥυόμενος αὐτὴν ἀπὸ πάσης αἰρέσεως, καὶ σκανδάλων,
 καὶ ἐργαζομένων τὴν ἁνομίαν, διαφυλάττων αὐτὴν μέχρι
 τῆς συντελείας τοῦ αἰῶνος. *Lit. Jacobi Græc.* p. 41.—*Cf.*
Const. Apost. viii. 10, *citat. ad xciii.*—Esto, Domine, plebi
 tuæ Sanctificator et Custos. *Sacr. Leon.* 343.—Exoremus, ut
 ...continuata miseratione nos protegas. *Id.* 355.—Ecclesiam
 tuam, Domine, perpetua miseratione prosequere. *Sacr. Gelas.*
 518.—*Vid. Sacr. Gelas.* 692, &c. ap. *Palmer.*

XCV.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

Semper gratia præveniens. *Sacr. Leon.* 363.—Præveniat
 nos, quæsumus, omnipotens Deus, tua gratia semper et subse-

quatur. *Sacr. Gelas.* 681.—Viam illius et præcedente gratia tua dirigas, et subsequenti comitari digneris. *Id.* 704.—*Vid. Sacr. Greg.* 172, *Miss. Franc.* 322 *ap. Palmer.*—*Cf. citata ap. Bevereg. in Artic. Eccl. Angl. x. (l. 371, &c.)*

XCVI.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

<p>LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts</p>	<p>and minds to follow thee the only God; through Jesus Christ our Lord. <i>Amen.</i></p>
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Δός μοι...καρδίαν καθάραν. *Const. Apost.* vii. 45, p. 385.
 —*Ut...*tibi soli Domino liberis mentibus serviamus. *Sacr. Gelas.* 687.—*Vid. Sacr. Gelas.* 693, *Sacr. Greg.* 173 *ap. Palmer* (Dominum pura mente sectari. *Muratori, l. c.*)—*Ut* impollutis actibus, et puro corde sequantur te ducem justitiæ, quem suum cognoscunt factorem. *Miss. Gothic.* 193.—Μόνῳ τῷ ὄντως Θεῷ...χρὴ λατρεύειν ἐν ὁσιότητι καρδίας καὶ εὐλαβείᾳ γνώμῃ. *S. Theoph. ad Autolyc. Lib. ii.* 35, p. 373 E.

XCVII.

THE NINETEENTH SUNDAY AFTER TRINITY.

<p>O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy</p>	<p>Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. <i>Amen.</i></p>
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Rege...tuorum corda fidelium. *Sacr. Leon.* 374.—*Vid. Sacr. Gelas.* 693, *Sacr. Greg.* 173 *ap. Palmer.*—Quia sine te nihil possumus facere, quod tibi sit placitum, tua nobis gratia sola præstabit, ut salubri conversatione vivamus. *Miss. Gothic.* 234.

XCVIII.

THE TWENTIETH SUNDAY AFTER TRINITY.

<p>O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we,</p>	<p>being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. <i>Amen.</i></p>
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Defende præsiidiis, ut noxiis omnibus expediti, post saluta... tua toto corde curramus. *Sacr. Leon.* 293.—Ut corpore et mente vegetati, tuis semper inhæreamus officiis. *Id.* 367.—Tuere,...ut a peccatis omnibus abstinentes, prompta tibi voluntate famulemur. *Id.* 368.—Concede nos opere mentis et corporis semper tibi esse devotos. *Sacr. Gelas.* 508.—*Vid. Sacr. Gelas.* 694, *Sacr. Greg.* 174 *ap. Palmer.*

Grant unto thy servants, both men and women, for whom we pray unto thy mercy, health of body and soul, that they may love thee with all their power, and perform with all love the things that be pleasing to thee. *Bishop Hilsey's Prymer*, p. 387, *Ed. Oxon.*

XCIX.

THE ONE AND TWENTIETH SUNDAY AFTER TRINITY.

<p>GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be</p>	<p>cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. <i>Amen.</i></p>
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Vid. Sacr. Gelas. 694, *Sacr. Greg.* 75, 174 *ap. Palmer.*

C.

THE TWO AND TWENTIETH SUNDAY AFTER TRINITY.

<p>LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all</p>	<p>adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. <i>Amen.</i></p>
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Διατηρήσας (ἅπαντας ἡμᾶς) ἐν τῇ εὐσεβείᾳ. *Const. Apost.* VIII. 12, p. 408.—Ut destructis adversantibus (al. adversitatibus) universis, segura tibi serviat libertate. *Sacr. Leon.* 352.—Quæsumus, Domine...ut...te fiat operante devota, te protegente segura. *Id.* 356.—Et ab omnibus necessitatibus liberatum, segura tribue tibi mente servire. *Id.* 381.—Ut ab omnibus adversitatibus tua opitulatione defensus,...*Sacr. Gelas.* 703.—*Cf. Sacr. Greg.* 175 *ex Miss. Sar. citat. ap. Palmer; Miss. Franc.* 317; *Miss. Mozar.* 678; *Ritualę Eccl. Dunelm.* p. 40.

CI.

THE THREE AND TWENTIETH SUNDAY AFTER TRINITY.

O GOD, our refuge and strength, who art the author of all goodness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

Omnis sanctitatis Largitor. *Lit. Jacobi Syr. ap. Renaud.*
 u. 31.—Ut,...quæ pie precantur, obtineant. *Sacr. Leon. 380.*
 —Plebs tua, Domine,...quod justis orationibus expetit, tua miseratione percipiat. *Id. 440.*—Propitiare, Domine, supplicationibus nostris:... ut quod fideliter petimus, efficaciter consequamur. *Sacr. Gelas. 688.*—*Vid. Sacr. Greg. 175 ap. Palmer.*—Deum, totius sanctificationis et pietatis auctorem. *Miss. Franc. 308.*

CII.

THE FOUR AND TWENTIETH SUNDAY AFTER TRINITY.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bonds of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

Absolve, Domine, quæsumus, tuorum delicta populorum; et quod mortalitas contrahit fragilitate, purifica. *Sacr. Leon. 419.*
 —Ab omnibus, quæ per humanitatem commiserunt, exutæ (*sc. animæ*). *Sacr. Gelas. 759.*—Absolve, quæsumus, &c. *Sacr. Greg. 121 ap. Palmer.*

CIII.

THE FIVE AND TWENTIETH SUNDAY AFTER TRINITY.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

Ὑπὲρ τῶν τὰς θυσίας καὶ τὰς ἀπαρχὰς προσφερόντων
 κυρίῳ τῷ Θεῷ ἡμῶν δεηθῶμεν ὅπως ὁ πανάγαθος Θεὸς
 ἀμείψῃται αὐτοὺς ταῖς ἐπουρανίοις αὐτοῦ δωρεαῖς, καὶ δῶ
 ε. τ. λ. *Const. Apost. viii. 10, p. 401.*—Μνήσθητι, Κύριε,

τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγέαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων. Ἀμειψαί αὐτοὺς τοῖς πλουσίοις σου καὶ ἐπουρανίοις χαρίσμασιν. Χάρισται αὐτοὺς ἀντὶ τῶν ἐπιγείων, τὰ ἐπουράνια κ. τ. λ. *Lit. Basil. Text. Const.* p. 171.—Fac eum præmio beatum, quem fecisti pietate devotum. *Sacr. Gelas.* 718.—*Vid. Sacr. Greg.* 176 *ap. Palmer.*—Ut omnes qui plenas indigentibus manus aperiunt, et hic multiplicatum sui operis fructum capiant, et in futurum gloriam consequantur æternam. *Miss. Gallic. Va.* 361.

CIV.

SAINT ANDREW'S DAY.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

Da illis ut perficiant præcepta tua sancta. *Lit. Cyril.* 52.—In Natal. Sancti Andreæ. Prid. Kal. Decembr. *Sacr. Gelas.* 675.—Per Christum Dominum nostrum. Qui beato Andreæ in prima vocatione dedit fidem. *Miss. Gothic.* 221 *ap. Palmer.* not.

See Riddle's Manual of Christian Antiquities, p. 659; Saint Andrew's Day.

CV.

SAINT THOMAS THE APOSTLE.

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

In Natale Sancti Thomæ Apostoli. xii. Kalend. Januar. *Sacr. Gelas.* 676.

See Riddle, as above, p. 660; Saint Thomas the Apostle.

CVI.

THE CONVERSION OF SAINT PAUL.

GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in

remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

Da Ecclesiam tuam toto terrarum orbe diffusam, eorum sequi pia devotione doctrinam, per quos sumpsit religionis exordium. *Sacr. Leon.* 342.—Deus, qui multitudinem gentium B. Pauli Apostoli prædicatione docuisti; da nobis, quæsumus, ut qui ejus natalitia colimus, &c. *Sacr. Gelas.* 654.—Deus, qui beati Pauli Apostoli dignitatem ubique facis gloriosam; præsta, quæsumus, ut doctrina semper ipsius foveamur. *Miss. Gothic.* 225.—*Vid. Miss. Ambros.* 322, &c. *ap. Palmer.*—Παῦλος ὁ μέγας ἤρξ τῆς ἀληθείας...ὁ τὸν πολὺν κύκλον τοῦ εὐαγγελίου πληρώσας. *S. Greg. Naz. Orat.* 32 *al.* 26 (i. 590 A).—Τοὺς ἱεροὺς Ἀποστόλους φῶς προσηγόρευσεν, ὡς ἐκείνου φωτὸς μετεληφώτας πάντας ἀνθρώπους φωτίσαντας διὰ τῆς αὐτῶν διδασχῆς. *Theod. ad Psalm.* 119, v. 105 (i. 898 B).

See *Riddle*, as above, p. 650: *The Conversion of St. Paul.*

CVII.

THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED, THE PURIFICATION OF SAINT MARY THE VIRGIN.

ALmighty and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple

in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

Majestatem tuam supplices deprecamur. *Sacr. Leon.* 331.—Deus, qui in hodierna die Unigenitus tuus in nostra carne, quam adsumpsit pro nobis, in Templo est præsentatus, præsta, ut, &c. *Orat. in Purificatione Sanctæ Mariæ*, IIII. Nonas Febr. *Sacr. Gelas.* 639.—*Vid. Sacr. Greg.* 23 *ap. Palmer*, cf. *id.* 17;

et Rituale, Eccl. Dunelm. 4.—Cf. Hom. inter spuria S. Chrys.
 Εἰς τὴν ὑπαπαντὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ εἰς
 τὴν θεοτόκον, καὶ εἰς τὸν Συμεῶνα λόγος. (II. 812).

See Riddle, as above, p. 651 ; The Presentation, &c.

CVIII.

SAINT MATTHIAS'S DAY.

<p>O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles ; Grant that thy</p>	<p>Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors ; through Jesus Christ our Lord. Amen.</p>
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Ecclesiam tuam, Domine, benignus illumina : ut et gratus tui proficiat ubique successus, et grati fiant nomini tuo, te gubernante, Pastores. Per, &c. Miss. Franc. 311.—Deus, qui proditoris tui ruinam, ne apostolorum tuorum numerus sacratus perfectione careret, beati Apostoli tui Mathiæ electione suppllesti. Miss. Ambros. 324.

See Riddle, as above ; St. Matthias's Day.

CIX.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

<p>WE beseech thee, O Lord, pour thy grace into our hearts ; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and pas-</p>	<p>sion we may be brought unto the glory of his resurrection ; through the same Jesus Christ our Lord. Amen.</p>
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Emitte, quæsumus, Domine, lucem tuam in cordibus nostris. Sacr. Greg. 744.—In adnunciatione Sancti Mariæ Matris Domini nostri Jesu Christi. VIII. Kal. Aprilis. Id. 642.—Vid. Sacr. Greg. 26 ap. Palmer.

See Riddle, as above, pp. 652—654 ; The Annunciation, &c.—Pour thy grace into our hearts, that we, trusting in him, through his passion and death, may be brought to the glory of the last resurrection. Bishop Hilsey's Prymer, p. 345, Ed. Oxon.

CX.

SAINT MARK'S DAY.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children | carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

See Riddle, as above, p. 654; St. Mark's Day.

CXI.

SAINT PHILIP AND SAINT JAMES'S DAY.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of | thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

Sanctorum Apostolorum tuorum Philippi et Jacobi. Natal. Philippi et Jacobi Apostolorum. Kalend. Madias. *Sacr. Gelas.* 643.

We beseech thee, for thy Son's sake, give us grace to believe and to know stedfastly, that thy Son our Saviour Christ is given of thee unto us, to be our Saviour, our righteousness, our wisdom, our holiness, our redemption, and our satisfaction, and suffer not us to trust in any other salvation, but in the Son, and by thy Son only, our Saviour. *Marshall's Prymer, 105, Ed. Oxon.—See Riddle, as above, p. 655; St. Philip and St. James's Day.*

CXII.

SAINT BARNABAS THE APOSTLE.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold | gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

Eterne Deus, qui Apostolorum collegio tua gratia sanctum Barnabam aggregasti. Miss. Ambros. 386.

CXIII.

SAINT JOHN BAPTIST'S DAY.

ALmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly re-

pent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord.
Amen.

Omnipotens...Deus, qui beatum Baptistam Johannem tua providentia destinasti, ut perfectam plebem Christo Domino præpararet. *Sacr. Leon.* 323, *Sacr. Greg.* 100.—Agnoscentes ad magnum pietatis tuæ pertinuisse consilium, ut sanctus tuus Johannes...tot donis mirabilis nasceretur. *Sacr. Leon.* 326.—Oramus te, ut nos servos tuos Martyris tui illius jubeas esse consortes, in confessione participes, in fide stabiles, in persecutione firmos, in tribulatione patientes, in consummatione victores. *Miss. Bobiense*, 887.—Dominus noster...concedat, ut natale Angeli sui ante faciem suam missi os nostrum roboret fide, cursum nostrum dirigat voce, contemptum mortis instruat veritate. *Miss. Mozar.* 817.—Fac nos lucere in Ecclesia tua ardore fidei, et instructione dicendi, caritatis opere, et humilitatis perfectione, orationis studio, et castimonie documento. *Il.* 818, cf. 911.—Cf. *Homilias tres, in die Nativitatis Joannis Baptistæ, Maxim. Taurin.* pp. 226—228, *Ed. Paris*, 1671.

See Riddle, as above, p. 656; St. John Baptist's Day.

CXIV.

SAINT PETER'S DAY.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and

Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord.
Amen.

Deum, qui beato Petro tantam potestatem discipulo contulit, ut si ipse ligaverit, &c. precibus imploremus. *Miss. Gothic.* 226.—Copioso munere plasnam tuæ creaturæ (*sc. Petrum*)

dignaris erigere. *Id.* 227.—Beato Petro principalia munera contulit. *Miss. Bobiense*, 807.—Dignum et justum est, omnipotens Pater, nos tibi ingentes agere gratias pro multiplici Apostolorum Petri et Pauli gloria, quam eis per diversas munerum distributiones larga satis pietate donasti. *Miss. Mozar.* 827.

See *Riddle*, as above, p. 656; *St. Peter and St. Paul's Day*.

CXV.

SAINT JAMES THE APOSTLE.

<p>GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so</p>	<p>we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. <i>Amen.</i></p>
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Concede nobis, ut ab improbis voluntatibus recedentes, præceptorum tuorum rectitudine subsequamur. *Sacr. Leon.* 427.—Libera nos a terrenis desideriis et cupiditate carnali. *Sacr. Gelas.* 687.—Domine, quem vocantem sancti Apostoli Jacobus et Johannes fide integra sunt secuti,...tribue ut, si adsequi eorum facta non possumus, implere saltem monita contendamus. *Miss. Gothic.* 197.—Tua semper, Domine, cogitemus cum alacritate mandata. *Id.* 210.—Cogitatio omnis carnalis et sæcularis abscedat. *S. Cypr. de Orat. Domini*, p. 152.

CXVI.

SAINT BARTHOLOMEW THE APOSTLE.

<p>O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy</p>	<p>Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. <i>Amen.</i></p>
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Da Ecclesiæ tuæ, quæsumus, et amare, quod credidit, et prædicare, quod docuit. *Sacr. Leon.* 474.—(cf. *Sacr. Greg.* 14.—*Vid. Id. et Miss. Ambros.* 417 ap. *Palmer*.—Μήτε μὴ

οἱ πρεσβύτεροι (sc. ἐπαιρέσθωσαν) κατὰ τοῦ λαοῦ· ἐξ ἀλλήλων γάρ ἐστιν ἡ σύστασις τοῦ συναθροίσματος. *Const. Apost.* viii. 1, p. 393.

CXVII.

SAINT MATTHEW THE APOSTLE.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous de-

sires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

Iste Matthæus Apostolus Sanctus et Evangelista, cujus insigne celebrat hodie festum Ecclesia, una Christi voce vocationis audita, mundi contempsit honores, et floscula. Unde igitur ejus conversio fuit tam cita, nisi Christi Domini cooperante gratia gratuita? Hunc ideo Christum Dominum, et Salvatorem omnium puro corde rogemus, ut gratia sua, qua dignatus est vocare Apostolos, nos sibi placibiles faciat servos. *Miss. Mozar.* 936.—Qui illum exaltavit vocatione promptissima, ab omni nos mundanæ conversationis dignetur eruere contagio. *Id. in Fest. Matth.* 941.

CXVIII.

SAINT MICHAEL AND ALL ANGELS.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do

thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

Robora eos exercitibus Angelorum tuorum sanctorum. *Lit. Cyril.* 52.—Δέσποτα Κύριε ὁ Θεὸς ἡμῶν ὁ καταστήσας ἐν οὐρανοῖς τάγματα καὶ στρατίας ἀγγέλων καὶ ἀρχαγγέλων εἰς λειτουργίαν τῆς σῆς δόξης. *Lit. Basil. Text. Const.* 160.—Qui in cœlestibus et terrenis Angelorum ministris ubique dispositis, per omnia elementa voluntatis tuæ defundis affectum. *Sacr. Gelas.* 516.—*Cf. Id.* 669.—*Vid. Sacr. Greg.* 125 ap. *Palmer.*—Κατανοήσωμεν τὸ πᾶν πλῆθος τῶν ἀγγέλων αὐτοῦ.

πῶς τῷ θελήματι αὐτοῦ λειτουργοῦσιν παρεστῶτες. *S. Clem. Rom. Ep. ad Corinth. c. 34.*—Ὁ Θεὸς τὸν πάντα κόσμον ποιήσας, καὶ τὰ ἐπίγεια ἀνθρώποις ὑποτάξας,...καὶ θεῖον τοῦτον νόμον τάξας, ἃ καὶ αὐτὰ δι' ἀνθρώπους φαίνεται πεποιηκῶς, τὴν μὲν τῶν ἀνθρώπων καὶ τῶν ὑπὸ τὸν οὐρανὸν πρόνοιαν ἀγγέλοις, οὓς ἐπὶ τούτοις ἔταξε, παρέδωκε. *Just. Mart. Apol. II. 5, p. 92 A.*

CXIX.

SAINT LUKE THE EVANGELIST.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

Omnibus animarum nostrarum medere languoribus. *Sacr. Gelas. 709, Sacr. Greg. 36.*—Πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος διὰ τοῦτο συγγραφεῖσα παρὰ τοῦ πνεύματος, ὥσπερ ἐν κοινῇ τῶν ψυχῶν ἰατρείῳ, πάντες ἄνθρωποι τὸ ἴαμα τοῦ οἰκείου πάθους ἑκαστος ἐκλεγώμεθα. *S. Basil. Hom. 1 in Psalm. init. (I. 90 A).*—Τοῦτο (sc. Scriptura) ἀντὶ φαρμάκου... ὅτ' ἂν περὶ δόγματα νοσῇ ἡ ψυχὴ τὰ νόθα, πολλὴ τοῦ λόγου ἐνταῦθα ἡ χρεια. *S. Chrys. de Sacerd. IV. 3 (I. 408 A).*—Πολλὰ τοιαῦτά ἐστι τὰ πολιορκοῦντα τὴν ἡμετέραν ψυχὴν καὶ δεῖ τῶν θείων φαρμάκων ἡμῖν, ἵνα τὰ...ἔλκη θεραπεύωμεν. *Id. Hom. III. de Lazaro (I. 738 A).*—Ἱατροὺς φάμεν πνευματικούς εἶναι τοὺς ἀγίους...εὐαγγελιστὰς κ. τ. λ. *S. Cyril. Alex. in Esai. XXVI (II. 366 B).*

CXX.

SAINT SIMON AND SAINT JUDE, APOSTLES.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

Qui Ecclesiam tuam in Apostolis tribuisti consistere fundamentis. *Sacr. Gelas.* 675.—Tu nos, Domine, Apostolorum tuorum dogmate obsequentes pace necte, caritate orna, castitate sanctifica. *Miss. Gothic.* 224.—Æterne Deus, qui Ecclesiam tuam in tuis fidelibus ubique pollentem, apostolicis facis constare doctrinis; præsta, quæsumus, ut per quos initium divinæ cognitionis accepit, per eos usque in finem sæculi, capiat regni cœlestis augmentum. *Miss. Ambros.* 423.—Magister omnium Apostolorum, et ductor Ecclesiæ Christe, convenientibus nobis in honorem sanctorum tuorum Apostolorum, et Martyrum Simonis et Judæ, propitius adesse dignare. Fac nos eorum doctrinæ sequaces, fac amabiles, fac et docibiles, ut ab eis non inveniamur extorres, quos fidei scimus egregios educatores. *Miss. Mozar.* 969.—*Cf. Orat. ad Pacem in Fest. S. Matth. Ibid.* 938, 939.

CXXI.

ALL SAINTS' DAY.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and

godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

Μόνην εἶναι φάμεν τὴν ἀρχαίαν καὶ καθολικὴν ἐκκλησίαν ἐνὸς τοῦ Θεοῦ τῷ βουλήματι, δι' ἐνὸς τοῦ Κυρίου συνάγουσαν τοὺς ἤδη κατατεταγμένους, οὓς προώρισεν ὁ Θεὸς δικαίους ἐσόμενους πρὸ καταβολῆς κόσμου ἐγνωκώς. *Clem. Alex. Strom.* vii. c. 17, p. 899, l. 12.—Τὴν ἐπὶ τῆς οἰκουμένης μίαν δεῖ εἶναι ἐκκλησίαν, καίτοι τόποις πολλοῖς κεχωρισμένην... Εἰ δὲ ὁ τόπος χωρίζει, ἀλλ' ὁ Κύριος αὐτοὺς συνάπτει, κοινὸς ὢν... οὕτως οἱ ἐν διαφόροις τόποις ὄντες... οὐδὲν ἀπὸ τῶν τόπων εἰς ὁμόνοιαν παραβλάπτονται, τοῦ Κυρίου τοῦ ἐνὸς συνάπτοντος αὐτούς. *S. Chrys. Hom. 1 in 1 Cor. (x. 4 D).*—Non sit nobis religio cultus hominum mortuorum; quia si pie vixerint, non sic habentur ut tales quærant honores; sed illum a nobis colī

volunt, quo illuminante lætantur meriti sui nos esse consortes. Honorandi ergo sunt propter imitationem, non adorandi propter religionem. *S. Aug. de Vera Relig.* c. 55 (i. 786 B).—Τί δῆποτε τοίνυν...νεμεσᾶτε ἡμῖν, οὐ θεοποιούσιν, ἀλλὰ τιμῶσι τοὺς μάρτυρας, ὡς Θεοῦ γε μάρτυρας, καὶ εὐνοὺς θεράποντας; *Theodoret. de Martyr.* (iv. 597 D).

See Riddle's Christian Antiquities, p. 659; All Saints' Day.

THE ORDER OF THE
ADMINISTRATION OF THE LORD'S SUPPER,
OR
HOLY COMMUNION.*

CÆNA nostra de nomine rationem sui ostendit. Id vocatur quod dilectio penes Græcos. *Tertull. Apol. c. 39.*—Τὰς εὐχὰς οὕτω γίνεσθαι κελεύουσιν οἱ τῆς Ἐκκλησίας νόμοι. *S. Chrys. Hom. 2 in 2 Cor. (x. 435 A).*—Cum ait Apostolus de hoc sacramento loquens; *Propter quod, fratres, cum convenitis ad manducandum, invicem expectate: Si quis esurit, domi manducet, ut non ad iudicium conveniatis:* statim subtexuit, *Cætera autem cum venero, ordinabo.* Unde intelligi datur, (quia multum erat, ut in epistola totum illum agendi ordinem insinualet, quem universa per orbem servat Ecclesia) ab ipso ordinatum esse

* Before all other things, this we must be sure of especially, that this Supper be in such wise done and ministred, as our Lord and Saviour did, and commanded to be done, as his holy Apostles used it, and the good Fathers in the Primitive Church frequented it. For (as that worthy man *St. Ambrose* saith) he is unworthy of the Lord, that otherwise doth celebrate that Mystery, than it was delivered by him. *The first Part of the Homily concerning the Sacrament.*—That there were ancient liturgies in the Church is evident: *S. Chrysostom, S. Basil* and others; and the Greeks tell us of *St. James*, much elder than they. And though we find not in all ages whole liturgies, yet it is certain that there were such in the oldest times, by those parts which are extant; as “*Sursum Corda,*” &c.; Though those that are extant may be interpolated, yet such things as are found in them all consistent to catholic and primitive doctrine, may well be presumed to have been from the first, especially since we find no original of these from general councils. *The Answer of the Bishops to the Exceptions of the Ministers. Cardwell's Conferences, p. 350, § 16.*

quod nulla morum diversitate variatur. *S. Aug. Ep. 54 al. 118 ad Januar. c. 8* (II. 127 B).—Obsecrationum quoque sacerdotalium sacramenta respiciamus, quæ ab Apostolis tradita in toto mundo, atque in omni Catholica Ecclesia uniformiter celebrantur, ut legem credendi lex statuat supplicandi. *S. Aug. de Ecclesiasticis Dogmatibus, c. 30* (III. 141, *Ed. Basil. 1628*). [Hæc, et sequentia, quæ Editt. Gennadio auctori attribuunt, Editor Benedict. (VIII. App. 75) putat huc translata esse ex *Epistola Cælestini ad Gallos*.]—Νεκτάριος... τὴν ἱερατικὴν τάξιν ἐμάθυσε. *Sozom. Hist. Eccl. VII. 10, p. 716 A*.—*Vid. Vigil. Romanens. Epist. citat. ap. Palmer, Orig. Lit. I. p. 315*.—*Vid. Isid. Hispal. de Ecc. Off. I. 15* (p. 394 D, *Ed. Colon. 1617*) *citat. ap. Palmer, I. 170*.—Librum sacerdotalem quis nostrum resignare audeat, signatum a confessoribus, et multorum jam martyrio consecratum? *S. Ambros. ap. Vincent. Lirinens. adv. Hæreses, c. 7* (p. 17, *Ed. Cantabr. 1687*).

R. ¶ So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.

We will that the pastours admitte no man to the Lordes supper, whyche hath not first offered himselfe to them, &c. And that there maye be a certaine and appoynted tyme for the doyng hereof I meane that they whyche shall communicate be prepared, and sanctified to the communion of Christe wyth a holye instruction and prayer, lette the pastours procure that the people be called togyther in the temple at euentyde the day before the celebration of the Lordes supper, &c. *Herman's Consultation, fol. 195.*

R. ¶ And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

Vid. Constit. Apost. iv. 6, 7. Τίνων αἱ καρποφορίαι δεκτοί, καὶ τίνων ἄδεκτοι. Ὅτι αἱ τῶν ἀναξίων καρποφορίαι, ἕως ἂν ὥσι τοιοῦτοι, οὐ μόνον οὐκ ἐξιλεοῦνται Θεόν, ἀλλ' ἐκ τῶν ἐναντίων κινουῦσιν αὐτὸν πρὸς ἀγανάκτησιν. pp. 297, 299.—Λέγω πρὸς ὑμᾶς τοὺς διακονουμένους. Καὶ γὰρ ἀναγκαῖον καὶ πρὸς ὑμᾶς διαλεχθῆναι, ὥστε μετὰ πολλῆς τῆς σπουδῆς διανέμειν ταῦτα τὰ δῶρα. Οὐ μικρὰ κόλασις ὑμῖν ἐστίν, εἰ συνειδότες τινὶ πονηρίαν συγχωρήσετε μετασχεῖν ταύτης τῆς τραπέζης... ἂν... ἀναξίως προσεῖη, κώλυσον, μείζονα ἐκείνου τὴν ἐξουσίαν ἔχεις... νυνὶ δὲ, οὐχ ὕδατος, ἀλλὰ αἵματος καὶ πνεύματος πηγὴν ἐγκεχειρισμένος, καὶ ὁρῶν γῆς καὶ βορβόρου χαλεπωτέραν ἁμαρτίαν ἔχοντας καὶ προσιόντας, οὐκ ἀγανακτεῖς οὐδὲ ἀπειργεῖς; Καὶ τίνα ἂν σχοίης συγγνώμην; Διὰ τοῦτο ὑμᾶς ὁ Θεὸς ἐτίμησε ταύτην τὴν τιμὴν ἵνα τὰ τοιαῦτα διακρίνητε. Καὶ πόθεν οἰδά, φησι, τὸν δεῖνα καὶ τὸν δεῖνα; Οὐ περὶ τῶν ἀγνοουμένων, ἀλλὰ περὶ τῶν γνωρίμων λέγω. *S. Chrys. Hom. 82 al. 83 in Matt. (vii. 789, C, D).*—Tunc... hoc fieri potest, quum congregationis Ecclesiæ multitudo ab eo crimine, quod anathematur, aliena est. *S. Aug. c. Ep. Parmen. iii. 2 (ix. 64).*—*Cf. S. Ambrosii exemplum ap. Theod. Hist. Eccl. v. 17.*

Cf. Herman's Consultation, Chapter Of Excommunication, fol. 220—223.

R. ¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly*

unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubric, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the furthest. And the Ordinary shall proceed against the offending person according to the Canon.

Πᾶσι τοίνυν προλέγω καὶ διαμαρτύρομαι, ὅτι ἂν συγγενόμενος ὑμῖν κατ' ἰδίαν, καὶ λαβὼν ἀπόπειραν, λήψομαι ὃς πάντως, καὶ εὗρω τινὰς μὴ διορθώσαντας τὸ ἐλάττωμα, ἀπατήσω δίκην κελεύσας ἔξω μένειν τῶν μυστηρίων τῶν ἱερῶν, οὐχ ἵνα μένωσιν ἔξω, ἀλλὰ διορθώσαντες ἑαυτοὺς οὕτως εἰσελθῶσι, καὶ μετὰ καθαροῦ συνειδότητος ἀπολαύσωσι τῆς ἱερᾶς τραπέζης. *S. Chrys. Hom. 20 de Simultate* (II. 213 C).—Διὰ πάντων τούτων δηλῶν, ὅτι οὐ δέχεται τοὺς ἀπεχθῶς πρὸς ἀλλήλους ἔχοντας αὐτὴ ἡ τράπεζα. *S. Chrys. Hom. 16 in Matt. (VII. 217 A)*.—Εἰ δὲ αὐτὸς οὐ τολμᾷς, ἐμοὶ πρόσαγε, οὐ συγχωρήσω ταῦτα τολμᾶσθαι. *Id. Hom. 82 al. 83 in Matt. ad Clerum de iis, qui in inimicitiiis viventes communicare voluerint* (VII. 790 B).—Oblationes dissidentium fratrum, neque in sacrario neque in gazophylacio recipiantur. *Conc. Carth. IV. c. 93 (Labbe II. 1207)*.—Hi, qui publicis inter se odiis exardescunt, ab ecclesiasticis conventibus removendi, donec ad pacem recurrant. *Conc. Arelat. II. c. 50 (Labbe IV. 1016)*.

R. * The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and

Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the People kneeling.*

Εὐξάμενος οὖν καθ' ἑαυτὸν ὁ ἀρχιερεὺς, ἅμα τοῖς ἱερεῦσι, καὶ λαμπρὰν ἐσθῆτα μετενδύς, καὶ σταὶς πρὸς τῷ θυσιαστηρίῳ, ... εἰπάτω κ. τ. λ. *Const. Apost. VIII. 12, p. 403*.—Quis fidelium nescit in peragendis mysteriis ipsa ligna lineamine co-operiri? Inter ipsa sacramenta velamen potuit tangi, non lignum. *S. Optat. in Donatist. Lib. VI. p. 95*.—In Ecclesia positam a Domino mensam. *S. Paulini de Gazophylacio Epist. (Harvey, Eccl. Angl. Vind. Cathol. III. 556)*.—Ἡμεῖς ἐπὶ σινδόνος τὸν ἄρτον τῆς προθέσεως ἀγιάζοντες, κ. τ. λ. *Ibid. Pelus. Epp. Lib. I. 123, p. 44*.

* That the minister should not read the Communion Service at the Communion table, is not reasonable to demand, since all the primitive

Τὴν εὐχὴν ἀπὸ Πατρὸς ἀρξάμενος, καὶ τὴν πολυνύμνον
 ᾠδὴν εἰς τέλος ἐπιθεῖς. *Lucian. Philopatris*, c. 27 (p. 616,
Amstel. 1743). [*Nic. Rigaltius ad Tertull. de Orat.* non
 procul ab initio, *notam etiam*, inquit, *Luciano fuisse Dominicæ*
orationis formulam, declarant ista Triephontis ad Critiam;
 et deinde hæc verba subjungit, *Cui merito assentitur Cel. Fa-*
bricius. Bibl. Græc.] J. M. Gesner. n. ad loc.]

CXXII.

ALMIGHTY God, unto whom all
 hearts be open, all desires known,
 and from whom no secrets are hid;
 Cleanse the thoughts of our hearts

by the inspiration of thy Holy Spirit,
 that we may perfectly love thee, and
 worthily magnify thy holy Name;
 through Christ our Lord. *Amen.*

Ὁ μόνος ὢν παντοκράτωρ καὶ κύριος... ᾧ πᾶσα γυμνο-
 φανὴς βλέπεται καρδιά, καὶ πᾶν κρύφιον ἐνθύμημα ἀπο-
 καλύπτεται. *Const. Apost.* vii. 33, p. 376.—Καθάρισον ἡμῶν
 τὰ χεῖλη καὶ τὴν καρδίαν ἀπὸ πάντος μολυσμοῦ, καὶ ἀπὸ
 πάσης ῥαδιουργίας· ἵνα ἐν καθαρᾷ καρδίᾳ καὶ καθαρῷ συν-
 ειδότι προσφέρωμέν σοι... *Lit. Marci*, ubi vid. *Orat. Introi-*
tus pro Cleris, *Renaud.* i. 135.—Conscientias nostras Sancti
 Spiritus salutaris adventus emundet. *Sacr. Leon.* 320, *Sacr.*
Gelas. 600.—Adsit nobis...virtus Spiritus Sancti, quæ corda
 nostra clementer expurget. *Sacr. Leon.* 321.—*Cf. simil. ap.*
Sacr. Gelas. 602.—Sancti Spiritus, Domine, corda nostra mun-
 det infusio. *Sacr. Greg.* 90.

Church used it, and if we do not observe that golden rule of the venerable Council of Nice, "Let ancient customs prevail, till reason plainly requires the contrary," we shall give offence to sober Christians by a causeless departure from catholic usage, and a greater advantage to enemies of our Church, than our brethren, I hope, would willingly grant. The priest standing at the communion table seemeth to give us an invitation to the holy sacrament, and mind us of our duty, viz. to receive the holy communion, some at least every Sunday; and though we neglect our duty, it is fit the Church should keep her standing. *Answer of the Bishops to the Exceptions of the Ministers.* *Cardwell's Conferences*, p. 342, Prop. 10.

* Then shall the Priest, turning to the People, rehearse distinctly all the **TEN COMMANDMENTS**; and the People still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Legem et Prophetas cum Evangelicis et Apostolicis literis miscet Ecclesia. *Tertull. de Præscript. c. 36.*—Decalogus a Lectore publice recitatus, *ap. S. Cyr. Ep. 33 al. 38.*—Ὁταν ἀναστὰς ὁ ἀναγινώσκων λέγῃ, Τὰδε λέγει Κύριος. *S. Chrys. Hom. 3 in 2 Thess. (xi. 527 D).*—*Vid. Miss. Sarisb. ap. Palmer.*

Die dominico mane hora octava, cum jam adest populus, Pastore accedente, Choraules incipit clara voce, LEVE LE CŒUR (est Decalogus rythmo redditus)...Cum absolverint primam tabulam, tum pastor mensæ astans, versus ad populum, sic incipit ...Rursum populus præeunte Choraule totum decalogum absolvit, tum Pastor ad orandum hortatus Ecclesiam his verbis ipse præit. ORATIO. Dominus adsit nobis, ut Deum oremus unanimes: Domine Deus Pater misericors, qui hoc decalogo per servum tuum Mozen nos legis tuæ justitiam docuisti: dignare cordibus nostris eam ita tuo spiritu inscribere, ut nequicquam deinceps in vita magis optemus, aut velimus, quam tibi obedientia consummatissima placere in omnibus, per Jesum Christum Filium tuum. Amen. Hic Ecclesia eandem orationem verbis prope iisdem Choraule præeunte succinit. *Liturgia Sacra, Argentinae, per Valerandum Pollanum, A. D. 1551, p. 1—3.*

CXXIII.

* Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,

Let us pray.

ALmighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church;

and so rule the heart of thy chosen Servant **VICTORIA**, our Queen and Governor, that she (knowing whose

minister she is) may above all things seek thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for

thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.**

Memoria præceptorum viam orationibus sternit ad cælum. *Tertul. de Orat. c. 10.*—Ὁ Διάκονος. Προσεύξασθε ὑπὲρ τοῦ βασιλεως....Δέσποτα Κύριε ὁ Θεὸς...δεόμεθα καὶ παρακαλοῦμέν σε, τὸν βασιλέα ἡμῶν ἐν εἰρήνῃ καὶ ἀνδρίᾳ καὶ δικαιοσύνῃ διαφύλαξον....Δὸς αὐτῷ ὁ Θεὸς νίκας, εἰρηνικὰ φρονεῖν ἡμᾶς, καὶ πρὸς τὸ ὄνομά σου τὸ ἅγιον, ἵνα καὶ ἡμεῖς ἐν τῇ γαληνότητι τῶν ἡμερῶν αὐτοῦ ἡρεμον καὶ ἡσύχιον βίον διάγοιμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι, χάριτι...τοῦ μονογενοῦς σου Υἱοῦ. *Lit. Marci, p. 133.*—*Cf. Lit. Cyrilli, p. 41.*—Deus, cujus Regnum nulla sæcula prævenērunt, nulla concludunt;...Romanorum Regum tibi subditum protege principatum. *Sacr. Gelas. 729.*—Ut cujus constitutione sint Principes, ejus semper munere sint potentes. *Id. 731.*—Omnipotens...Deus, cujus regnum est omnium sæculorum, ...Francorum regnum tibi subditum protege principatum; ut in tua virtute fidentes, tibi placeant. *Miss. Francorum, 317.*—Τοῦτο ὃ ἐστὶ καὶ πρὸς ἡμῶν (sc. Orat. pro Imperatore), ὅπως...αὐτοὶ πάντα τὰ κεκελευσμένα προθύμως ὑπηρετοῦμεν. *S. Athenag. Legat. pro Christ. p. 313.*—Quid ego amplius de religione atque pietate Christiana in Imperatorem, quem necesse est suspiciamus, ut eum quem Dominus noster elegit? Et merito dixerim, Noster est magis Cæsar, a nostro Deo constitutus. Itaque et in eo plus ego illi operor in salutem, quod non solum ab eo postulo cam qui potest præstare, aut quod talis postulo, qui merear impetrare: sed etiam quod temperans majestatem Cæsaris infra Deum, magis illum commendo Deo, cui soli sub jicio. *Tert. Apol. c. 33.*—Σὺ δὲ θεοφιλέστατε βασιλεῦ, ποῦ

* In God's Word Princes must learn how to obey God, and to govern men: in God's Word Subjects must learn obedience both to God and their Princes. *The last part of the Homily against Rebellion, near the end.*

τοὺς λαοὺς ἂν ἤθελες ἐκτεῖναι τὰς χεῖρας καὶ εὐξασθαι περὶ σου; *S. Athan. Apol. ad Imp. Const.* c. 16 (i. 304 D). —Felices eos dicimus...si suam potestatem ad Dei cultum maxime dilatandum majestati ejus famulam faciunt; si Deum timent, diligunt, colunt, &c. *S. Aug. de Civ. Dei*, v. 24. Quæ sit Christianorum Imperatorum, et quam vera felicitas. (vii. 141).

CXXIV.

Or,

ALmighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *VICTORIA* thy Servant, our Queen and

Governor, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Τὴν βασιλείαν τοῦ δούλου σου, ὃν ἐδικαίωσας βασιλεῦεν ἐπὶ τῆς γῆς, ἐν εἰρήνῃ καὶ ἀνδρίᾳ, καὶ δικαιοσύνῃ, καὶ γαληνότητι διαφύλαξον. *Lit. Marci*, p. 138.—Conserva illum (sc. Regem) in pace, et justitia, et potentia, &c. *Lit. Cyrilli*, p. 42.—Omnipotens sempiterne Deus, in cujus arbitrio regnorum omnium jura consistunt, protege Romani nominis ubique Rectores; ut eorum votiva prosperitas pax tuorum possit esse populorum. *Sacr. Leon.* 411, *Miss. Franc.* 317.—Deus, in cujus manu corda sunt Regum;...Principibus nostris famulis tuis *Illis* regimen tuæ adpone sapientiæ; ut, haustis de tuo fonte consiliis, et tibi placeant, et super omnia regna præcellant. *Sacr. Gelas.* 731.—Ut semper rationabilia meditantes, quæ tibi sunt placita, et dictis exequamur et factis. *Id.* 733.—Præsta, ut tua virtute muniti, populum tuum summa felicitate defendant: ut pace nobis ubique concessa, tibi diebus ac noctibus serviamus. *Miss. Gallic. Vet.* 360.

Lord God of hosts, king most mighty and strong, by whom kings do reign, in whose hands are the hearts of all kings, grant unto thy well-beloved servant, H. our king, continual health of

body and soul, that his heart always inclining to wholesome and godly counsels, and the enemies of the commonwealth being vanquished, we may long enjoy under him perpetual peace and brotherly concord. By Christ our Lord. *Bishop Hilsey's Prymer*, p. 386.—*Compare Marshall's Prymer*, p. 223, *Ed. Oxon.*

¶ Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the

Epistle. Then shall he read the Gospel (the People all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse. And the Gospel ended, shall be sung or said the Creed following, the People still standing, as before.

Μετὰ τοῦτο...ἀναγινωσκέσθωσαν...ἐπιστολαὶ Παύλου,... καὶ μετὰ ταῦτα διάκονος ἢ πρεσβύτερος ἀναγινωσκέτω τὰ εὐαγγέλια κ. τ. λ. Ὅταν ἀναγινωσκόμενον ἢ τὸ εὐαγγέλιον, πάντες οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, καὶ πᾶς ὁ λαὸς στηκέτωσαν μετὰ πολλῆς ἡσυχίας. *Constit. Apost.* ii. 57, p. 265.—Ὁ Διάκονος. Στάθητε, ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου. *Lit. Marci*, p. 138.—*Diaconus antequam legatur Epistola dicit*, Ex Paulo servo et Apostolo...lectio Epistolæ N. *Lit. Ethiop.* 508.—*Diaconus*....Dicite Symbolum Fidei, et canite. Credimus, &c. *Id.* 512.—Ὅταν ἀναγινώσκεται τὸ εὐαγγέλιον, ἢ Ἀποστολικόν, μὴ προσχῆς τῷ βιβλῳ, ἢ τῷ ἀναγινώσκοντι· ἀλλὰ τῷ ἀπ' οὐρανοῦ φθεγγομένῳ Θεῷ. *S. Greg. Neocæs. Serm.* ii. de Annunc. B. Virg. p. 19.—Hæc de prophetica lectione libata sint; Evangelii quoque lectio quid habeat considerare-mus. *S. Ambros. Ep.* 42 ad Marcellin. (ii. 957 B).—Ἡμῖν δὲ ὥρα λοιπὸν τὴν εἰθνηῖαν ὑμῖν ἀπὸ τοῦ Παύλου παραθεῖναι τράπεζαν τὴν σήμερον ἀναγνωσθεῖσαν. *S. Chrys. Hom.* 2 (ii. 25 E).—Ἀπαντας δεῖ κατεστάλθαι, καὶ ὀρθαῖς ταῖς ψυχαῖς, καὶ ταῖς ἀκοαῖς, ἐστάναι· οὐ γὰρ ἐπιγείου τινὸς, ἀλλὰ τοῦ τῶν ἀγγέλων Δεσπότητος τὰ γράμματα ἀναγινώσκεσθαι μέλλει. *Id. Hom.* 1 in Matt. (vii. 18 A).—Primam lectionem audivimus Apostoli...post hæc Evangelica lectio. *S. Aug. Serm.* 176 de

Verb. Apost. (v. 839 D).—*Cf. citata ad R₂. V. supra.*—Ξένον ἐκεῖνο παρὰ Ἀλεξανδρέυσι τούτοις ἀναγινωσκομένων τῶν εὐ-αγγελίων, οὐκ ἐπανίσταται ὁ ἐπίσκοπος· ὁ παρ' ἄλλοις οὐτ' ἔγνω οὐτ' ἀκήκοα. *Sozom. Hist. Eccl.* vii. 19, p. 734 D.—Τιμόθεος (A. D. 511) τὸ τῶν τριακοσίων δέκα καὶ ὀκτὼ πατέρων τῆς πίστεως σύμβολον, καθ' ἐκάστην σὺνάξιν λέγεσθαι παρεσκεύασεν. *Theod. Lector. Hist. Lib.* ii. p. 522.—Πετρόν φησι τὸν κναφέα ἐπινοῆσαι...ἐν πάσῃ συνάξει τὸ σύμβολον λέγεσθαι. *Id.* p. 525.—Inter cætera hoc censuimus observandum, ut sacrosancta evangelia, ante munerum illationem, vel missam (al. in missa) catechumenorum, in ordine lectionum post apostolum legantur: quatenus salutaria præcepta Domini nostri Jesu Christi, vel sermonem sacerdotis non solum fideles, sed etiam catechumeni ac pœnitentes, et omnes qui ex diverso sunt, audire licitum habeant. *Conc. Valent. c. 1* (*Labbe* iv. 1617).—Sancta constituit synodus, ut per omnes Ecclesias Hispaniæ et Galliciæ, secundum formam Orientalium Ecclesiarum, Concilii Constanti-nopolitani symbolum fidei recitetur:...quo et fides vera manifestum testimonium habeat, et ad Christi corpus et sanguinem prælibandum pectora populorum fide purificata accedant. *Conc. Tolet. iii. c. 2* (*Labbe* v. 1009).—Canones præcipiunt, post Apostolum non Laudes sed Evangelium annunciari....Nam Laudes ideo Evangelium sequuntur, propter gloriam Christi, quæ per idem Evangelium prædicatur. *Conc. Tolet. iv. c. 12* (*Labbe* v. 1709).

CXXV.

I BELIEVE in one God the Father Almighty,.....And in one Lord Jesus Christ,.....And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worship-

ped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

Κωφώθητε οὖν, ὅτ' ἂν ὑμῖν χωρὶς Ἰησοῦ Χριστοῦ λαλή-
ταις, τοῦ ἐκ γένους Δαβὶδ, τοῦ ἐκ Μαρίας, ὃς ἀληθῶς ἐγεννήθη,
ἔφαγέν τε καὶ ἔπιεν, ἀληθῶς ἐδιώχθη ἐπὶ Ποντίου Πιλάτου,
ἀληθῶς ἐσταυρώθη, καὶ ἀπέθανεν, βλεπόντων τῶν ἐπουρανίων,

καὶ ἐπιγείων, καὶ ὑποχθονίων, ὃς καὶ ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν, ἐγείραντος αὐτὸν τοῦ Πατρὸς αὐτοῦ, κατὰ τὸ ὁμοίωμα, ὃς καὶ ἡμᾶς τοὺς πιστεύοντας αὐτῷ οὕτως ἐγερεῖ ὁ Πατὴρ αὐτοῦ ἐν Χριστῷ Ἰησοῦ, οὐ χωρὶς τὸ ἀληθινὸν ζῆν οὐκ ἔχομεν. *S. Ignat. Ep. ad Trall. c. 9.*

Ἡ μὲν γὰρ Ἐκκλησία, καίπερ καθ' ὅλης τῆς οἰκουμένης ἕως περάτων τῆς γῆς διεσπαρμένη, παρὰ δὲ τῶν Ἀποστόλων, καὶ τῶν ἐκείνων μαθητῶν παραλαβοῦσα τὴν εἰς ἓνα Θεὸν παντοκράτορα, κ. τ. λ. (*usque ad*) δόξαν αἰωνίαν περιποιήσῃ. *S. Iren. adv. Hær. i. c. 2.—Cf. Eund. i. c. 2, p. 98.*

Unicum quidem Deum credimus;—id esse adulterum, quodcunque posterius. *Tertul. adv. Prax. c. 2.*

Regula fidei una omnino est, sola immobilis et irreformabilis,—carnis etiam resurrectionem. *Tert. de Veland. Virgin. c. 1.*

Regula est autem fidei,—hæreticos faciunt. *Tertul. de Præscr. Hæret. c. 13.*

Ἡμεῖς ἓνα Θεὸν οἶδαμεν ἀληθῶς,—Καὶ ταῦτα λέγομεν ἃ ἐμάθουμεν. *S. Hippol. c. Noet. c. 1, cf. cc. 8. 10. 17, 18.*

Species vero eorum quæ per prædicationem apostolorum manifeste traduntur, istæ sunt. Primo quod unus Deus est—Spiritum Sanctum. *Orig. de Princip. Proæm. c. 4.*

Πίστευσον ὅτι εἰς ἐστὶν ὁ Θεός—τὸ ἅγιον πνεῦμα πιστεύειν. *Id. in Joan. Tom. xxxii. 9 (iv. 429 B).*

Credis in Deum Patrem—sanctam Ecclesiam? &c. *S. Cypr. Ep. 76 ad Magnum.*

Εἰς Θεὸς Πατὴρ—ἡ αὐτὴ Τριάς ἀεί. *S. Greg. Neocæs. Orat. Paneg. in Orig.*

Πιστεύομεν ἀκολουθῶς—ὥς εἶναι τῇ μὲν ὑποστάσει τριά, τῇ δὲ συμφωνίᾳ ἓν. *Lucian. Mart. in Synodo Antioch. Recitata Regula Fidei; Socrat. Hist. Eccl. ii. c. 10.*

Πιστεύω, καὶ βαπτίζομαι εἰς ἓνα ἀγέννητον—εἰς ζωὴν τοῦ μέλλοντος αἰῶνος. *Constit. Apost. vii. 41.*

Πιστεύω εἰς ἓνα Θεὸν—εἰς ζωὴν αἰώνιον. *Symbolum Hierosol. ex variis S. Cyril. Cateches. locis collectum, ad calc. Cat. v.*

Πιστεύομεν εἰς ἓνα Θεόν—εἰς ἐν Πνεῦμα ἅγιον. *Symb. Cæsariense ap. Euseb. Socr. Hist. Eccl. i. c. 8.*

Πιστεύομεν εἰς ἓνα Θεόν—ἀπὸ περάτων ἕως περάτων. *Symb. Alexandr. ab Ario et Euzoio Pœnitentiam simulantibus subscriptum. Socr. Hist. Eccl. i. 26.*

Textum ergo et fides Antiocheni symboli hæc est. Credo—vivos et mortuos. *Symbolum Antioch. ap. Cassian. de Incarnat. vi. 3, &c.*

Credo in Deum—et vitam æternam. Amen. *Symb. Romanum.*

Credo in Deum Patrem—hujus carnis resurrectionem. *Symb. Aquilei ap. Ruffin. Expos. Symb.*

Πιστεύομεν εἰς ἓνα Θεόν—ἡ ἁγία καὶ ἀποστολικὴ ἐκκλησία. *Symb. Nicænum.*

Πιστεύομεν—ζωὴν τοῦ μέλλοντος αἰῶνος. *Symb. Constantinopolitanum. (Vid. Harvey, Eccl. Angl. Vind. Cathol. i. 523, &c.)*

Cf. ex SS. Patribus citata ad No. xvi. supra.

R₁. ¶ Then the Curate shall declare unto the People what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read.

And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.

Ἐνθα, ὡς δυνατὸν ἡμῖν, συναγομένοις ἐν ἀγαλλιάσει καὶ χαρᾷ, παρέξει ὁ Κύριος ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον, εἰς τε τῶν ἡθληκότων (προηθληκότων ap. Euseb. iv. 15) μνήμην, καὶ τῶν μελλόντων ἀσκησιν τε καὶ ἐτοιμασίαν. *S. Polyc. Martyr. c. 18.*—Episcopi universæ plebi mandare jejunia assolent, interdum ex aliqua sollicitudinis ecclesiasticæ causa. *Tert. de Jejun. c. 13.*—*De Festis, cf. Origen. c. Celsus, viii. 23 (i. 759).*—Ἐκουσα ἐπιστολῶν βασιλέων ἀναγινωσκομένων ἐνταῦθα. Εἴτ' ἂν τις παρὰ βασιλεως ἦκη, πάντες προσέχετε. *S. Chrys. Hom. 3 in 2 Thess. ubi loquitur*

de Epistolis, quæ Dei verba sint, attentis auribus audiendis. (xi. 528 A).—Et post sermonem (sc. post Evangelium prædicatum). Quod novit caritas vestra suggerimus. Dies anniversarius ordinationis domini senis Aurelii crastinus illucescit. Rogat et admonet per humilitatem meam caritatem vestram, ut ad basilicam Fausti devotissime convenire dignemini. *S. Aug. Serm. 111 de Verb. Evang. ad calcem* (v. 563 G).—*Vid. Constit. Apost. viii. 33.*—Intra Ægypti regionem mos iste antiquus traditione servatur, ut, peracto Epiphaniarum die...Epistolæ pontificis Alexandrini per universas dirigantur Ecclesias quibus initium quadragesimæ et dies Paschæ...per civitates omnes...significentur. *Cassian. Collat. x. c. 2, p. 532.*—De altario Dominico die minister adnunciet, ut sciat Ecclesia. (De expositis infantibus Canon). *Conc. Vas. ii. c. 9 (Labbe iii. 1459).*—Annua nobis est, dilectissimi, jejuniorum celebranda festivitas, &c. *Sacr. Leon. 410.*—Hac hebdomade nobis Mensis Decimi sunt recensenda jejunia. *Id. 416.*—*Cf. Sacr. Gelas. 602. 698.*

R₂. ¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

Παυσαμένον τοῦ ἀναγινώσκοντος, ὁ προεστὼς διὰ λόγου τὴν νοουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. *Just. Mart. Ap. i. 67.*—Ἐξῆς (i. e. post Evangelium) παρακαλεῖτωσαν οἱ πρεσβύτεροι τὸν λαόν,...καὶ τελευταῖος πάντων ὁ ἐπίσκοπος. *Const. Apost. ii. 57, p. 266.*—Μετὰ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, τῶν τε ἐπιστολῶν ἡμῶν, καὶ τῶν πράξεων καὶ τῶν εὐαγγελίων, ἀσπασάσθω ὁ χειροτονηθεὶς (Episcopus) τὴν ἐκκλησίαν, λέγων· Ἡ χάρις, κ. τ. λ. Καὶ μετὰ τὴν πρόσρησιν, προσλαλησάτω τῷ λαῷ λόγους παρακλήσεως. Καὶ πληρώσαντος αὐτοῦ τὸν τῆς διδασκαλίας λόγον,...ὁ διάκονος...κηρυττέτω. Μή τις, κ. τ. λ. *Const. Apost. viii. 5, p. 396.*—Post lectiones atque tractatum. *S. Ambros. Ep. 20 ad Marcell. (ii. 853 B).*

R₃. ¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

Διδάσκει ἡμᾶς ὁ λόγος, μὴ πρότερον αἰτεῖσθαι τι παρὰ τοῦ Θεοῦ, πρὶν αὐτῷ τι τῶν κεχαρισμένων δωροφορῆσαι. Εὐξασθαι γὰρ χρὴ πρότερον, εἶτα προσεύξασθαι, κ. τ. λ. *S. Greg. Nyss. de Orat. Domin. 2* (l. 725).—Per munus enim erga Regem honos et affectio ostenditur: quod in omni simplicitate et innocentia Dominus volens nos offerre, prædicavit dicens, *Cum igitur offers, &c. S. Iren. adv. Hær. v. c. 18, p. 250.—Vid. infra citat.*

R. ¶ Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the Peo-

ple, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

Τὸ συλλεγόμενον παρὰ τῷ προεστῶτι ἀποτίθεται. *Iust. Mart. Apol. l. 67.*—Ὅρθοι πρὸς Κύριον ἐστῶτες ὦμεν προσφέρειν ὧν γενομένων οἱ διάκονοι προσαγέτωσαν τὰ δῶρα τῷ ἐπισκόπῳ πρὸς τὸ θυσιαστήριον. *Const. Apost. viii. 12, p. 403.*—Μὴ χωρὶς ἐλεημοσύνης ἐπ' εὐχὴν ἔλθης ποτέ. *S. Chrys. Hom. 3 de Verb. Apost. (iii. 289 E).*—Εἰσέρχῃ ἐλεηθῆναι ἐλέησον πρότερον...ποίησον σοι ὀφειλέτην τὸν Θεόν, καὶ τότε αὐτὸν αἰτῆσαι δάνεισον, καὶ τότε ἀπαίτει, ἵνα μετὰ τόκου λάβῃς. *Id. Hom. 1 in 2 Tim. (xi. 664 B).*

Diaconi duo totam Ecclesiam circumeunt a singulis eleemosynam postulantes in pauperum usus. *Liturgia Sacra, Argentini. A. D. 1551, p. 3.*

R. ¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,

Eligo in his verbis (sc. 1 Tim. ii. 1) hoc intelligere, quod omnis vel pene omnis frequentat Ecclesia, ut *precationes* accipiamus dictas, quas facimus in celebratione Sacramentorum, antequam illud, quod est in Domini mensa, incipiat benedici. *S. Aug. Ep. 149 al. 59 ad Paulin. (ii. 509 C).*—Panem Dominicum, quo Salvatoris corpus ostenditur, et quem frangimus in sanctificationem nostri; et sacrum calicem,...quæ in mensa Ecclesiæ collo-

cantur, per invocationem et adventum Spiritus Sancti sanctificari. *Theoph. Alex. Ep. Pasch.* 1. (*Bibl. Patr.* v. 846 E, *Lugd.*)

Let us pray for the whole state of Christ's Church militant here in earth.

Ἐπειτα προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος, καὶ ποτήριον ὕδατος καὶ κράματος· καὶ οὗτος λαβὼν, αἶνον καὶ δόξαν τῷ Πατρὶ τῶν ὅλων, διὰ τοῦ ὀνόματος τοῦ Υἱοῦ, καὶ τοῦ Πνεύματος τοῦ ἁγίου, ἀναπέμπει καὶ εὐχαριστίαν ὑπὲρ τοῦ κατηξιῶσθαι τούτων παρ' αὐτοῦ ἐπὶ πόλῳ ποιεῖται· οὐ συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων, Ἀμήν. *Iust. Mart. Apol.* 1. 65.— Διὰ τοῦτο, ὡ ἐπίσκοποι, μελλόντων ὑμῶν εἰς προσευχὴν ἀπαντᾶν, μετὰ τὴν ἀνάγνωσιν καὶ τὴν ψαλμωδίαν, καὶ τὴν ἐπὶ ταῖς γραφαῖς διδασκαλίαν, κ. τ. λ. *Const. Apost.* II. 54, p. 261.— Μετὰ τοῦτο προσευχέσθω ὁ διάκονος ὑπὲρ τῆς ἐκκλησίας ἀπάσης, καὶ πάντος τοῦ κόσμου, καὶ τῶν ἐν αὐτῷ μερῶν, καὶ ἐκφοριῶν, ὑπὲρ τῶν ἱερέων, καὶ τῶν ἀρχόντων, ὑπὲρ τοῦ ἀρχιερέως, καὶ τοῦ βασιλέως, καθόλου εἰρήνης. Καὶ μετὰ τοῦτο ὁ ἀρχιερεὺς ἐπευχόμενος τῷ λαῷ εἰρήνην, κ. τ. λ. *Const. Apost.* II. 57, p. 268.— Εὐξώμεθα περὶ τῆς σωτηρίας τοῦ εὐσεβεστάτου Ἀνγούστου Κωνσταντίου. *S. Athan. Apol. ad Constant.* c. 10 (1. 301 C).—Ὅταν ἀκουσῇς, δεηθῶμεν πάντες κοινῇ. *S. Chrys. Hom.* 3 in *Ephes.* (XI. 23 D).—Εὐχαριστῶμεν δὲ μὴ ὑπὲρ τῶν οἰκείων μόνων, ἀλλὰ καὶ ὑπὲρ τῶν ἄλλοτριῶν ἀγαθῶν, οὕτω γὰρ καὶ τὴν βασκανίαν ἀνελεῖν δυνησόμεθα, καὶ τὴν ἀγάπην ἐπισφίγξαι καὶ γνησιωτέραν ποιῆσαι.... Διὸ δὴ καὶ ὁ ἱερεὺς ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῶν προτέρων, ὑπὲρ τῶν νῦν, ὑπὲρ τῶν γεννηθέντων τῶν ἔμπροσθεν, ὑπὲρ τῶν μετὰ ταῦτα ἐσομένων εἰς ἡμᾶς εὐχαριστεῖν κελεύει, τῆς θυσίας προκειμένης ἐκείνης. *Id. Hom.* 25 al. 26 in *Matt.* (VII. 311 A).—Audis sacerdotem Dei ad altare exhortantem populum Dei, orare... pro fidelibus, &c. *S. Aug. Ep.* 107 ad *Vital.* (II. 799 F).—Prima earundem (orationum) oratio admonitionis est erga populum, ut excitentur ad exorandum Deum. *Isid. Hisp. de Eccl. Offic.* 1. 15 (*Bibl. Patr.* x. 188).

After the collectes there shall followe accordynge to the custome, a lesson of an epistle;...after the Epistle where clarkes be lette alleluia be song in laten or, a graile, or some sequence, if they have anye pure, and some douch songe. Then lette the Gospell be red in duch to the people, whyche readynge, an interpretation, and ordinarie sermon, shall followe forthwyth, and after the sermon, a prayer for all states of men and necessities of the congregation after this sorte. *Herman's Consultation, fol. 202.*

CXXVI.

1. **ALMIGHTY** and everliving God, | plications, and to give thanks, for all
 who by thy holy Apostle hast | men;
 taught us to make prayers, and sup-

Καὶ γὰρ ... ὑπὲρ ἐπισκόπων, ὑπὲρ πρεσβυτέρων, ὑπὲρ βασιλέων, ὑπὲρ τῶν κρατούντων, ... ὑπὲρ τῆς οἰκουμένης ἀπάσης κελευόμεθα προσιεῖναι τῷ φιλανθρώπῳ Θεῷ. *S. Chr. Hom. 2 in 2 Cor. (x. 440 E).—Cf. S. Chr. Hom. in 1 Tim. II. 1 (XI), et S. Aug. Ep. 59 ad Paulin. (II. 509 C).—Vid. Canon. Missæ ap. Sac. Greg. 3—6, Miss. Bobiense, 777—782, Miss. Ambros. 300, &c. 329.—Cf. citata supra.*

2. We humbly beseech thee most mercifully [^{*to} accept our alms and oblations, and] to receive these our prayers, which we offer unto thy Divine Majesty; * If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unaid.

Ἔτι δεηθῶμεν τοῦ Θεοῦ διὰ τοῦ Χριστοῦ αὐτοῦ, ὑπὲρ τοῦ δώρου τοῦ προσκομισθέντος Κυρίῳ τῷ Θεῷ, ὅπως ὁ ἀγαθὸς Θεὸς προσδέξηται αὐτὸ διὰ τῆς μεσιτείας τοῦ Χριστοῦ αὐτοῦ εἰς τὸ ἐπουράνιον αὐτοῦ θυσιαστήριον, εἰς ὁσμὴν εὐωδίας. *Const. Apost. VIII. 13, p. 408.—Μνήσθητι, Κύριε, τῶν τὰ δῶρά σοι ταῦτα προσκομισάντων, καὶ ὑπὲρ ὧν, καὶ δι' ὧν, καὶ ἐφ' οἷς προσεκόμισαν. Μνήσθητι, Κύριε, τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγlaίς σου ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων. Lit. Basil. Text. Const. Goar, p. 171.—Hæc sancta dona proponimus. Lit. Cyril. Renaud. I. 47.—Quæ in hoc altari proposita oculis tuæ majestatis offeri-*

mus,...propitiatus assume. *Sacr. Leon.* 335.—Te...supplices rogamus et petimus; uti accepta habeas et benedicas hæc † dona, hæc † munera, hæc † sancta sacrificia, † inlibata. (*add. imprimis quæ tibi offerimus pro tua sancta Ecclesia Catholica, &c. Miss. Franc.* 326.) *Sacr. Gelas.* 695.—Offerunt tibi, Domine virtutum, munera et vota credentes. Suscipe nomine tuo debita honoris obsequia. *Miss. Gothic.* 296.—Supplices deprecamur, uti hanc oblationem, quam tibi offerimus pro Ecclesiæ tuæ Catholicæ fide, stabilitate, concordia,...propitiatus aspicias. *Id.* 298.—*Vid. Const. Apost.* viii. 12; *Litt. Basil. Text. Const.* 168, 169; *Cyril.* 47, 48; *Marci,* 156, 157; *Æthiop.* 517; *Chrys.* 77; *Jacobi, Græc.* 38; *Jacobi, Syr.* 32, 33; *citatas ap. Palmer, Chap. iv. Sect. 10.*—Ecclesiæ oblatio, quam Dominus docuit offerri in universo mundo, purum sacrificium reputatum est apud Deum, et acceptum est ei: non quod indigeat a nobis sacrificium, sed quoniam is qui offert, glorificatur ipse in eo quod offert, si acceptetur munus ejus....Hanc oblationem Ecclesia sola pura offert fabricatori, offerens ei cum gratiarum actione ex creatura ejus, &c. *S. Iren. adv. Hær.* iv. 18, pp. 250, 251.—Sacrificamus,...quomodo præcepit Deus, pura prece. *Tert. ad Scap.* c. 2.—Significabant (sc. Veteris Testamenti sacrificia) hominem...offerre debere munus Deo apud templum, orationem scilicet et actionem gratiarum apud Ecclesiam, per Christum, &c. *Id. adv. Marc.* iv. 9.—Secunda (sc. oratio) invocationis ad Deum est, ut elementa suscipiat, preces fidelium, oblationemque eorum. *Isid. Hispal. de Eccl. Offic.* i. 15 (*Bibl. Patr.* x. 188, &c.)

3. beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord:

Ἦπέρ τῆς ἀγίας σου ἐκκλησίας τῆς ἀπὸ περάτων ἕως περάτων, κ.τ.λ. *Const. Apost.* viii. 13, p. 407, viii. 10, p. 400.—Offerimus tibi, Domine,...pro Ecclesia tua sancta toto orbe diffusa. *Lit. Jacobi, Syr. ap. Renaud.* ii. 34, cf. *Lit. Jac. Græc.* 41—48, &c.—*Vid. Lit. Basil.* 171, &c. *ap. Palmer.*—Da nobis spiritum pacis et gratiæ, ut universa familia et toto sibi corde sit devota, et

pura sibi voluntate concordet. *Sacr. Leon.* 428.—Da populo tuo, Domine, quaesumus, spiritum veritatis et pacis. *Id.* 439.—Oremus...in primis pro Ecclesia sancta Dei: ut eam Deus et Dominus noster pacificare, adunare, et custodire dignetur per universum orbem terrarum,...detque nobis tranquillam et quietem vitam degentibus glorificare Deum Patrem Omnipotentem. *Sacr. Gelas.* 560, *Sacr. Greg.* 57.—*Cf. Sacr. Gelas.* 695, *Miss. Gall. Vet.* 350.—Misericordiam deprecamur; ut universos pacificos esse facias, quos in sancta Ecclesia, ut te deprecentur, invitas; concordia in se alimenta nutrant, et jurgiorum incrementa succidant. *Miss. Gothic.* 295, *simil. passim.*—Quis dubitet vos illud legitimum in sacramentorum mysterio præterire non posse? offerre vos Deo dicitis pro Ecclesia quæ una est: hoc ipsum mendacii pars est, unam te vocare de qua feceris duas. Offerre vos Deo dicitis pro Ecclesia quæ sit in toto terrarum orbe diffusa; &c. *S. Optat. c. Donatist. Lib.* ii. p. 53.—Παρακαλοῦμεν τὸν Θεόν, ὑπὲρ κοινῆς τῶν ἐκκλησιῶν εἰρήνης. *S. Cyr. Hieros. Cat. M. V.* 8, p. 327 E.—Βουλοίμην ἂν ὁμόφρονas ὑμᾶς θεύσασθαι, καὶ συμφώνου γνώμης κοινωνοὺς ἔπει πάντος κακοῦ χαλεπώτερον ἡγοῦμαι, τὴν ἐκκλησίαν τοῦ Θεοῦ στασιάζειν. *Sozom. H. Eccl.* i. 19, p. 433 D.—Omnes pontifices, antiqua in offerendo sacrificia traditione, deprecimur, exorantes ut Catholicam fidem adunare, regere Dominus et custodire toto orbe dignetur. *Vigil. Ep. 4 ad Justin.* (*Labbe* v. 315 B).

4. And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love.

Παῦσον τὰ σχίσματα τῶν ἐκκλησιῶν...τὰς τῶν αἵρέσεων ἐπαναστάσεις ταχέως κατάλυσον, τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος. Τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, Κύριος ὁ Θεὸς ἡμῶν....Καὶ δὸς ἡμῖν ἐν ἑνὶ στόματι καὶ μίᾳ καρδίᾳ δοξάζειν, καὶ ἀνυμνεῖν τὸ πολύτιμον καὶ μεγαλοπρεπὲς ὄνομά σου. *Lit. Basil. Text. Const.* 173.—Custodi opera misericordiae tuæ, ut Ecclesia toto orbe diffusa, stabili Fide in confessione tui Nominis perseveret. *Sacr. Greg.* 57.—*Sim.*

ap. Miss. Gallic. Vet. 350.—Deum Patrem uno spiritu deprecemur, ut omnes Fidei Catholicæ vinculis illigati, unum sentiamus in Christo. *Id.* 360.—Non existimo quenquam ita desipere, ut credat ad Ecclesiæ pertinere unitatem eum, qui non habet caritatem. *S. Aug. c. Crescon.* i. 29 (ix. 405 G).

5 We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and specially thy Servant *VICTORIA* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that

are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Ἔτι παρακαλοῦμέν σε, Κύριε, ὑπὲρ τοῦ βασιλέως, καὶ τῶν ἐν ὑπεροχῇ, καὶ πάντος τοῦ στρατοπέδου, ἵνα εἰρηνεύωνται τὰ πρὸς ἡμᾶς, ὅπως ἐν ἡσυχίᾳ καὶ ὁμονοίᾳ διάγοντες, κ. τ. λ. *Const. Apost.* viii. 12. p. 407.—*Cf. Eascl.* ii. 57, p. 268.—*Vid. Lit. Æthiop.* 514; *Sacr. Greg.* 3; *Litt. Bas.* 171; *Chrys.* 78; *Cyrl.* 41; *citat. ap. Palmer.*—Memento, Domine, piorum Regum nostrorum et Reginarum. Subjice illis omnes hostes et adversarios, ut placidam tranquillamque vitam agamus, in omni timore Dei et humilitate. *Lit. Jacobi, Syr.* 36.—*Cf. Lit. Marci,* 149.—Protege, quæsumus, Domine, Romani nominis ubique Rectores; ut...pax populi tui segura proveniat. *Sacr. Leon.* 369.—Propitiare, Domine, in te confidentibus populis... ut regnum majestati tuæ deditum tua semper sit virtute defensum. *Id.* 450.—Oremus et pro Christianissimo Imperatore, *vel* Rege nostro *ill.* ut Deus Omnipotens subditas illis faciat omnes barbaras nationes, ad nostram perpetuam pacem. *Sacr. Gelas.* 561.—Romanorum Regum tibi subditum protege Principatum. *Id.* 728.—Oramus pro omnibus Imperatoribus, vitam illis prolixam, imperium securum, domum tutam, exercitus fortes, senatum fidelem, populum probum, orbem quietum, et quæcunque hominis et Cæsaris vota sunt. *Tertul. Apol.* c. 30.—Oramus pro Imperatoribus, pro ministris eorum, ac potestatibus, pro statu sæculi, pro rerum quiete. *Id.* c. 39.—Ὑπὲρ πάντος τοῦ κόσμου, καὶ βασιλέων, καὶ πάντων ἐν ὑπεροχῇ ὄντων, ποι-

οὐμεθα τὴν δέησιν. *S. Chrys. Hom. 6 in 1 Tim. (xl. 579 A).*

So we praye the also holye father for thy seruantes the ministers of ciuil gouernaunces, for our moste gracious emperour and king, for all other kynges, princes and magistrates. And specialllye we praie the for our mooste reuerende arche bishope, and ryght excellent prince, for hys counsell, and officers for the councel, and magistrates of this citey. Gyue all these thy holye spirite,...that they maye so gouerne us whyche are in dede subjectes to them...that in thys place, and euerye where we maye lyue a peacible, and quiete lyfe with all Godliness, and honestie, &c. *Herman's Consultation*, fol. 203.—So we praye for al Kynges, &c.; graunte that all these maye execute theyr office accordinge to thy wyll, and they may turne away all noysome thynges from their subjectes, and procure and maintaine al good thinges, &c. *The same*, fol. 206.

6. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine

set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments:

Ὑπὲρ πάσης ἐπισκοπῆς τῆς ὑπὸ τὸν οὐρανὸν τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας δεηθῶμεν.... Ὑπὲρ πάσης τῆς ἐν Χριστῷ διακονίας καὶ ὑπηρεσίας δεηθῶμεν. *Const. Apost. viii. 10*, p. 400.—Παράσχου...ὅπως... τὰς ὑπὲρ τοῦ λαοῦ ἱερουργίας ἀμώμους ἐκτελῇ. *Const. Apost. viii. 16*, p. 411.—Dona ditissima Spiritus tui sancti concede ipsis, Domine. *Lit. Jacobi, Syr. 34*.—Εὐδόκησον δὲ Κύριε τοῦ γενέσθαι ἡμᾶς διακόνους τῆς καينῆς σου διαθήκης, λειτουργοὺς τῶν ἁγίων σου μυστηρίων, ἵνα ἄξιοι γινώμεθα τοῦ προσφέρειν σοι δῶρά τε καὶ θυσίας. *Lit. Basil. Text. Alex. 61*.—Σὺ ἱκάνωσον ἡμᾶς τῇ δυνάμει τοῦ ἁγίου Πνεύματος εἰς τὴν διακονίαν ταύτην, ἵνα ἀκατακρίτως στάντες ἐνώπιον τῆς ἁγίας δόξης σου, προσάγωμέν σοι θυσίαν αἰνέσεως. *Lit. Basil. Text. Const. 162*.—Mitte mihi virtutem tuam desuper, ut dignus efficiar perficiendi ministerium

tuum sanctum secundum voluntatem tuam. *Lit. Ethiop.* 500.

—Πλήρωσον τῆς τοῦ ἁγίου σου Πνεύματος δωρεᾶς ἵνα γένηται ἄξιος παρεστάναι ἀμέμπτως θυσιαστηρίῳ σου, κηρύσσειν τὸ εὐαγγέλιον τῆς βασιλείας σου, ἱερουργεῖν τὸν λόγον τῆς ἀληθείας σου, προσφέρειν σοι δῶρα καὶ θυσίας πνευματικάς, ἀνακαινίζειν τὸν λαόν σου διὰ τῆς τοῦ λουτροῦ παλιγγενεσίας. *In Ordine Presbyt. Goar*, 293, 294.—*Vid. Litt. Jacobi, Syr.* 35; *Chrys.* 78; *Cyrl.* 43; *Bas.* 173, *citat. ap. Palmer.*—Da nobis, quæsumus, Domine, tua digne tractare mysteria. *Sacr. Leon.* 358.—In moribus eorum præcepta tua fulgeant. *Id.* 424.—Oremus et pro famulo Dei Papa nostro sedis Apostolicæ *ill.* et pro antistite nostro *ill.*....Oremus et pro omnibus Episcopis, Presbyteris, Diaconibus. *Sacr. Gelas.* 560.—*Cf. Id.* 695.—Deprecemur, ut Sacerdotes suos ac ministros donis repleat spiritualium gratiarum. *Miss. Gothic.* 244.—Ut sacerdotes suos, quos cærimonie religione devinxit, sacri mysterii compotes præstet, omnemque Clerum citra culpam aliqujus maculæ jubeat permanere. *Miss. Gallic. Vet.* 360, *cf.* 335.—Me idoneum tibi ministrum efficias, ut sacrificium de manibus meis placite et benigne suscipias. *Miss. Bobiense*, 907.—Δίδαξόν με διὰ τοῦ βίου τοῦ σου· αὕτη ἡ διδασκαλία ἀρίστη. *S. Chrys. Hom.* 30 in *Acta* (ix. 238 B).—*Cf. S. Chr. Hom.* 2 in 2 *Cor.* (x. 440 E) *ut supra cit.*

Grant that all they that preach thy word may profitably and godly preach thee and thy Son Jesus Christ through all the world....Grant that the holy sacrament of the altar, which is the bread of life, and the very flesh and blood of thy Son Jesu Christ, may be purely ministered and distributed, to the comfort and benefit of all us thy people. *Institution of a Christian Man*, p. 189, *Ed. Oxon.*

7, 8. And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due rever-

ence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

Ἔτι προσφερόμέν σοι ὑπὲρ τοῦ λαοῦ τούτου ἵνα

ἀναδείξης αὐτὸν... βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον. *Const. Apost.* viii. 12, p. 408.—*Vid. Lit. Jacobi, Syr.* 35 *ap. Palmer.*
—Memento, Domine, circumstantium, qui nobiscum deprecationis participes sunt. *Lit. Cyril.* 44.—*Diaconus.* Orate pro hac congregatione nostra et pro omni congregatione populorum Orthodoxorum, ut Christus Deus noster benedicat et perficiat illos in pace et remittat nobis peccata nostra. *Ib.* 45.—Memento Domine, congregationis nostræ, et benedic eos qui in illa sunt, usque in finem. *Lit. Ethiop.* 507.—*Vid. Lit. Basil. Text. Const.* 171; *Sacr. Greg.* 3, &c. *ap. Palmer.*

Grant... that all we which hear thy word preached may so be fed therewith, that not only we may outwardly receive the same, but also digest it within our hearts; and that it may so work and feed every part of us, that it may appear in all the acts and deeds of our life. *Institution of a Christian Man*, p. 189, *Ed. Oxon.*—Grant also to us all, whyche here in thy sight come togyther in thy worde, prayer, almes, and divine Sacramentes, that we may trulye come togyther onely in thy name, &c.... that being delinered out of the handes of our enemies we maye serve the with a quiete minde in al holines and rightuousnes. *Herman's Consultation*, fol. 206.

9. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.*

Ὑπὲρ τῶν ἐν ἀρρώστια ἐξεταζομένων ἀδελφῶν ἡμῶν δεηθῶμεν, ὅπως ὁ Κύριος ῥύσῃται αὐτοὺς πάσης νόσου καὶ πάσης μαλακίας, καὶ ἀποκαταστήσῃ τῇ ἀγίᾳ αὐτοῦ ἐκκλησίᾳ. *Const. Apost.* viii. 10, p. 401.—Memento, Domine,... fratrum nostrorum qui in exilio sunt: infirmorum, aut qui male affecti sunt: eorum qui a spiritibus immandis infestantur, aut agitantur. *Lit. Jacobi, Syr.* 34.—*Vid. Litt. Chrys.* 79;

* Of this immortal state (after this transitory life) where we shall live evermore in the presence of God, in joy and rest, after victory over all sickness, sorrows, sin, and death; there be many plain places of holy Scripture. *The third Part of the Homily against the Fear of Death.*

Basil. Text. Const. 171; *Cyril.* 45, *ap. Palmer*.—Omnipotens sempiterne Deus, mæstorum consolatio, laborantium fortitudo, perveniant ad te preces de quacunque tribulatione clamantium: ut omnes sibi in necessitatibus suis misericordiam tuam gaudeant adfuisse. *Sacr. Gelas.* 561.—Suscipe nomini tuo debita honoris obsequia pro...orphanorum tuitione, et pœnitentium sublevatione. *Miss. Gothic.* 296.—Id obnoxius quæso, ut omnes metu territos, inopia afflictos, tribulatione vexatos, morbis obrutos, suppliciis deditos, debitis obligatos, in captivitate et peregrinatione constitutos, cunctos indulgentia tuæ pietatis absolvat, morum emendatione relevet, et miseratio quotidiana confoveat. *Miss. Bobiense,* 908.—Παρακαλοῦμεν τὸν Θεὸν...ὑπὲρ τῶν ἐν ἀσθενείαις ὑπὲρ τῶν καταπονομένων καὶ ἀπαξαπλῶς, ὑπὲρ πάντων βοηθείας δεομένων δεόμεθα πάντες ἡμεῖς, καὶ ταύτην προσφέρομεν τὴν θυσίαν. *S. Cyr. Hieros. Cat. Myst.* v. 9, p. 327.—Μάλιστα ἀναγκαῖαι αἱ εὐχαὶ ἐνταῦθα γίνονται ὑπὲρ τῆς οἰκουμένης κ.τ.λ., ὑπὲρ τῶν ἐν συμφοραῖς. *S. Chrys. Hom.* 37 in *Acta* (ix. 284 B).

Furthermore we praye the Father mercyfull God, the greate comforter of the afflycted for all those, whom thou chastisest wythe the crosse, &c. Comforte theyr mindes, &c. *Herman's Consultation*, fol. 204.

10. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that

with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Τῶν ἁγίων μαρτύρων μνημονεύσωμεν, ὅπως κοινωνοὶ γενέσθαι τῆς ἀθλήσεως αὐτῶν καταξιωθῶμεν. *Const. Apost.* viii. 13, p. 409.—Παρακαλοῦμέν σε, ὅπως ἅπαντας ἡμᾶς διατηρήσας ἐν τῇ εὐσεβείᾳ, ἐπισυναγάγῃς ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ σου. *Ib.* viii. 12, p. 408.—Πάντας ἡμᾶς ἐπισυνάγαγε εἰς τὴν τῶν οὐρανῶν βασιλείαν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. c. 15, p. 410.—Σῶσον αὐτοὺς, ὁ Θεὸς, καὶ ἀνάστησον ἐν τῇ χάριτί σου. (*Finis orationis.*)

Const. Apost. viii. 37, p. 422.—Nosque et illos pervenire faciat ad regnum suum in cœlis. *Lit. Jacobi, Syr.* 37.—*Vid. Litt. Basil. Text. Alex.* 75; *Marei*, 150; *Basil. Text. Const.* 170; *Miss. Ambros.* 303; *Lit. Jacob. Syr.* 86; *citat. ap. Palmer.*—Nobis...quoque...partem aliquam societatis dignare digneris cum...omnibus sanctis tuis. *Sacr. Gelas.* 697.—Ὡν (sc. τῶν μαρτύρων) γένοιτο καὶ ἡμᾶς συγκοινωνούς τε καὶ συμμαθητάς γενέσθαι. *S. Polyc. Martyr.* 17.—Εἰτα μνημονεύομεν ...πάντων ἀπλῶς τῶν ἐν ἡμῖν προκεκοιμημένων. *S. Cyril. Hieros. Cat. Myst.* v. 9, p. 327.—Meminisse sanctorum, sive in collectis solemnibus, sive pro eo ut ex recordatione eorum proficiamus, aptum et conveniens videtur. *Orig. Lib.* ix. in *Rom.* xii. (iv. 652).—Πολλάκις ἐν ταῖς εὐχαῖς λέγομεν, Θεὲ Παντοκράτορ, τὴν μερίδα ἡμῶν μετὰ τῶν προφητῶν δός. Τὴν μερίδα ἡμῶν μετὰ τῶν Ἀποστόλων τοῦ Χριστοῦ σου δός. *Id. in Jer. Hom.* xiv. (ii. 217 D).—Περὶ τοῦ ὀνόματι λέγειν τῶν τελευτησάντων, τί ἂν εἴη περιουργιαίτερον; τί τούτου κυριώτερον καὶ θαυμασιώτερον, πιστεῖν μὲν τοὺς παρόντας, ὅτι οἱ ἀπελθόντες ζῶσι, καὶ ἐν ἀνπαρξίᾳ οὐκ εἰσιν, ἀλλὰ εἰσι καὶ ζῶσι παρὰ τῷ Δεσπότῃ. *S. Eriphan. Hæc.* 75 *Aerian.* c. 7 (i. 911 A).

CXXVII.

¶ When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) After the Sermon or Homily ended, he shall read this Exhortation following.

1, 2, 3. **D**EARLY beloved, on — day next I pur-

pose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven.

Proinde panis et calicis sacramento jam in Evangelio probavimus corporis et sanguinis Domini veritatem adversus phantasma Marcionis. *Tert. adv. Marc.* v. 8.—Christiani, peracti ejusdem sacrificii memoriam celebrant, sacrosancta ob-

latione et participatione corporis et sanguinis Christi. *S. Aug. c. Faust. Manich. Lib. xx. c. 18* (viii. 345 E).—Corpus Christi dicimus illud, quod ex frugibus terræ acceptum, et prece mystica consecratum, rite sumimus ad salutem spiritualem in memoriam pro nobis Dominicæ passionis. *Id. de Trin. iii. 4* (viii. 798 B).—*Cf. Eund. Ep. 54 al. 118* (ii. 123).—Memores gloriosissimæ Domini passionis... offerimus. *Miss. Gothic. 298*.—*Cf. citata ad cxli. 1, cliii. R₈, clxxxvii. 16. 20.*

For by thys onely thinge, that Christe on the crosse offered his holye bodie and bloud to the Father for our synnes, we be reconciled to God, and delivered from the power of Satan, and hel, beyng made the sonnes and heyres of God, and the new siege of grace, the Testamente of eternal salvation, is ordeyned, &c. *Herman's Consultation*, fol. 186.—The truth is also, that the sacrament of the altar, being duly received, is the very spiritual food, and the very necessary sustentation, comfort, and preservation of all Christian men in all dangerous passages and adventures. *Institution of a Christian Man*, p. 127.

4, 5. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his

Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament.

Ἔστι δὲ σύμβολον ἡμῖν τῆς πρὸς τὸν Θεὸν εὐχαριστίας, ἄρτος Εὐχαριστία καλούμενος. *Orig. c. Cels. Lib. viii. c. 57* (i. 784 F).—Τὸν μὲν Κύριον ἡμῶν Ἰησοῦν Χριστὸν εὐρίσκομεν ἐνανθρωπήσαντα δι' ἡμᾶς, ἵνα πᾶσαν μὲν ἁμαρτίαν ἐκκόψῃ, ἐφόδια δὲ τῆς εἰς τὴν αἰώνιον ζωὴν εἰσόδου ἡμῖν κατέθῃται. *Phileas ap. Euseb. viii. 10*.—Πνευματικὴν χορηγίαν. *S. Chrys. Hom. in Martyras* (ii. 669 A).—Τροφὴ μὲν προσβάλλων αἰσθητῇ, νίπτεις τὰς χεῖρας, πλύνεις τὸ στόμα· τροφὴ δὲ μέλλων πνευματικῇ, οὐ νίπτεις τὴν ψυχὴν, ἀλλὰ γέμων ταύτῃ ἀκαθαρσίας προσέρχῃ; *Id. Hom. 5 in 1 Tim. (xi. 578 A)*.—Mediatorem Dei et hominum, hominem Christum Jesum carnem suam nobis manducandam, biben-

dumque sanguinem dantem fideli corde atque ore suscipimus. *S. Aug. contra adversar. legis et proph. Lib. II. (VIII. 33).—* Τὴν ἁγίαν καὶ ζωοποιὸν καὶ ἀναίμακτον ἐν ταῖς ἐκκλησίαις τελοῦμεν θυσίαν, οὐχ ἑνὸς τοῦ καθ' ἡμᾶς, καὶ ἀνθρώπου κοινοῦ σῶμα πιστεύοντες εἶναι τὸ προκείμενον. κ. τ. λ. *S. Cyril. Alex. in Explicat. Anath. XI. in Actis Conc. Ephes. (VII. 156 C).—*Spiritibus enutrientibus alimentis. *Sacr. Leon. 370.*

Dominus Jesus non solum una oblatione corpus suum et sanguinem tibi obtulit in remissionem peccatorum, sed eadem nobis vult impartiri in alimoniam vitæ æternæ. *Orat. ap. Liturg. Sacram. Argentinae, A.D. 1551, p. 7.*

6. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous	to them that will presume to receive it unworthily;
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Certe sacramenta, quæ sumimus, corporis et sanguinis Domini, divina res est, propter quod et per eadem Divinæ efficimur consortes naturæ, et tamen esse non desinit substantia vel natura panis et vini. *Gelas. de duabus Naturis in Christo (Max. Bibl. Vet. Patr. VIII. 703 E, vel Script. Eccles. Opusc. Routh.)*—Νῦν εἰς τοσούτου ἀνοίας καὶ καταφρονήσεως πολλοὶ τῶν πιστῶν ἐληλάκασιν ὥς καὶ μυρίων γέμοντες κακῶν, καὶ μηδεμίαν ὁλως ἑαυτῶν ἐπιμέλειαν ποιούμενοι ἀπλῶς, καὶ ὥς ἔτυχεν ἐν ταῖς ἑορταῖς τῇ τραπέζῃ ταύτῃ προσέρχονται, ...οὐ γὰρ δὴ τὸ ἅπαξ τοῦ ἐνιαυτοῦ προσελθεῖν ἀπαλλάττει τῶν ἐγκλημάτων ἡμᾶς, ἀν' ἀναξίως, ἀλλ' αὐτὸ δὴ τοῦτο μειζόνως καταδικάζει...καὶ μεγίστην ἐπάγει κόλασιν τῆς ἀμελείας. Οὐκ ἴστε, ὅτι πρὸς αὐτὴ γέμει ἡ τράπεζα πνευματικοῦ (κ. τ. λ. ut infra cxxix. 3). *S. Chrys. Hom. 6 de Philog. (I. 499, 500).—*Hoc est quod legitur in proverbii Solom. (xxiii. 1) *Si sederis cænare, &c.* Nam quæ mensa est potentis, nisi unde sumitur Corpus et Sanguis ejus, qui animam suam posuit pro nobis? Et quid est ad eam sedere, nisi humiliter accedere? Et quid est considerare, et intelligere quæ

apponuntur tibi, nisi digne tantam gratiam cogitare? *S. Aug. Tract. 84 in Joan. (III. 709 B).*

7, 8, 9. my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner

of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.*

Παρακαλῶ πάντας ὑμᾶς...εἰ ποτε μέλλοιτε τῆς ἀγίας ταύτης μεθέξειν προσφορᾶς, πρὸ πολλῶν ἡμερῶν ἑαυτοὺς διακαθαίρειν διὰ μετανοίας, καὶ εὐχῆς, καὶ ἐλεημοσύνης, καὶ τῆς περὶ τὰ πνευματικὰ σχολῆς. *S. Chrys. Hom. 6 de Philogonio (I. 500 A).*—Ἐνδον ἐν τῷ συνειδότηι μηδενὸς παρόντος πλὴν τοῦ πάντα ὀρώντος Θεοῦ, ποίου τὴν κρίσιν, καὶ τῶν ἡμαρτημένων τὴν ἐξέτασιν, καὶ πάντα τὸν βίον ἀναλογιζόμενος ὑπὸ τοῦ νοῦ τὸ κριτήριο ἄγε τὰ ἁμαρτήματα. Διόρθου τὰ πλημμελήματα, καὶ οὕτω μετὰ καθαρῶ τοῦ συνειδότος τῆς ἱερᾶς ἁπτον τραπέζης, καὶ τῆς ἀγίας μέτεσχε θυσίας. *Id. Hom. 6 de Pœnit. (II. 326 B).*—Ταῦτ' οὖν ἐννοῶν, ἄνθρωπε, καὶ τὸ μέγεθος τῆς δωρεᾶς λογιζόμενος. *Id. Hom. in Seraphin (VI. 141 E).*—*Cf. Ejusd. Hom. de SS. Martyr. (II. 715).*—Ἐν συνειδότηι καθαρῶ ἡ ἀρίστη κρίνεται πρόσδοξ. *Id. Hom. 3 c. Judæos (I. 612 C).*—Τῇ ἱερᾷ ταύτῃ προσιέναι τραπέζην. *Id. Hom. 5 in Seraphin*

* To avoid then these harms, use the advice of the wise man, who willeth thee when thou sittest at an earthly King's Table, to take diligent heed what things are set before thee. (*Vid. S. Aug. Tract. 84 in Joan. supra citat § 6*).—So now much more at the King of Kings' Table, thou must carefully search and know what dainties are provided for thy soul, whither thou art come, not to feed thy senses and belly to corruption, but thy inward man to immortality and life, nor to consider the earthly creatures which thou seest, but the heavenly graces which thy Faith beholdeth. *The first Part of the Homily on the Sacrament.*—Thus we, and no other, must thoroughly examine, and not lightly look over ourselves, not other men, our own conscience, not other men's lives: which we ought to do uprightly, truly, and with just correction. *The second Part of the Homily on the Sacrament.*

(vi. 142 B).—Τῶν μυστικῶν δείπνων. *Id. Hom. 24 in 1 Cor.* (x. 218 D).—Οὐκ Ἐπιφανία, οὐδὲ Τεσσαρακοστή ποιεῖ ἀξίους τοῦ προσιέναι, ἀλλὰ ψυχῆς εἰλικρίνεια καὶ καθαρότης. Μετὰ ταύτης, αἰὲ πρόσιθι, χωρὶς ταύτης μηδέποτε. *Id. Hom. 3 in Eph. (xi. 22 B).*—Ὅταν εἴπῃ, Τὰ ἅγια τοῖς ἁγίοις, τοῦτο λέγει, Εἴ τις οὐκ ἐστὶν ἅγιος, μὴ προσιέτω· οὐχ ἀπλῶς, φησὶν, ἁμαρτημάτων καθαρὸς, ἀλλ' ἅγιος·...οὐ βούλομαι μόνον, φησὶ, βορβόρου ἀπηλλάχθαι ὑμᾶς, ἀλλὰ καὶ λευκοὺς εἶναι, καὶ ὡραίους. *Id. Hom. 17 in Hebr. (xii. 171 B).*—Τὸ θυσιαστήριον τοῦτο τὸ ἅγιον λίθος ἐστὶ κατὰ τὴν φύσιν κοινὸς, οὐδὲν διαφέρων τῶν ἄλλων πλακῶν... ἐπειδὴν δὴ καθιερώθη τῇ τοῦ Θεοῦ θεραπείᾳ, καὶ τὴν εὐλογίαν ἐδέξατο, ἐστὶ τράπεζα ἁγία. *S. Greg. Nyss. de Bapt. Christi (ii. 801 D).*—*Cf. S. Aug. Serm. 116 al. 2 de Temp. (v. App. 210).*—Ἄλλ' ἣν ἀναγκαῖον ἀγχιθρονον ἔχοντας τῆς ἐορτῆς τὸν καιρὸν, προαποσμήχεσθαι ῥύπους τοὺς ἀπὸ γε τῶν διεπταισμένων, καὶ ἀποτρίβεσθαι μολυσμοὺς ψυχικοὺς τε καὶ σωματικούς. ... Ἀγιαζώμεθα τοίνυν διὰ σεπτῆς πολιτείας, καὶ ἐννομωτάτης ζωῆς· ἄμφιον ὥσπερ τι περικαλλές, καὶ τοῖς ἐορτάζουσι πρέπον, τὴν ἐξ ἀρετῶν λαμπρότητα περικείμενοι· οὕτω τε λοιπὸν ἐκ παρρησίας φοιτῶντες, ἐν ὧσιν τοῦ τελούντος ἡμῖν τὴν πανήγυριν. Ὀφθαλμοὶ γὰρ, φησὶ, Κυρίου ἐπὶ δίκαιους κ.τ.λ. Καὶ τοῦτο διδάξει σαφῶς ἢ ἐν τοῖς εὐαγγελίοις παραβολῇ (Matt. xxii. 1—12):...Ζωοποιὸν δὲ τὸ χρῆμα καὶ ὀνησιφόρον, καὶ ἀξιώκτητον ὡς ἀληθῶς. *S. Cyril. Alex. Hom. Paschal. 24 (vi. 287—289).*—Σὺ σαυτοῦ γένον κριτῆς, καὶ τῶν βεβιωμένων ἀκριβῆς δικαστῆς, ἐρεῦνα τὸ συνειδὸς, καὶ τότε δέχου τὸ δῶρον. *Theod. ad 1 Cor. xi. 28 (iii. 176 B).*

10, 11, 12. The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and where-insoever ye shall perceive yourselves

to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life.

Παρσκαλῶ καὶ δέομαι καὶ ἀντιβολῶ ἐξομολογεῖσθαι τῷ Θεῷ... οὐδὲ γὰρ εἰς θεάτρον σε ἄγω τῶν συνδούλων τῶν σῶν, οὐδὲ ἐκκάλυψαι τοῖς ἀνθρώποις ἀναγκάζω τὰ ἁμαρτήματα, τὸ συνειδὸς ἀνάπτωξον ἔμπροσθεν τοῦ Θεοῦ, καὶ αὐτῷ δεῖξον τὰ τραύματα, καὶ παρ' αὐτοῦ τὰ φάρμακα αἵτησον. *S. Chrys. Hom. 5 de Incompr. Dei Natura* (1. 490 C).—Μὴ ἁμαρτωλοὺς καλῶμεν ἑαυτοὺς μόνον, ἀλλὰ καὶ τὰ ἁμαρτήματα ἀναλογιζώμεθα, κατ' εἶδος ἕκαστον ἀναλέγοντες. Οὐ λέγω σοι, ἐκπόμπευσον σαυτὸν, οὐδὲ παρὰ τοῖς ἄλλοις κατηγορήσῃς, ἀλλὰ πείθεσθαι συμβουλευνὺ τῷ προφήτῃ λέγοντι, Ἀποκάλυψον πρὸς Κύριον τὴν ὁδὸν σου. *Id. Hom. 31 in Hebr.* (xii. 289 D).—*Cf. Ejusd. Hom. 21 ad pop. Antioch.* (ii. 236).

13. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being

ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other;*

Si res aliena propter quam peccatum est, cum reddi possit non redditur, non agitur poenitentia, sed fingitur.... Non remittetur peccatum, nisi restituatur ablatum. *S. Aug. Ep. 153 al.*

* O wretched Creatures that we be at these days, who be without reconciliation of our brethren whom we have offended, without satisfying them whom we have caused to fall,...without any conscience of Slander, Disdain, Misreport, Division, Rancor, or inward bitterness... O man, whither rushest thou unadvisedly? It is a Table of peace, and thou art ready to fight. It is a Table of singleness, and thou art imagining mischief. It is a Table of quietness, and thou art given to debate....Wherefore (O man) tender thine own salvation, examine and try thy good will and love towards the children of God, the members of Christ, the heirs of the heavenly heritage....If thou have offended, now be reconciled: If thou have caused any to stumble in the way of God, now set them up again. If thou have disquieted thy Brother, now pacifie him. If thou have wronged him, now relieve him. If thou have defrauded him, now restore to him. If thou have nourished spite, now embrace friendship. If thou have fostered hatred and malice, now openly shew thy love and charity, yea be prest and ready to procure thy neighbour's health of soul, wealth, commodity, and pleasures, as thine own. *The second Part of the Homily concerning the Sacrament.*

54 *ad Maced.* (II. 532 A).—Μηδεὶς Ἰουδας ταύτῃ προσίτω τῇ τραπέζῃ, μηδεὶς Σιμών· καὶ γὰρ ἀμφοτέροι διὰ φιλαργυρίαν ἀπώλοντο οὗτοι· φύγωμεν τοίνυν τοῦτο τὸ βάραθρον, μηδὲ νομίζωμεν ἀρκεῖν εἰς σωτηρίαν, εἰ χηρὰς καὶ ὀρφανούς ἀποδύσαντες, ποτήριον χρυσοῦν καὶ λιθοκόλλητον προσενέγκωμεν τῇ τραπέζῃ. *S. Chrys. Hom. 51 in Matt.* (VII. 517).

14. and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for other-

wise the receiving of the holy Communion doth nothing else but increase your damnation.

Ἰδοῦ προλέγω, καὶ διαμαρτύρομαι, καὶ λαμπρᾷ βοῇ τῇ φωνῇ, μηδεὶς τῶν ἐχόντων ἐχθρόν προσίτω τῇ ἱερᾷ τραπέζῃ, καὶ δεχέσθω τὸ σῶμα τοῦ Κυρίου. Μηδεὶς προσιὼν ἐχθρόν ἐχέτω. Ἐχθρόν ἔχεις; μὴ προσέλθῃς. Βούλει προσελθεῖν; καταλλάγηθι, καὶ τότε προσελθὼν ἄψαι τοῦ ἱεροῦ. *S. Chr. Hom. 20 de Similitate* (II. 206 A).—Οὐ γὰρ ἀρκεῖ, τὸ μὴ λυπεῖν, μηδὲ ἀδικεῖν τὸν ἐχθρόν, μηδὲ ἀηδῶς ἔχειν πρὸς αὐτόν κατὰ διανοίαν, ἀλλὰ χρὴ κάκεῖνον παρασκευάζειν, ἡδέως πρὸς ἡμᾶς ἔχειν. *Ib.* (II. 209 D).—Τίς ἂν γένοιτο ἡμῖν συγγνώμη, εἰ μετὰ τοσαῦτα ἁμαρτήματα μηδὲ τὸν καιρὸν τῆς προσελεύσεως καθαρεύομεν τῶν ἀλόγων παθῶν ἐκείνων. *Ejusd. Hom. in diem Nat. Christi* (II. 365 B).—Μηδὲν τοίνυν σπουδάζωμεν, ὡς ὀργῆς καθαρεύειν, καὶ τοὺς πρὸς ἡμᾶς ἀηδῶς ἔχοντας καταλλάττειν, εἰδότες ὅτι οὔτε εὐχὴ, οὔτε ἐλεημοσύνη, οὔτε νηστεία, οὔτε κοινωνία μυστηρίων, οὔτε ἄλλο τῶν τοιούτων οὐδὲν, εἰ μὴ μνησικακῶμεν, δυνήσεται ἡμῶν προστῆναι κατὰ τὴν ἡμέραν ἐκείνην. *Id. de decem millium Talent. Debit. Hom.* (III. 14 C).—Πῶς ἄψῃ τῆς θυσίας; πῶς ἀπογενέσῃ τοῦ αἵματος τοῦ δεσποτικοῦ, τοσοῦτον ἔχων ἐπὶ τῆς διανοίας τὸν ἰόν; *Id. Hom. 19 al. 20 in Matt.* (VII. 257 B).

15. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that

holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

Sunt...graviora (sc. crimina),...homicidium,...blasphemia, utique et mœchia et fornicatio. *Tert. de Pudic. c. 19 ad fin.*—
 Εἴ τι πονηρόν, ἐξόρισον, φυγάδευσον ἀπὸ τῆς ψυχῆς σου· ἔχει τις ἐχθρόν, καὶ τὰ μεγάλα ἠδίκηται; καταλύτω τὴν ἐχθραν, καταστελλέτω τὴν διανοίαν φλεγμαίνουσαν, οἰδοῦσαν. ...Ἀλλὰ μεγάλα ἠδίκησαι, καὶ οὐ φέρεις ἀφεῖναι τὴν ὀργήν· τί τοίνυν σαυτὸν πολλῶ μείζονα ἀδικεῖς καὶ χαλεπώτερα; οὐ γὰρ τοιαῦτά σε διαθήσεται ὁ ἐχθρός, ἅπερ ἂν ποιή, οἷά σὺ σαυτὸν, μὴ καταλλαττόμενος πρὸς ἐκείνον. *S. Chrys. Hom. 6 de Philogonio* (i. 500 C).—Ἄν τοῦτο κατορθώσωμεν, δυνησόμεθα μετὰ καθαροῦ συνειδότος καὶ τῇ ἱερᾷ ταύτῃ καὶ φρικτῇ τραπέζῃ προσελθεῖν. *Id. Hom. 27 in Genes.* (iv. 268 A).—Ὡς γὰρ τὸν πορνεύοντα, καὶ τὸν βλασφημοῦντα ἀμήχανον μετασχεῖν τῆς ἱερᾶς τραπέζης, οὕτω τὸν ἐχθρόν, ἔχοντα καὶ μνησικακοῦντα ἀδύνατον ἀπολαῦσαι κοινωνίας ἀγίας. *Id. Hom. 22 de Ira* (ii. 200 A).—Μηδεὶς Ἰούδας ταύτῃ προσίτω τῇ τραπέζῃ, μηδεὶς Σιμών...καὶ γὰρ...ἀπώλοντο οὗτοι. *Id. Hom. 51 in Matt.* (vii. 517).—Μηδεὶς ἀπάνθρωπος προσίτω, μηδεὶς ἀνελεὴς, μηδεὶς ἀκόθαρτος. *Id. Hom. 83 in Matt.* (vii. 789 B).—Πῶς παραστήσῃ τῷ βήματι τοῦ Χριστοῦ, μιαραῖς χερσὶ καὶ χεῖλεσι κατατολμῶν αὐτοῦ τοῦ σώματος;...Ψυχὴν ἔχων ῥυπαρὰν προσέρχῃ, καὶ ἄπτεσθαι τολμᾷ; *Id. Hom. 3 in Eph.* (xi. 22 C, D).—Cubilia et impudicitiae tam magnum crimen putantur, ut nemo dignus...sacramentorum communione videatur, qui se isto peccato maculavit; et recte omnino. *S. Aug. Ep. 22 al. 64 ad Aurelian.* (ii. 27 A).—*Cf. Eund.* (v. App. 209—211).—Φυλακταῖοι αὐτῷ (sc. Episcopo) πρὸς δόσιν κάπηλοι...πόρνοι...καὶ ἄρπαγες, καὶ τῶν ἀλλοτρίων ἐπιθυμηταί, καὶ μοιχοί...παραιτήσῃ δὲ καὶ ῥαδιουργοὺς, καὶ ῥήτορας ἀδικίᾳ συναγωνιζομένους, καὶ εἰδωλοποιοὺς,...βλάσφημον...καὶ πάντα ὄντινούν πονηρόν, καὶ τῇ γνώμῃ τοῦ Θεοῦ διαμαχόμενον. *Const. Apost. iv. 6, cf. ii. 54.*

It is necessarie that we knowe that those men muste not be admitted to the supper of the Lorde, that is to saye, to hys

communion, whych lyue without true fayeth, and loue, by whome the glorie of God, is manifestlye blemished, and hys congregation offended, I mean al unbelievers, and manifeste Idolaters....Item all enchaunters...and the manifeste despisers, and blasphemers of God, the mockers of Goddes worde, and sacramentes. Item, &c. Furthermore I mean murtherers, and all those whyche wyllinglye continue in hatred of theyr bretherne, &c. Item all whoremongers, adulterers, &c. All these felowes as longe as they lyue, and continue in suche synnes, neyther have a true purpose to amend theyr lynes, maye in nowyse be admitted to the holy supper of the Lorde. *Herman's Consultation, fol. 198.*

16. And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience ;

Βασιλέα γάρ ὑποδέχεσθαι μέλλεις διὰ τῆς κοινωνίας· βασιλέως δὲ ἐπιβαίνοντος τῇ ψυχῇ, πολλὴν εἶναι δεῖ τὴν γαλήνην, πολλὴν τὴν ἡσυχίαν, βαθεῖαν τῶν λογισμῶν τὴν εἰρήνην. *S. Chrys. Hom. 6 de Philog. (I. 500 C).*—Οὐκ οἶδας, ὅτι γαλήνης δεῖ γέμειν τὴν ψυχὴν, κατ' ἐκείνον τὸν καιρὸν ; εἰρήνης πολλῆς καὶ ἡσυχίας χρεία. *Id. Hom. in Nat. Christi (II. 365 B).*

17. therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by

the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.*

* Let us with fear and trembling, and with a true contrite heart, use that kind of confession, that God doth command in his Word, and then doubtless, as he is faithful and righteous, he will forgive us our sins, and make us clean from all wickedness. I do not say, but that if any do find themselves troubled in Conscience, they may repair to their learned Curate or Pastor, or to some other godly learned man, and shew the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable Salve of God's Word; but it is against the true Christian liberty, that any man should be bound to the numbering of his sins, as it hath been used heretofore in the time of blindness and ignorance. *The Second Part of the Sermon of Repentance.*

Τῶν συναγομένων ἀδελφῶν πιστὸς νομιζόμενος...προσηλθέ μοι κλαίων καὶ καταθρηνῶν ἑαυτὸν καὶ πίπτων πρὸ τῶν ποδῶν μου· ἐξομολογούμενος μὲν κ. τ. λ. (sc. ab hæretico se esse baptizatum) λέγων πάνν τι τὴν ψυχὴν νῦν κατανύχθαι, καὶ μηδὲ παρρησίαν ἔχειν ἐπᾶραι τοὺς ὀφθαλμοὺς πρὸς τὸν Θεόν. ...Θαρσεῖν ἐκέλευον, καὶ μετὰ βεβαίας πίστεως καὶ ἀγαθῆς συνειδήσεως τῇ μετοχῇ τῶν ἀγίων προσιέναι. *Dionys. Ep. ad Xyst. ap. Euseb. Ecc. Hist. vii. 9 quod v. (p. 254 D).*—Quod si forte alicujus cor, vel livor, vel infidelitas, vel aliquod malum ex his...latenter irrepserit, non erubescat qui animæ suæ curam gerit, confiteri hæc huic qui præest, ut ab ipso per verbum Dei, et consilium salubre curetur. *Clemens Rom. aut alius, Ep. i. ad Jacob. interpr. Rufino (Coteler, i. 618 ad fin.)*

Further, euerye man muste open to the minister of Christe to whome he confesseth hys synnes, those fautes and misdedes chiefelye, whyche moue, trouble, and vexe hys conscience, and for whyche he hath need of counsell, instruction and consolation out of the worde of God. *Herman's Consultation, fol. 219.*—*Cf. the same, Let a private instruction follow of al one by one, &c. fol. 201.*

CXXVIII.

¶ Or, in case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

1. **D**EARLY beloved brethren,
on — I intend, by God's
grace, to celebrate the Lord's Supper:

unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself.

Vid. hortationem eloquentissimam S. Chrys. Hom. 3 de Incompr. Dei Natura (i. 469).—Convivium Dominicum. *Tertul. ad Uxor. ii. c. 4.* In celebratione sacramentorum. *S. Aug. Ep. 59 ad Paulin. (ii. 509 C).*—Novit charitas vestra, fratres carissimi, quod annuente Dei et Domini Nostri Jesu Christi misericordia, die tali mensis talis Pascha Domini celebrabimus. *Miss. Ambros. 314.*

It is a great abomination, to dispice the Lorde callyng us

so gently, and so louinglye bidding us to this feast of health, and meate of everlastyng lyfe, and not to make hast most gredely to this heauenly and blessed banket. *Herman's Consultation, fol. 185.*

2, 3. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which

of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you.*

Σκόπει, παρακαλῶ τράπεζα πάρεστι βασιλική, ἄγγελοι διακονούμενοι τῇ τραπέζῃ, αὐτὸς πάρεστιν ὁ Βασιλεὺς, καὶ σὺ ἔστηκας χασμώμενος; ῥυπαρά σοι τὰ ἱμάτια, καὶ οὐδεὶς σοι λόγος; ἀλλὰ καθαρὰ ἐστὶν οὐκοῦν ἀνάπεσον καὶ μέτεχε. *S. Chrys. Hom. 3 in Ephes. (xi. 23).*—Εἰπέ μοι, εἴ τις εἰς ἐστίασιν κληθεῖς, τὰς χεῖρας νίψαιτο, καὶ κατακλιθεῖη, καὶ ἔτοιμος γένοιτο πρὸς τὴν τράπεζαν, εἶτα μὴ μετέχοι, οὐχ ὑβρίζει τὸν καλέσαντα; *Ib. (xi. 23 E).*

4. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am

a grievous sinner, and therefore am afraid to come; wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come?

Τὸ κοινωνεῖν καὶ καθ' ἐκάστην τὴν ἡμέραν καλὸν καὶ ἐπωφελές. *S. Basil. Ep. 93 al. 289 (iii. 186 C).*—Sed aiunt se Domino deferre reverentiam.... Quis est qui magis honorat, qui mandatis obtemperat, an qui resistit? *S. Ambros. de Pœnit. i. c. 2.*—Οὐκ ἐστὶ τοῦτο ἀπολογία, τὸ λέγειν, Οὐ δύναμαι ἐν τῷ κόσμῳ εἶναι, καὶ ἐν μέσῳ πραγμάτων, καὶ σῶζεσθαι.

* Our Saviour Christ telleth in a parable, that a great Supper was prepared, &c. This great Supper is the true religion of Almighty God, wherewith he will be worshipped in the due receiving of his Sacraments, &c. This Feast is now prepared in God's banqueting house the Church, you are thereunto called and joyntly bidden: if you refuse to come, and make your excuses, the same will be answered to you that was unto them. *The Second Part of the Homily on the Place and Time of Prayer.*

Ἄλλὰ ταῦτα πόθεν; cf. seqq. *S. Chrys. Hom. 9 de Pœnit.* (II. 349 B).—Τοῦ Θεοῦ καλοῦντος ἐπὶ τὴν ἑαυτοῦ τράπεζαν. *Id. Hom. 31 de Nativ. Christi* (II. 364 E).—Οὐκ εἰ τῆς θυσίας ἄξιος, οὐδὲ τῆς μεταλήψεως; οὐκοῦν οὐδὲ τῆς εὐχῆς· ἀκούεις ἐστῶτος τοῦ κήρυκος, καὶ λέγοντος· Ὅσοι ἐν μετανοίᾳ, ἀπέλθετε· πάντες ὅσοι μὴ μετέχουσιν, ἐν μετανοίᾳ εἰσιν.... Ὁμολόγησας εἶναι τῶν ἁγίων τῷ μὴ μετὰ τῶν ἀναξίων ἀνακεχωρηκέαι· πῶς ἔμεινας, καὶ οὐ μετέχεις τῆς τραπέζης; Ἀνάξιός εἰμι, φησὶν· οὐκοῦν καὶ τῆς κοινωνίας ἐκείνης τῆς ἐν ταῖς εὐχαῖς. *Id. Hom. 3 in Ephes.* (XI. 23).

5, 6. When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in

the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast.

Τοῦτο τὸ δεινὸν, ὅτι...διαστήματι χρόνου τὴν ἁγίαν διορίζεις τῆς προσόδου· καὶ τοῦτο εὐλαβείαν εἶναι νομίζεις, τὸ μὴ πολλάκις προσελθεῖν, οὐκ εἰδώς, ὅτι τὸ ἀναξίως προσελθεῖν, καὶ ἅπαξ γένηται, ἐκηλίδωσε. *S. Chrys. Hom. 5 in 1 Tim.* (XI. 577 C).—Τοῦ Χριστοῦ φαίνεσθαι μέλλοντος ἐπὶ τῶν ἱερῶν ἐκείνων μυστηρίων, κενὴ καὶ ἔρημος ἡ ἐκκλησία γίνεται. *Id. Hom. 3 de Incompr. Dei Natura* (I. 469 A).

7. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as

ye love your own salvation, that ye will be partakers of this holy Communion.

Hoc moneo, hoc exhortor, hoc in nomine Domini doceo Caritatem vestram, ut habeatis fidem cum caritate. *S. Aug. Hortatio ad communicand. Serm. in Matt. XXII.* (V. 492 G).—Εἰκὴ παρεστήκαμεν τῷ θυσιαστηρίῳ, οὐδεὶς ὁ μετέχων. *S. Chrys. Hom. 3 in Eph.* (XI. 23).

8. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive

the Communion in remembrance of the sacrifice of his death, as he himself hath commanded:

Τὸ αἷμα αὐτοῦ ἔδωκεν ὑπὲρ ἡμῶν Ἰησοῦς Χριστὸς ὁ Κύριος ἡμῶν, ... καὶ τὴν σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν, καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν. *S. Clem. Rom. Ep. ad Corinth.* c. 49.—Christiani peracti ejusdem sacrificii memoriam celebrant, sacrosancta oblatione et participatione corporis et sanguinis Christi. *S. Aug. c. Faust. Manich. Lib. xx.* 18 (viii. 345 E).—*De anima Christi, vid. Theod. Dial. ii. Inconfusus* (iv. 48).

9, 10. which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye

wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food.*

Hunc panem dari nobis quotidie postulamus, ne qui in Christo sumus, et quotidie Eucharistiam ad cibum salutis accipimus, intercedente aliquo graviore delicto, dum abstenti et non communicantes a cœlesti pane prohibemur, a Christi corpore separemur.... Timendum est et orandum, ne dum quis abstentus separatur a Christi corpore, procul remaneat a salute, comminante ipso et dicente; "*Nisi ederitis,*" &c. *S. Cypr. de Orat. Dom.* p. 147.—In unum cum fratribus convenimus, et sacrificia divina cum Dei sacerdote celebramus. *Ib.* p. 140.—Τὸ μὴ κοινωνεῖν τῶν μυστικῶν δείπνων, λιμὸς καὶ θάνατος. *S. Chrys. Hom.* 24 in 1 Cor. (x. 218 D).—Τῆς εὐχίας τῆς πνευματικῆς. *Id. Hom.* 85 (v. 589, l. 18, *Ed. Savil.*).—Ἐν ᾧ (sc. in die Domin.) τροφῆς ἱερᾶς ὄρωρα. *Const. Apost.* ii. 59.—Πάντας τοὺς εἰσιόντας εἰς τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ τῶν ἱερῶν γραφῶν ἀκούοντας, μὴ κοινωνοῦντας δὲ εὐχῆς ἅμα τῷ λαῷ, ἢ ἀποστρεφόμενους τὴν μετάληψιν τῆς εὐχαριστίας κατὰ τινα ἁταξίαν, τούτους ἀποβλήτους γίνεσθαι τῆς ἐκκλησίας, ἕως ἂν ἐξομολογησάμενοι καὶ δεῖξαντες καρπὸν μετανοίας, καὶ παρακαλέσαντες, τυχεῖν ἐννηθῶσι

* O heavenly Banquet then so used! O godly Guests, who so esteemed this feast! *The second Part of the Homily concerning the Sacrament.*

συγγνώμης. *Conc. Antioch.* i. c. 2 (*Labbe* ii. 562).—Τῆς ἀθανάτου καὶ ἐπουρανίου ταύτης τροφῆς. *Lit. Marci ap. Renaud.* i. 159.—Concede, ut per hæc veneranda mysteria Pane cœlesti refici mereamur. *Sacr. Gelas.* 686.

11, 12. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the ob-

taining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

CXXIX.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

1. **D**EARLY beloved in the Lord, ye that mind to come to the

holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup.

Forasmuch as (dearli beloued in the Lord) we shall celebrate tomorrowe by Goddes grace, the mooste holye supper of the Lorde Jesus Christe, wherein he hath gyuen us hys fleshe for meate, and his bloude for drinke, to confirm our fayeth, and verie Christian lyfe: it is conueniente, that euerie man trye hymselfe wyth greate diligence as S. Paule exhorteth us. *Herman's Consultation*, fol. 198.

2. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then

we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily.*

Quando sanctum cibum illudque incorruptum accipis epulum, quando vitæ pane et poculo frueris, manducas et bibis corpus et sanguinem Domini, tunc Dominus sub tectum tuum ingreditur. *Orig. Hom. v. de Diversis* (p. 285 E).—Οἱ μεταλαμβάνοντες ἐκ τοῦ φαινομένου ἄρτου πνευματικῶς τὴν σάρκα τοῦ Κυρίου ἐσθίουσι. *S. Macar. Ægypt. Hom. xxvii. 17.*—Ἀναίμακτος θυσία, δι' ἧς ἡμεῖς Χριστῷ κοινωνοῦμεν, καὶ τῶν παθημά-

* In the other (Sacrament), he embraceth us, and offereth himself to be embraced of us. *Homily of Common Prayer and Sacraments, at the beginning.*

των, καὶ τῆς θεότητος. *S. Greg. Naz. Orat. 4 al. 3, c. 52* (I. 101 B).—*Omnes eandem escam spiritalem manducaverunt. Spiritalem utique eandem: nam corporalem alteram, quia illi manna, nos aliud: spiritalem vero, quam nos.... Et adjungit, Et omnes eundem potum spiritalem biberunt. Aliud illi, aliud nos, sed specie visibili, quod tamen hoc idem significaret virtute spiritali. Quomodo enim eundem potum? Bibebant, inquit, de spiritali sequente petra: petra autem erat Christus. Inde panis, inde potus. Petra Christus in signo, verus Christus in Verbo et in carne. S. Aug. Tract. xxvi. in Joan. vi. 50* (III. 498 F).—Διὰ τῆς μεταλήψεως τοῦ σώματος τοῦ Χριστοῦ, καὶ τοῦ τιμίου αἵματος, αὐτὸς μὲν ἐν ἡμῖν, ἡμεῖς δὲ αὖ πάλιν ἐν αὐτῷ συνενούμεθα. *S. Cyril. in Joan. Lib. x. c. 13* (IV. 863 B).—Οὐκοῦν ἐκ τῶν ἱερῶν γραμμάτων, τὰ εἰς γε τουτὶ τελούντα συλλέγοντες, ἵνα χρή τρόπον ἁγίως τε καὶ πανάγως ἡμᾶς ἐορτάζοντας, εἰς μετάληψιν ἰέναι τότε τὴν πνευματικὴν τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ φέρε δὴ φέρε λέγωμεν. κ. τ. λ. Ἐστὶ τοίνυν οὐκ ἄσυντελὲς εἰς ὄνησιν, μᾶλλον δὲ ἤδη καὶ ἀναγκαῖον, ἐπεὶ δὴ περ ἡμῖν διὰ σπουδῆς τέθεται τῆς προουργιαιότητος, τὸ ἐν μεθέξει γενέσθαι τῇ πνευματικῇ τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ, τὸν νοῦν ἀθόλωτον ἔχειν, καὶ ἀποτρίβεσθαι μολυσμοὺς, καὶ ἀποφοιτᾶν ἁμαρτίας. *S. Cyril. Alex. Hom. Pasch. xix. (vi. 249, 250)*.—Τοῦ μονογενοῦς σου Υἱοῦ παρέστησας ἡμῖν τὴν οἰκονομίαν καὶ τῆς θυσίας ταύτης τὴν μυσταγωγίαν, καθ' ἣν οὐ νομικὸν αἷμα, οὐ σαρκὸς δικαίωμα, ἀλλὰ πνευματικὸν μὲν ἐστὶ τὸ πρόβατον, ἡ μάχαιρα δὲ λογικὴ τε καὶ ἀσώματος. *Lit. Basil. Text. Alex. Renaud. i. 63*.—Ἴνα ἐν καθαρῷ τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν, ὑποδεχόμενοι τὴν μερίδα τῶν ἁγιασμάτων σου, ἐνωθῶμεν τῷ ἁγίῳ σώματι καὶ αἵματι τοῦ Χριστοῦ σου, ὑποδεξάμενοι ταῦτα ἁξίως. Σχῶμεν τὸν Χριστὸν κατοικοῦντα ἐν ταῖς καρδίαις ἡμῶν. *Ib. 74, cf. citat. ad cxi. 5 infra*.

3. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against

us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord;

Et quod vobis leve videtur facimus, immane commissum. Ut omnia sacrosancta supra memorati Episcopi vestri (sc. Donatist.) violarent, jusserunt Eucharistiam canibus fundi; non sine signo Divini judicii: nam iidem canes, accensi rabie, ipsos dominos suos, quasi latrones, sancti Corporis reos, dente vindice, tanquam ignotos et inimicos laniaverunt. *S. Optat. de Schism. Donat. Lib. II. p. 55 ad fin.*—Πυρὸς αὐτῇ γέμει ἡ τράπεζα πνευματικῶν... μὴ τοίνυν προσέλθῃς καλὰ μὴν ἔχων, μὴ ξύλα, μὴ χόρτον· ἵνα μὴ πλείονα τὸν ἐμπρησμὸν ἐργάσῃ, καὶ κατακαύσῃ τὴν μεταλαμβάνουσαν ψυχὴν. *S. Chr. Hom. 6 de Philog. (I. 499).*—Δεσπότην ἔχεις ἐνοικοῦντα, ... σῶμα καὶ αἷμα Δεσποτικόν... ὅσῳ δὲ μείζονων ἡζιώθῃς συμβόλων, ... τοσούτῳ μείζονος εἰ ὑπεύθυνος τῆς ἀγιοσύνης, καὶ πλείονος κολάσεως, εἰ παραβαίῃς τὰ ἐπιτεταγμένα. *Id. Hom. in Ps. cxxxi. (v. 382 A).*—Τὸ ὡς ἔτυχε προσίεναι, κίνδυνος. *Id. Hom. 24 in 1 Cor. (x. 218 D).*—Ὡσπερ γὰρ ἡ παρουσία αὐτοῦ, καὶ τὰ μέγαλα ἐκεῖνα καὶ ἀπόρρητα κομίσασα ἡμῖν ἀγαθὰ, τοὺς μὴ δεξαμένους αὐτὴν μᾶλλον κατέκρινεν· οὕτω καὶ τὰ μυστήρια μείζονος ἐφόδια κολάσεως γίνεται τοῖς ἀναξίως μετέχουσι. *Id. Hom. 28 in 1 Cor. (x. 424 B).*—Ναὶ, ὁ Θεὸς ἡμῶν καὶ μηδένα ἡμῶν ἐνοχον ποιήσῃς τῶν φρικτῶν σου τούτων μυστηρίων· μηδὲ ἀσθενεῖ ψυχῇ καὶ σώματι ἐκ τοῦ ἀναξίως αὐτῶν μεταλαμβάνειν. *Lit. Basil. Text. Alex. 74.*

4. repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your

lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries.

Ἀπόσμηχε τοίνυν τὴν ψυχὴν, παρασκεύαζε τὴν διανοίαν πρὸς τὴν τούτων τῶν μυστηρίων ὑποδοχὴν. *S. Chrys. Hom. 24 in 1 Cor. (x. 218, 219).*—Ἄν τοῦτο κατορθώσωμεν,

δυνησόμεθα μετὰ καθαρῶν συνειδότος καὶ τῇ ἱερᾷ ταύτῃ καὶ φρικτῇ τραπέζῃ προσελθεῖν, καὶ τὰ ῥήματα ἐκεῖνα τὰ τῇ εὐχῇ συνεξυγμένα μετὰ παρρησίας φθέγγασθαι· ἴσασιν οἱ μεμνημένοι τὸ λεγόμενον. *Id. Hom. 27 in Gen. ix.* (iv. 268 A).—Omnibus Dominicis diebus communicandum suadeo et hortor, si tamen mens sine adfectu peccandi sit: nam habentem adhuc voluntatem peccandi, gravari magis dico eucharistiæ perceptione, quam purificari. Et ideo quamvis quis peccato mordeatur, peccandi non habeat de cætero voluntatem; et communicaturus satisfaciat lacrymis et orationibus; et confidens de Domini miseratione, qui peccata piæ confessioni donare consuevit, accedat ad eucharistiam intrepidus et securus. *Gennad. de Eccles. Dogmat. c. 53 (ap. Aug. viii. App. p. 78 C).*

5, 6, 7. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble him-

self, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life.*

Καὶ ἡμεῖς ἐπιλέγοντες τῷ ποτηρίῳ τὰς ἀφάτους εὐεργεσίας τοῦ Θεοῦ, καὶ ὅσων ἀπολελούκαμεν, οὕτως αὐτὸ προσάγομεν καὶ κοινωνοῦμεν, εὐχαριστοῦντες, ὅτι τῆς πλάνης ἀπήλλαξε τὸ τῶν ἀνθρώπων γένος· ὅτι μακρὰν ὄντας ἐγγὺς ἐποίησεν· ὅτι ἐλπίδα μὴ ἔχοντας, καὶ ἀθέους ἐν τῷ κόσμῳ, ἀδελφούς ἐαυτῷ κατεσκεύασε καὶ συγκληρονόμους· ὑπὲρ τούτων καὶ τῶν τοιούτων ἀπάντων εὐχαριστοῦντες, οὕτω πρόσμιεν. *S. Chrys. Hom. 24 in 1 Cor. (x.*

* We must shew outward testimony, in following the signification of Christ's death, amongst the which this is not esteemed least, to render thanks to Almighty God for all his benefits, briefly comprised in the Death, Passion, and Resurrection of his dearly beloved Son. The which thing, because we ought chiefly at this Table to solemnize, the godly Fathers named it *Eucharistia*, that is, Thanksgiving. As if they should have said, Now above all other times ye ought to laud and praise God. Now may you behold the matter, the cause, the beginning and the end of all thanksgiving. &c. *The second Part of the Homily concerning the Sacrament.*

212 D).—Quam benedictionem aut quam laudem, aut quam gratiarum actionem possumus retribuere tibi, O Deus amator hominum, quod cum essemus projecti per iudicium mortis, demersique in profundo peccati, concessisti nobis libertatem, largitusque es nobis hunc cibum immortalem et cœlestem: manifestique nobis hoc mysterium....Vere tu es cui debetur omnis gloria, majestas, honor, et imperium, ante omnia sæcula, Pater, Fili, et Spiritus Sancte. *Lit. Cyril.* p. 51.—Ἀξιον καὶ δικαιον ...σοὶ εὐχαριστεῖν...σὺ γάρ...ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ἡμᾶς παρήγαγες, καὶ παραπεσόντας ἀνέστησας πάλιν, καὶ οὐκ ἀπέστης πάντα ποιῶν, ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες, καὶ τὴν βασιλείαν σου ἐχαρίσω τὴν μέλλουσαν. Ὑπὲρ τούτων ἀπάντων εὐχαριστοῦμέν σοι, καὶ τῷ μονογενεῖ σου Υἱῷ, καὶ τῷ Πνεύματί σου τῷ ἁγίῳ. *Lit. Chrys. Goar,* p. 75.—Vere dignum. Cujus ineffabili gratia nos hoc singulare mysterium est, ut dudum perditī atque prostratī, ad eam nunc gloriam rediremus, qua per Jesum Christum Dominum nostrum, genus electum...vocaremur. *Sacr. Leon.* 450.—Illuxit nobis, ut nos de tenebris et de umbra mortis, regnum perpetuæ lucis æternæ efficeret. *Id.* 470.—Dignum et justum est...nos tibi...gratias agere, Domine sancte...quoniam quos origo fecerat servos adoptare dignatus es in filios: et quos generatio terrena demerserat in mortem, regeneratio cœlestis erexit in vitam. *Missal. Gothic.* 298.—Qui venit de cœlis, ut conversaretur in terris, caro factus, ut per Passionem suam vitam credentibus daret. *Id.* 299.—Dignum, &c. nos tibi gratias agere, Omnipotens, redemptionis nostræ præferre præconia. Dum hominum genus mancipatum morte, inferorum sedibus tenebrarum vincla restringerent; spiritale Verbum descendit in Mariam....Is crucem spontanea devotione propter redemptionem humani generis ...ascendit,...nec suffecerat solum hominis emendasse peccatum, sed per ablutionem cœlestem renatos,...nos ad cœlestia regna perduxit. *Miss. Gall. Vet.* 374.

8, 9. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath

obtained to us: he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort.

Τοῦ ἄρτου τῆς εὐχαριστίας, ὃν εἰς ἀνάμνησιν τοῦ πά-
θους οὗ ἔπαθεν... Ἰησοῦς Χριστὸς ὁ Κύριος ἡμῶν παρέδωκε
ποιεῖν, ἵνα ἅμα τε εὐχαριστῶμεν τῷ Θεῷ ὑπὲρ τε τοῦ
τὸν κόσμον ἐκτικέναι..., καὶ ὑπὲρ τοῦ ἐκ τῆς κακίας ἐν
ᾧ γεγόναμεν ἐλευθερωκέναι ἡμᾶς... διὰ τοῦ παθητοῦ γενο-
μένου κατὰ τὴν βουλὴν αὐτοῦ. *Just. Mart. Dial. c. Tryph.*
c. 41, p. 137 D.—Τότε μὲν τὴν μνήμην τοῦ μεγάλου θύ-
ματος, καὶ τὰ πρὸς αὐτοῦ παραδοθέντα μυστήρια ἐπιτε-
λοῦντες, καὶ τὴν ὑπὲρ σωτηρίας ἡμῶν εὐχαριστίαν δι'
εὐσεβῶν ὕμνων τε καὶ εὐχῶν τῷ Θεῷ προσκομίζοντες, τότε
δὲ σφᾶς αὐτοὺς ὁλῶ καθιεροῦντες αὐτῷ, καὶ τῷ γε
Ἀρχιερεὶ αὐτοῦ Λόγῳ, αὐτῷ σώματι καὶ ψυχῇ ἀνακείμενοι.
Euseb. Dem. Evang. i. 10, p. 40.—Φυλακὴ ἐνεργεσίας ἀρίστη
ἢ τῆς ἐνεργεσίας μνήμη, καὶ διηνεκῆς εὐχαριστία. Διὰ δὲ
τοῦτο καὶ τὰ φρικώδη μυστήρια, καὶ πολλῆς γέμοντα
σωτηρίας, τὰ καθ' ἐκάστην τελούμενα σύναξιν εὐχαριστία
καλεῖται, ὅτι πολλῶν ἐνεργετημάτων ἀνάμνησις, καὶ τὸ
κεφαλαῖον τῆς τοῦ Θεοῦ προνοίας ἐπιδείκνυται. *S. Chrys.*
Hom. 26 in Matt. (vii. 310 D).—Τοῖς μὲν Ἰουδαίοις κατ'
ἐνιαυτὸν ὑπόμνημα τῶν οἰκείων ἐνεργεσιῶν τὰς ἐορτὰς
ἐνέδωκεν ὁ Θεός· σοὶ καθ' ἐκάστην, ὡς εἶπεῖν, τὴν ἡμέραν
διὰ τούτων μυστηρίων. *Id. Hom. 50 al. 51 in Matt. (vii.*
517 D).—Διὰ τῆς τροφῆς τοῦτο γίνεται ἥς ἐχαρίσατο,
βουλόμενος ἡμῖν δεῖξαι τὸν πόθον ὃν ἔχει περὶ ἡμᾶς. *Id.*
Hom. 46 in Joan. (viii. 272 D).—Τὰ μυστήρια τῆς ἐνμελείας
τοῦ Θεοῦ. *Sozom. H. Eccl. Lib. ii. c. 28, p. 488 A.*—Κατέ-
λιπε ἡμῖν ὑπομνήματα τοῦ σωτηρίου αὐτοῦ παθοῦς, ταῦτα,
ἃ προτεθείκαμεν κατὰ τὰς αὐτοῦ ἐντολάς. *Lit. Basil.*
Text. Const. p. 168.

Thys Sacrament was gyuen of the Lord for singular consolation, and comforte to wretched and afflicted consciences. *Herman's Consultation*, fol. 199.

10. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.**

Cf. Euseb. Dem. Ev. et alia citat. ad § superior.—Hoc rogamus, ut tibi placeamus, tibi hæreamus sine fine; ut semper tibi gratias agimus; quia tu Domine redemisti nos in æternam vitam de æterna morte. *Miss. Gallic. Vet.* 355.

CXXX.

* Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life,

following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Ὅσοι πιστοὶ, κλίνωμεν γόνυ, δεηθῶμεν τοῦ Θεοῦ, διὰ τοῦ Χριστοῦ αὐτοῦ. *Const. Apost.* viii. c. 9, p. 400.—Sit orantibus sermo et precatio cum disciplina, quietem continens et pudorem. Cogitemus nos sub conspectu Dei stare: placendum est divinis oculis et habitu corporis, et modo vocis....Congruit verecundo modestis precibus orare....Quando in unum cum fratribus convenimus, et sacrificia divina cum Dei sacerdote celebramus, verecundiæ et disciplinæ memores esse debemus. *S. Cypr. de Orat. Dom.* p. 140.—Τὸ προσελθεῖν μετὰ πίστεως, οὐ τὸ λαβεῖν ἐστὶ μόνον τὸ προκείμενον, ἀλλὰ καὶ τὸ μετὰ καθαρᾶς καρδίας ἄψασθαι. *S. Chr. Hom.* 50 al. 51 in *Matt.* (vii. 517 A).—Προσπέσωμεν ἐξομολογούμενοι τὰ πταίσματα ἡμῶν, δακρύσωμεν τὰ οἰκεία πενθοῦντες κακὰ, ἐκ-

* We are most bounden to serve God, in doing good deeds, commanded by Him in His Holy Scripture, all the days of our life. *The first Part of the Homily on Salvation.*

τενεῖς εὐχὰς ἀποδῶμεν τῷ Θεῷ καὶ οὕτω...προσέλθωμεν. *Id. Hom. in Nat. Christi* (II. 365 C), *cf. seqq.*—*Cf. Eund. de Simult.* (II. 206) *citat. ad* CXXVII. 14.—Δέον σε...φόβῳ τὴν ἐξομολόγησιν τῷ Κτίστῃ ποιῆσθαι, καὶ διὰ ταύτης συγκνώμην τῶν ἐπταισμένων αἰτεῖσθαι. *Id. Hom. 1 de Verb. Esaiæ* (VI. 97 B).—Διὰ τοῦτο καὶ ὁ ἱερεὺς (al. ὁ διάκονος) ἐπιφωνεῖ τότε τοὺς ἁγίους καλῶν, καὶ διὰ τῆς φωνῆς ταύτης μωμοσκοπῶν ἅπαντας, ὥστε μὴ προσελθεῖν τινα ἀπαράσκενον, κ. τ. λ. *Id. Hom. 17 in Hebr.* (XII. 170 B).—Πάλιν ἐπειδὴν εἰρξῶμεν τῶν ἱερῶν περιβόλων τοὺς οὐ δυναμένους τῆς ἱερᾶς μετασχεῖν τραπέζης, ἑτέραν δεῖ γενέσθαι εὐχὴν, καὶ πάντες ὁμοίως ἐπ' ἐδάφους κείμεθα. *Id. Hom. 18 in 2 Cor.* (X. 568 C).—Tenete vitam bonam in præceptis Dei. *S. Aug. de Symb.* I. 7 (VI. 554 G).—Μετὰ φόβου Θεοῦ, καὶ πίστεως (καὶ ἀγαπῆς *add. Lit. Jacobi, Græc.* 58) προσέλθετε. *Lit. Chrys.* 84.

¶ Then shall this general Confession be made, in the name of all those that are minded to receive the holy	Communion, by one of the Ministers; both he and all the People kneeling humbly upon their knees, and saying,
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DE ORDINE IN CENA DOMINI. *Redeat* (sc. *Sacerdos*) *ante altare, et prosternens se tam ille, quam omnis populus, cantet* VII. *psalmos. Finitis psalmis, surgat solus, et dicat has orationes tam pro se, quam pro populo. Adesto Domine, &c. Ex MS. insignis Ecclesiæ Ebroicensis annorum 800 ap. Martene*, I. 284.—Οὐ τοσαύτην δύναμιν ἔχει ἡ εὐχή, ὥς ὅταν μετὰ τῶν μελῶν τῶν οἰκείων γίνηται, ὥς ὅταν ὁλόκληρον τὸ σῶμα τῆς ἐκκλησίας ὁμοθυμαδὸν ἀναπέμπῃ τὴν δέησιν μία φωνῇ, ἱερέων τῶν παρόντων, καὶ τὰς εὐχὰς τοῦ κοινοῦ πλήθους ἀναφερόντων. *S. Chrys. Hom. 2 de Obscur. Prophet.* (VI. 187 C, D).—*Cf. citat. ad* I. p. 7 *supra*.

When the people be come togyther unto thys ministration, forasmuche as it is agreable to religion, that as often as we appeare before the Lord, before all thinges we should acknoweledge, and confesse our synnes, and praye for remission of the

same, the minister, whyche shall administer the Lordes supper, when he shall come to the aulter shall make a confession in the name of the whole congregation, and that in the douche tongue, whyche all maye understande after thys sorte. *Herman's Consultation*, fol. 201.

CXXXI.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from

time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us.

Ὁ ἀναρχος Θεὸς καὶ ἀτελεύτητος, ὁ τῶν ὅλων ποιήτης διὰ Χριστοῦ καὶ κηδεμών, πρὸ δὲ πάντων αὐτοῦ Θεὸς καὶ Πατήρ. *Const. Apost.* viii. 37, p. 421.—Memoriam... agimus...adventus tui secundi...quo judicaturus es orbem in justitia...Dele peccata nostra, servorum nempe tuorum tibi supplicantium. Populus enim tuus et hæreditas tua deprecatur te et per te et tecum Patrem tuum, dicens. *Populus.* Miserere Deus Pater Omnipotens, miserere nobis. *Lit. Jacobi, Syr.* 32.—Remitte, dimitte, ignosce, O Deus, peccata omnia nostrum voluntaria, et involuntaria, scienter et ignoranter commissa, verbo, opere, aut cogitatione, occulta et nota,... *Ib.* 38.—Εἴτι σοι ἡμάρτομεν ἐν λόγῳ, ἢ ἐργῳ, ἢ κατὰ διανοίαν. *Lit. Marci*, p. 132.—Multiplicibus innixi vinculis delictorum, Fratres carissimi, ad singulare confugiamus absolutionis divinæ remedium: et humiliati in sacrificium Dominum deprecemur, quem quotidie pravis inamaricamus operibus. *Miss. Gothic.* 299.—Ὡσπερ ἐπὶ τῆς προσφορᾶς, ἧς ἀναφέρομεν, καὶ τὰ ἁμαρτήματα λέγοντες, εἴτε ἔκορτες, εἴτε ἄκορτες, ἡμάρτομεν, συγχώρησον· τουτέστι, μεμνήμεθα αὐτῶν πρῶτον, καὶ τότε τὴν συγχώρησιν αἰτούμεθα. *S. Chrys. Hom.* 17 in *Hebr.* (xii. 166 C); cf. *Lit. Chrys. Goar*, 83.—Cf. *Martene ap. Palmer*.

Almyghtye euerlastyng God, the father of our Lorde Jesus Christe, the maker of all thinges, the Judge of all men, we acknowledge, and we lament, that we were concieued and borne in synnes, and that therfore we be prone to all euyls, and abhore from all good thynges, that we haue also traungressed thy holye commaundementes wythoute ende, and measure in dispisyng the, and thy worde in distrustyng thy ayde, in trustyng ourselues and the worlde in wicked studies, and workes where with we haue most greuouly offended thy maiestie, and hurted oure neighbours. *Herman's Consultation*, fol. 201.—*Cf. A general confession of sins unto God; Prayers at the end of King Henry the Eighth's Prymer*, p. 523.

We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus

Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Ἡμεῖς οἱ δοῦλοί σου...ἱερεῖς καὶ λενίται, καὶ πᾶς ὁ λαός σου ὁ πιστός, ὁ προσπίπτων ἐνώπιον τῆς ἀγίας σου δόξης....Θεέ, διὰ τὸν Υἱόν σου...ἄρξαι τῆς ὑποδοχῆς τῆς μετανοίας τῶν δούλων σου,...εἰς ἱλασμόν ἁμαρτιῶν....Καὶ εἰ τί σοι ἡμάρτομεν, εἴτε ἐν λόγῳ, ἢ ἐν ἔργῳ, ἄνες, ἄφες, συγχώρησον ἡμῖν, ὡς ἀγαθὸς καὶ φιλόανθρωπος Θεός. ...Ὁ Θεὸς πάντας ἡμᾶς ἐλευθέρωσον, καὶ ἅπαντα τὸν λαόν σου ἐλευθέρωσον, ἀπὸ πάσης ἁμαρτίας....Χάρισαι ἡμῖν, Δέσποτα, νοῦν καὶ σύνεσιν, καὶ δύναμιν τοῦ φυγεῖν ἕως τέλος ἀπὸ πάντος ἔργου πονηροῦ τοῦ ἀντικειμένου, καὶ δὸς ἡμῖν τὸ ποιεῖν τὴν σὴν εὐαρέστησιν. *Lit. Basil. Text. Alex.* 82.—*Cf. Martene citat. ap. Palmer.*—*Protector nostri aspice, Deus, et qui malorum nostrorum pondere premimur, percepta misericordia, libera tibi mente famulemur. Rituale Eccl. Dunelm.* 15.—*Epoto sanguine Domini et poculo salutari exponatur memoria veteris hominis, et fiat oblivio conversationis pristinae sæcularis; et mæstum pectus et triste, quod prius pec-*

catis argentibus premebatur, divinæ indulgentiæ lætitiæ resolvatur. *S. Cypr. Ep. 63 ad Cæcil. p. 153.*—Neque ullum gravius est onus, quam peccatorum sarcina, et pondus flagitiorum. *S. Ambros. Ep. 70* (II. 1063 E).—*Concaluit cor meum intra me.* Dicit Ecclesia, A recordatione delictorum priorum. *S. Hieron. in Ps. xxxviii. (vii. App. 107).*—Πάντες μίαν λέγουσιν εὐχὴν, εὐχὴν τὴν ἐλέου γέμουσαν. *S. Chrys. Hom. 18 in 2 Cor. (x. 568 C).*

Therefore we haue more, and more buried oureselues unto eternall death. And we are sorie for it wyth al our hertes, and we desyre pardone of the for all the thynges that we haue committed agaynste the we call for thy healpe agaynste synne dwellyng in us, and Satan the kendler thereof, keepe us that we do nothyng hereafter agaynste the,...Haue mercie upon us most gentle father, thorowe thy sonne our Lorde Jesus Christe. Gyue and encrease thy holye spirite in us,...that diynge to sin daylye more and more, we maye serue and please the in a newe lyfe to the glorye of thy name, and edifynge of thy congregation...thorowe our Lorde Jesus Christe. *Herman's Consultation, fol. 201.*

* Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the People, pronounce this Absolution.*

CXXXII.

ALmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have

mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

* Minister's turning. The minister's turning to the people is not most convenient throughout the whole ministration. When he speaks to them, as in Lessons, Absolution, and Benedictions, it is convenient that he turn to them. When he speaks for them to God, it is fit that they should all turn another way, as the ancient church ever did; the reasons of which you may see *Aug. lib. 2 de Ser. Dom. in monte. Answer of the Bishops to the Exceptions of the Ministers, Cardwell's Conferences, p. 353.*

Βεβαιώσῃ αὐτοὺς ἐν τῇ εὐσεβείᾳ. *Const. Apost.* viii. 6, p. 397.—Καταξίωσον αὐτοὺς τῆς αἰωνίου ζωῆς. *Ib.* viii. 11, p. 402.—*Vid. Litt. Basil. Text. Const.* 174; *Cyril.* 22; *Jacobi, Syr.* 40; *Jacobi, Græc.* 64; *citat. ap. Palmer.*—Consequatur, Domine, quæsumus, tuæ benedictionis auxilium, quod supplex poscit Ecclesia; percipiat indulgentiam, boni operis instruat;...ad gaudia sempiterna perveniat. *Sacr. Leon.* 362.—Super populum tuum, Domine, quæsumus, benedictio copiosa descendat; indulgentia veniat; consolatio tribuatur: fides sancta succrescat: redemptio sempiterna firmetur. *Sacr. Gelas.* 525.—Ad vitam perducatur æternam. *Id.* 721.—Dimitte ei, Domine, omnia crimina; et in semitis eum justitiæ placatus reinstaura; ut securus mereatur deinceps inter tuos benemeritis currere; et ad pacis æternæ præmia pervenire. Per Dominum nostrum Jesum Christum. *Id.* 764.—*Vid. Martene*, i. 284, *citat.* cxxxiii. *infra.*—Miserator sit tibi, frater, omnipotens Deus, et demittat tibi omnia peccata tua præterita, præsentia et futura, et omnia crimina atque scelestia quæ gessisti a juventute tua usque in hanc ætatis horam, et liberet te Deus ab omni opere malo, et conservat te Deus in omni opere bono, et perducatur te [vel, vos, Deus, pariter,] Deus ad vitam æternam. *Rituale Eccl. Dunelm.* 170.—Quis sacerdotem super fideles Dominum invocantem, si quando dixit, Da illis, Domine, in te perseverare usque in finem, non solum voce ausus est, sed saltem cogitatione reprehendere; ac non potius super ejus talem benedictionem, et corde credente et ore confitente respondit, Amen? *S. Aug. de Don. Persev.* c. 63 (x. 855).

CXXXIII.

† Then shall the Priest say,

Hear what comfortable words our
Saviour Christ with unto all that
truly turn to him.

COME unto me all that travail
and are heavy laden, and I will

refresh you. *St. Matth.* xi. 28.

So God loved the world, that he
gave his only-begotten Son, to the
end that all that believe in him
should not perish, but have everlasting
life. *St. John* iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *St. John* ii. 1.

Absolutio. Sicut principali sententia constat, quia in multis offendimus omnes, ita principali sententia consolamur, quia si confiteamur peccata nostra, fidelis et Justus est Jesus Christus... quem habemus Advocatum justum apud Patrem, et est propitiation pro peccatis nostris.... Quapropter, fratres nostri, confitentibus vobis peccata vestra.... Dominus noster Jesus Christus... in se credenti fideliter dixit, Fiat tibi secundum fidem tuam, gratia et omnipotentia sua cum virtute sancti Spiritus, qui est remissio omnium peccatorum, dimittat vobis peccata vestra, liberet vos ab omni malo, conservet vos in omni opere bono, et perducatur vos ad vitam æternam. *Ex MS. insignis Ecclesiæ Ebroidensis annorum 800 ap. Martene, i. 284.*

Here the Gospel. John iii.

God so loued the world that he gaue hys onelie begotten sonne, that all whyche beleue in him, should haue life euer-lastinge.

Or, 1 *Timo.* i.

Thys is a sure sayinge, and worthy of al embracynge, that Jesus Christe came in to thys worlde to saue sinners.

Or, 1 *John* ii.

My litle chyldren, if anye haue synned, we haue a juste aduocate wyth the father, Jesus Christe, and he is an attone-ment for our synnes.

When the pastour hath shewed to the people one of the sayd Gospeles he shal say further.

Bycause our blessed Lorde hath lefte thys power to hys congregation, that it maye absolue them frome synnes, and restore them in to fauor of the heauenlye father, whyche beyng repentaunte for their synnes, do trulie beleue in christ the lord,

I the minister of christ and the congregation, declare and pronounce remission of synnes, the favoure of God, and lyfe euerlastynge, thorowe oure Lord Jesus Christ, to al them which be sorie for their sinnes, which haue true fayth in Christ the Lord and desire to approue them selues unto him. *Herman's Consultation*, fol. 202.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto | our Lord God.

the Lord.

Answer. It is meet and right so

Priest. Let us give thanks unto | to do.

‘Ο ἀρχιερεύς ἄνω τὸν νοῦν καὶ πάντες ἔχομεν πρὸς τὸν Κύριον. Καὶ ὁ ἀρχιερεύς εὐχαριστήσωμεν τῷ Κυρίῳ καὶ πάντες Ἄξιον καὶ δίκαιον. *Const. Apost.* viii. 12, p. 403.—*Sacerdos.* Sursum corda. *Populus.* Habemus ad Dominum. *Sacerdos.* Gratias agamus Domino Deo nostro. *Populus.* Dignum et justum est. *Lit. Jacobi, Syr.* 31.—Ἱερεὺς. Ἄνω σχῶμεν τὸν νοῦν, καὶ τὰς καρδίας. Ὁ λαός. Ἄξιον καὶ δίκαιον. *Lit. Jacobi, Græc.* 33.—Ὁ ἱερεὺς. Ἄνω ὑμῶν τὰς καρδίας. κ. τ. λ. ἄξιον καὶ δίκαιον. *Lit. Marci*, p. 144.—*Sim. ap. Litt. Cyril.* 40, et *Basil. Text. Alex.* 64.—*Vid. Lit. Basil. Text. Const.* 165 *ap. Palmer.*—Sursum corda, &c. (*ut ap. Palmer.*) *Sacr. Gelas.* 556, 695; *Sacr. Greg.* 2; et *Miss. Franc.* 326.—Cum gratiarum actione. ... In quo gratiæ actæ sint. *S. Iren. adv. Hær.* iv. 18, p. 251.—Sacerdos ante orationem, præfatione præmissa, parat fratrum mentes dicendo, *Sursum corda*; ut, dum respondet plebs, *Habemus ad Dominum*, admoneatur, nihil aliud se quam Dominum cogitare debere. *S. Cypr. de Orat. Dom.* c. 19, p. 152.—Audiat orantis populi consistens quis extra Ecclesiam vocem, spectet celebres hymnorum sonitus, et inter divinorum quæque sacramentorum officia responsionem devotæ confessionis accipiat. *S. Hil. in Ps. lxxv.* p. 174 D.—Μετὰ τοῦτο βοᾷ ὁ ἱερεὺς, Ἄνω τὰς καρδίας... εἶτα ἀποκρίνεσθε, Ἐχομεν πρὸς τὸν Κύριον. Εἶτα ὁ ἱερεὺς λέγει, Εἰ-

χαριστήσωμεν τῷ Κυρίῳ ... εἶτα λέγετε, Ἄξιον καὶ δίκαιον. *S. Cyril. Hieros. Cat. Myst.* v. 4, 5, p. 326 C.—Τί ποιεῖς, ἄνθρωπε; οὐχ ὑπέσχου τῷ ἱερεῖ εἰπόντι, Ἀνασχῶμεν ἡμῶν τὸν νοῦν καὶ τὰς καρδίας, καὶ εἶπας, Ἐχομεν πρὸς τὸν Κύριον; *S. Chrys. Hom.* 9. *de Pœnit.* (II. 349 C).—Τὰ τῆς εὐχαριστίας πάλιν κοινά· οὐδὲ γὰρ ἐκεῖνος (sc. sacerdos) εὐχαριστεῖ μόνος, ἀλλὰ καὶ ὁ λαὸς ἅπας· πρότερον γὰρ αὐτῶν λαβὼν φωνήν, εἶτα συντιθεμένων, ὅτι ἄξιως καὶ δικαίως τοῦτο γίνεται, τότε ἄρχεται τῆς εὐχαριστίας· καὶ τί θαυμάζεις, εἰ που μετὰ τοῦ ἱερέως ὁ λαὸς φθέγγεται, ὅπου γε καὶ μετ' αὐτῶν τῶν Χερουβίμ, καὶ τῶν ἄνω δυνάμεων, κοινῇ τοὺς ἱερούς ἐκείνους ὕμνους ἀναπέμπει; *Id. Hom.* 18 *in 2 Cor.* (x. 568 D).—*Ut quotidie per universum orbem humanum genus una pene voce respondeat, Sursum corda se habere ad Dominum.* *S. Aug. de Vera Relig.* c. 3 (I. 750 C).—*Tenetis sacramenta ordine suo.* Primo post orationem, admonemini sursum habere cor, &c. Ideo quum dicitur, *Sursum cor*, respondetis, *Habemus ad Dominum.* ... Sequitur episcopus vel presbyter, qui offert, et dicit, quum responderit populus, *Gratias agamus Domino Deo nostro*, ... et vos attestamini, *Dignum et justum est*, dicentes. *Id. Serm.* 237 *in die Paschæ, al. Hom.* 83 *de Divers.* (v. 973 G).—*Domino Deo nostro gratias agamus.* Hoc enim continuo commonemur, quia *hoc dignum est, hoc justum est.* Recordaris hæc verba unde sint. *S. Aug. de Bono Viduit.* c. 16 (VI. 380 A).—*Ut anima Christiana non frustra audiat, Sursum cor; nec frustra respondeat, Se habere ad Dominum.* *Id. Ep.* 131 *al.* 156 *ad Probam* (II. 394 G).—*Nosti autem in quo sacrificio dicatur, Gratias agamus Domino Deo nostro.* *Id. Ep.* 187 *al.* 57 *ad Dardan.* (II. 684 G).

The giuinge of thankses shal be handled after the accustomed maner, but in douche, that the people universally maye gyue thankses, as boeth the exemple, and the commaundemente of the Lorde requireth, and also the olde church obserued. *Herman's Consultation*, fol. 210.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should

at all times, and in all places, give thanks unto thee, O Lord, *Holy Father, Almighty Everlasting God.

• *These words [Holy Father] must be omitted on Trinity Sunday.*

CXXXIV.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and

magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

Καὶ ὁ ἀρχιερεὺς εἰπάτω, Ἀξιον ὡς ἀληθῶς καὶ δίκαιον, πρὸ πάντων ἀνυμνεῖν σε τὸν ὄντως ὄντα Θεὸν, τὸν πρὸ τῶν γεννητῶν ὄντα, κ. τ. λ. Ὑπὲρ ἀπάντων σοι ἡ δόξα, Δέσποτα Παντοκράτορ· σὲ προσκυνοῦσιν ἀνάριθμοι στρατιαὶ ἀγγέλων, ἀρχαγγέλων.... Καὶ πᾶς ὁ λαὸς ἅμα εἰπάτω, Ἅγιος, Ἅγιος, Ἅγιος, Κύριος Σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης αὐτοῦ· εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν. *Constit. Apost. viii. 12, pp. 403. 406.—Sacerdos inclinatus.* Vere dignum et justum est, decens et debitum, ut... tibi gratias agamus, tibi Opifici omnis creaturæ, visibilis aut invisibilis. *Et elevans vocem.* Quem laudant... Angeli, Archangeli... virtutes cælestes, et mundo superiores exercitus cæli,... hymnum triumphalem magnificentissimæ gloriæ... concinunt, clamant, vociferantur, et dicunt. *Populus.* (Ὁ χόρος. *Lit. Basil. Text. Const.* 166). Sanctus, Sanctus, Sanctus es Domine Deus Sabaoth, pleni enim sunt cæli et terra gloria, honore, et majestate tua, Domine. Hosanna in excelsis. *Lit. Jacob. Syr.* 31.—Ἀληθῶς γὰρ ἄξιόν ἐστι καὶ δίκαιον, ὁσίον τε καὶ πρέπον, ... ὁ ὢν, Δέσποτα Κύριε Θεέ, Πάτερ Παντοκράτορ, σὲ αἰνεῖν, σὲ ὑμνεῖν, σοι εὐχαριστεῖν, σοι ἀνθωμολογεῖσθαι, νύκτωρ τε καὶ καθ' ἡμέραν ἀκαταπαύστῃ στόματι καὶ ἀσιγήτοις χεῖλεσι καὶ ἀσιωπῇ καρδίᾳ. *Lit. Marci,* p. 144; *Sim. ap. Litt. Cyril.* 40; *Basil. Text. Const.* 165, 166; *Jacobi, Græc. (Asseman. v. 33, 34).*—*Cf. Hymn. Tersanctus ap. Lit. Chrys.* p. 76.—Per Christum

Dominum nostrum. Per quem Majestatem tuam laudant Angeli, &c. cum quibus et nostras voces ut admitti jubeas, supplicii confessione dicentes: Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth, &c. *Sacr. Gelas.* 695.—Cur illa angelorum circumstantia non cessant dicere, *Sanctus, Sanctus, Sanctus*? Proinde igitur et nos angelorum, si meminerimus, candidati jam hinc cœlestem illam in Deum vocem, et officium futuræ claritatis ediscimus. *Tert. de Orat.* c. 3.—*Vid. Palmer.*—Μετὰ ταῦτα μνημονεύομεν... ἁγγέλων, ἀρχαγγέλων, ... λέγοντες τὸ τοῦ Δαβὶδ, Μεγαλύνετε τὸν Κύριον σὺν ἐμοί... διὰ τοῦτο τὴν παραδοθεῖσαν ἡμῖν ἐκ τῶν Σεραφίμ θεολογίαν ταύτην (Ἅγιος, Ἅγιος, Ἅγιος, Κύριος Σαβαώθ) λέγομεν, ὅπως κοινωνοὶ τῆς ὑμνωδίας ταῖς ὑπερκοσμίοις γενώμεθα στρατιαῖς. *S. Cyril. Hieros. Cat. M.* v. c. 6, p. 327 A.—Ἁγγέλοις ἔργον, δοξολογεῖν Θεόν. Πάσῃ τῇ στρατίᾳ τῶν ἐπουρανίων ἐν τοῦτο ἔργον, δόξαν ἀναπέμπειν τῷ κτίσαντι. *S. Basil. in Ps. xxviii.* 7 (l. 122 E).—Τὸν μετὰ ἁγγέλων στησόμενον (sc. sacerdotem), καὶ μετὰ ἀρχαγγέλων δοξάσοντα. *S. Greg. Naz. Orat.* 2 (l. 48 C).—*Cf. S. Greg. Nyss. adv. eos qui differunt bapt.* (l. 957 D).—His duabus manibus (sc. veneratione et obedientia) quasi duobus Seraphim, in confessionem Sanctæ Trinitatis erumpimus, dicentes, *Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.* *S. Hieron. Ep.* 78 ad *Fabiolam*, de *XLII. mansion.* (l. 465).—Οὐχὶ λιθίνης ταῦτα διανοίας, τὸ νομίζειν κατὰ τὸν καιρὸν ἐκείνον ἐπὶ γῆς ἐστάναι, ἀλλὰ οὐ μετὰ ἁγγέλων χορεύειν, μεθ' ὧν τὸ μυστικὸν ἐκείνο μέλος ἀνέπεμψας μεθ' ὧν τὴν ἐπινίκιον ἐκείνην ἀνένεγκας ᾠδὴν τῷ Θεῷ; *S. Chrys. Hom. de Bapt. Christi* (ll. 374 C).—Ἐν σώματι ὄντες (sc. Martyres) κατὰ τὴν τῶν μυστηρίων κοινωνίαν εἰς ἐκείνον ἐτέλουν τὸν χόρον, μετὰ τῶν Χερουβὶμ τὸν τρισάγιον ὕμνον ψάλλοντες καθάπερ ὑμεῖς ἴστε οἱ μνηθέντες. *Id. Hom. de SS. Martyr.* (ll. 715 A).—Κοινὴ τῶν ἐπουρανίων καὶ τῶν ἐπιγείων συγκροτεῖται πανήγυρις. *Id. Hom. in Jes.* (vl. 95 D).—Οὐκ οἶδας, ὅτι μετὰ ἁγγέλων ἐστήκας; μετ' ἐκείνων ᾄδεις; μετ' ἐκείνων

ὑμνεῖς; *Id. Hom. 24 in Act.* (ix. 199 C).—Τὸν ὕμνον ᾗσας, μετὰ πάντων ὁμολόγησας εἶναι τῶν ἀξίων, τῷ μὴ μετὰ τῶν ἀναξίων ἀνακεχωρηκέναι πῶς ἔμεινας, καὶ οὐ μετέχεις τῆς τραπέζης; *Id. Hom. 3 in Eph.* (xi. 23 E).—Λειτουργία τῶν ἀγγέλων ἢ ὑμνῳδία. *Theodoret. Epit. Div. Decret. c. 7* (iv. 267 B).—In omnibus missis,...semper Sanctus, Sanctus, Sanctus, eo ordine, quo modo ad missas publicas dicitur, dici debeat. *Conc. Vasens. II. al. III. c. 3* (*Labbe* iv. 1680 C).

PROPER PREFACES.

Illa, quæ non scripta, sed tradita custodimus, quæ quidem toto terrarum orbe servantur, datur intelligi vel ab ipsis Apostolis, vel plenariis consiliis, quorum est in Ecclesia saluberrima auctoritas, commendata atque statuta retineri, sicuti quod Domini passio, et Resurrectio, et Ascensio in cælum, et adventus de cælo Spiritus Sancti, anniversaria solennitate celebrantur. *S. Aug. Ep. 54 al. 118 ad Januar.* (ii. 124 B).—Ei dona ejus in nobis, nosque ipsos vovemus, et reddimus: ei beneficiorum ejus solennitatibus, Festis, et diebus statutis dicamus sacramusque memoriam. *S. Aug. de Civ. Dei, Lib. x. c. 3* (vii. 240 C).—Ἦρεσε καὶ τοῦτο, ὥστε τὰς κεκυρωμένας ἐν τῇ συνόδῳ ἱκεσίας, εἴτε προοίμια, εἴτε, κ. τ. λ. ἀπὸ πάντων ἐπιτελεῖσθαι. *Cod. Canonum Ecc. Afric. 103, cf. Conc. Afric. c. 70* (*Labbe* ii. 1117).—Placuit etiam et illud, ut preces vel orationes seu missæ, quæ probatæ fuerint in concilio, sive præfationes...ab omnibus celebrentur. *Conc. Milevit. II. c. 12* (*Labbe* ii. 1549).—Quoties Paschalis, aut Ascensionis Domini, vel Pentecostes... fuerit agenda festivitas, singula capitula diebus apta subjungimus, quibus commemorationem sanctæ solennitatis...facimus; cætera vero ordine consueto prosequimur. *Vigil. Roman. Ep. 2 ad Eleutherum* (*Labbe* v. 313 C).

CXXXV.

Upon CHRISTMAS DAY, and seven days after.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of

the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin*. Therefore with Angels, &c.

Οὐ κατὰ φαντασίαν ἡ τροπήν, ἀλλ' ἀληθῶς γενόμενος ἄνθρωπος. *S. Hipp. c. Noet. c. 17.*—Misit nobis Verbum suum, qui est ejus unicus Filius, quo, pro nobis assumpta carne, nato atque passo, quanti Deus hominem penderet, nosceremus. atque illo sacrificio singulari a peccatis omnibus mundaremur. *S. Aug. de Civ. Dei, vii. 31 (vii. 186 D).*—*Vid. Epiphan. Ancorat. c. 120 (ii. 122), et citat. ad xvi. 31 et seqq.*—*Vid. Sac. Gelas. 494 ap. Palmer.*

CXXXVI.

Upon EASTER DAY, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, which was offered for us, and

hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Vere dignum. In cujus Resurrectione mirabili mors occidit redemptorum, et orta est vita credentium. Et ideo cum Angelis, &c. *Sacr. Leon. 451.*—*Vid. Sac. Gelas. 572; Sac. Greg. 66, ap. Palmer; cf. Miss. Gothic. 254; Miss. Gallic. Vet. 365.*—De Resurrectione sua æternam nobis contulit vitam. *Sacr. Gelas. 584.*—Præcipue die, quo tua Resurrectio celebratur, omni festivitate laudare. *Miss. Bobiense, 858.*—Διὰ τοῦτο ἐπτά ἡμέρας ἐφεξῆς σὺνάξιν ἐπιτελοῦμεν, τὴν πνευματικὴν ὑμῖν παρατιθέμενοι τράπεζαν. *S. Chrys. Hom. 34*

* The same is Jesus Christ, who being true and natural God, equal and of one substance with the Father, did at the time appointed take upon him our frail nature, in the blessed Virgin's womb, and that of her undefiled Substance, that so he might be a Mediator between God and us, and pacify his wrath. *The first Part of the Homily on Repentance.*

de Resur. Christi (II. 445 B).—*Illis sanctissimis sex diebus... omnes simul coadunati, hymnis paschalibus indulgentes, perseverationis nostræ præsentiam quotidianis sacrificiis ostendamus, laudantes Creatorem et Regeneratorem nostrum, vespere, mane, et meridie. Conc. Matiscon. II. c. 2 (Labbe v. 981).—Νυνὶ δὲ...ὁ ἀληθινὸς ἀμνὸς τὸ ἄμωμον ἱερεῖον, ὑπὲρ πάντων ἄγεται πρὸς σφαγὴν, ἵνα τοῦ κόσμου τὴν ἁμαρτίαν ἀνέλῃ, ...ἵνα καταργήσῃ τὸν θάνατον, ὑπὲρ πάντων ἀποθανόν.* *S. Cyr. Alex. in Joan. I. (IV. 114 B).*

CXXXVII.

Upon ASCENSION DAY, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight

ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Vere dignum. Qui post Resurrectionem, sæculis omnibus gloriosam, discipulis suis visus conspicuus, tactuque palpabilis, ... manifestus apparuit; ipsisque cernentibus est elevatus in cælum. *Sacr. Leon. 314; Miss. Ambros. 374.*—Vere dignum...ut tempora quibus post resurrectionem Dominus noster Jesus Christus cum discipulis corporaliter habitavit, pia tractemus. *Sacr. Gelas. 585.—Vid. Sacr. Greg. 85 ap. Palmer; cf. Miss. Ambros. 353.*

CXXXVIII.

Upon WHIT SUNDAY, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both

the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Per Christum Dominum nostrum. Qui secundum promissionis suæ incommutabilem veritatem... *Sacr. Gelas. 577.*—

V. D. Quia hodie Sancti Spiritus celebramus adventum. . . Prædicantium dispensator ipse linguarum. Quem laudant Angeli. *Id.* 601; *cf. Miss. Ambros.* 380.—*Vid. Miss. Gothic.* 269 *ap. Palmer*; *cf. Miss. Bobiense,* 874; *Miss. Ambros.* 381.—Οἱ Ἀπόστολοι ὀφθαλμοὶ καὶ φῶς ὅλου τοῦ κόσμου ἐτέθησαν. . . φῶς οὖν γενόμενοι οἱ ἀπόστολοι, φῶς διηκόνησαν τοῖς πιστεύουσαι, τὰς δὲ καρδίας αὐτῶν φωτίσαντες τῷ ἐπουρανίῳ τοῦ Πνεύματος φωτὶ ᾧ περ καὶ αὐτοὶ πεφωτισμένοι ἐτύγγανον. *S. Macar. Ægypt. Hom.* i. p. 4 B.—Πεντηκοστὴν ἐορτάζομεν, καὶ Πνεύματος ἐπιδημίαν, καὶ προθεσμίαν ἐπαγγελίας, καὶ ἐλπίδος συμπλήρωσιν. *S. Greg. Naz. Orat.* 41 *al.* 44, c. 5 (i. 735 A).—*Vid. Theodoret. citat. ad cni.*

CXXXIX.

Upon the Feast of TRINITY only.

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

Vid. Sac. Gelas. 606 *ap. Palmer*.—*Cf. citata ad xvi.* 3—28.

CXL.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord,

trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table.

Κύριος ὁ Θεὸς ἡμῶν... ἡμάρτον εἰς τὸν οὐρανὸν, καὶ ἐνώπιόν σου, καὶ οὐκ εἰμι ἄξιος μεταλαβεῖν τῶν ἀχράντων σου μυστηρίων, ἀλλ' ὥς εὐσπλαγχνος Θεὸς ἀξιῶσόν με τῇ χάριτί σου ἀκατακρίτως μετασχεῖν τοῦ ἁγίου σώματος, καὶ τοῦ τιμίου αἵματος εἰς ἄφεσιν ἁμαρτιῶν, καὶ ζωὴν αἰώνιον. *Lit. Jacobi, Græc.* 57.—Ne avertas faciem tuam a nobis, dum sacrificium hoc spirituale et incruentum celebramus: non enim justitiæ nostræ confidimus, sed misericordiæ tuæ:

deprecamur ergo et obsecramus clementiam tuam... *Lit. Jacobi, Syr.* 30.—Μὴ ἀποστραφῆς ἡμᾶς τοὺς ἁμαρτωλοὺς, ἐγχειροῦντάς σοι τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν. Οὐ γὰρ ἐπὶ ταῖς δικαιοσύναις ἡμῶν πεποιθότες ἐσμέν, ἀλλ' ἐπὶ τῷ ἐλέει σου τῷ ἀγαθῷ, δι' οὗ τὸ γένος ἡμῶν περιποιῇ. *Lit. Basil. Text. Alex.* 57.—*Vid. Lit. Basil. Text. Const.* 166, 169 *ap. Palmer*.—Non nostro præsumentes, Pater sancte, merito. *Miss. Gothic.* 192.—Ὁ μὴ πεποιθὼς ἐπὶ τοῖς ἑαυτοῦ ἀνδραγαθήμασι, μηδὲ προσδοκῶν ἐξ ἔργων δικαιωθῆσθαι, μόνην ἔχει τὴν τῆς σωτηρίας ἐλπίδα τοὺς οἰκτιρομένους τοῦ Θεοῦ. *S. Basil. in Ps. xxxii.* 10 (l. 141 C).

But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that

our sinful bodies may be made clean by his body,* and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Εἰς ὠφελείαν ψυχῆς καὶ σώματος. *Const. Apost.* viii. 13, p. 410.—Præsta, Domine, ut sanctificentur corpora nostra per corpus Tuum sanctum, et purificentur animæ nostræ per sanguinem Tuum propitiatorium. *Lit. Jacobi, Syr.* 41.—Ἰκετεύομεν τὴν σὴν ἀγαθότητα, καὶ προσπίπτομέν σοι, ἵνα...γένηται...τοῦτο...μυστήριον...εἰς ἐξάλειψιν ἁμαρτιῶν, εἰς ἀνανέωσιν ψυχῶν καὶ σωμάτων. *Lit. Basil. Text. Alex.* 58.—Καταξίωσον ἡμᾶς, Δέσποτα, μεταλαβεῖν τῶν ἁγίων σου μυστηρίων εἰς ἁγιασμόν ψυχῆς, καὶ σώματος καὶ πνεύματος, ἵνα γενώμεθα ἐν σῶμα καὶ ἐν πνεῦμα. *Ib.* 69.—*Vid. Lit. Bas. Text. Const. ap. Palmer*.—Ὡστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ ἁγίου Πνεύματος, εἰς βασιλείας

* "That our sinful bodies," &c. It can no more be said those words do give greater efficacy to the blood than to the body of Christ, than when our Lord saith, "This is my blood which is shed for you and for many for the remission of sins," &c. and saith not so explicitly of the body. *Answer of the Bishops to the Exceptions of the Ministers. Cardwell's Conferences*, p. 363, § 8.

οὐρανῶν πλήρωμα, εἰς παρρησίαν τὴν πρὸς σε, καὶ μὴ εἰς κρίμα, ἢ εἰς κατάκριμα. *Lit. Chrys.* p. 77.—Nos mirando consortio reddis æternos.—Sacramenti tui, Domine, quæsumus, sumpta benedictio corpora nostra mentesque sanctificet; et perpetuæ misericordiæ nos præparet ascribendos. *Sacr. Gelas.* 679.—Sit nobis, Domine, quæsumus, medicina mentis et corporis. *Miss. Gothic.* 193.—Da mihi hoc corpus Jesu Christi Filii tui Domini mei ita sumere, ut, &c. (Oratio ante communionem corporis Domini). *Miss. Ambros.* 304.—*Vid. S. Iren. adv. Hær.* iv. 18. 5, p. 251, *citat. ad* cxlv. *et* clxxxvii. 5, 6.—Caro corpore et sanguine Christi vescitur, ut et anima de Deo saginetur. *Tertull. de Resurr.* c. 8.—Hujus sacrificii carnem si quis tetigerit, continuo sanctificatur. Si immundus est, mundatur; si in plaga est, sanatur. *Orig. in Levit. Hom.* 4 (ii. 203 D).—Ὑπὸ μὲν τῶν χειρῶν πρὸς καιρὸν κατέχεται, εἰς δὲ ἐκείνην (sc. τὴν ψυχὴν) ὁλόκληρος ἀναλύεται. *S. Chrys. Hom.* 3 *in Eph.* (xi. 22 D).—*Vid. S. Aug. de Civ. Dei*, vii. 31 (vii. 186 D) *citat. ad* cxxxv. *supra*.

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the

Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

Τὴν δὲ εὐχῆς λόγον τοῦ παρ' αὐτοῦ (i. e. verbi Ejus ab ipso profecti) εὐχαριστηθεῖσαν τροφήν. *Just. Mart. Ap.* i. 66.—Τὸ κεκραμένον ποτήριον, καὶ ὁ γεγωνὺς ἄρτος ἐπιδέχεται τὸν λόγον τοῦ Θεοῦ. *S. Iren. adv. Hær.* v. 2. 3, p. 294.—Nam si Jesus Christus Dominus et Deus noster ipse est summus Sacerdos Dei Patris, et sacrificium Patri se ipsum primus obtulit, et hoc fieri in sui commemorationem præcepit: utique ille Sacerdos vice Christi vere fungitur, qui id quod Christus fecit, imitatur. Et sacrificium verum et plenum tunc offert in Ecclesia Deo Patri, si sic incipiat offerre secundum quod ipsum Christum videat obtulisse. *S. Cypr. Ep.* 63, p. 155.—Ὅταν παρὰ τὴν ἱερὰν ταύτην ἐσθήκην τράπεζαν (sc. ὁ ἱερεὺς).

S. Chrys. Hom. 1 de Pentec. (n. 463 B).—Consecrationem corporis et sanguinis Domini non alibi, nisi in domo Dei, audire vel videre poteritis. *Cæsarius Arelat. de non recedendo ab Eccl. citat. ap. Mabillon. de Lit. Gallic.* i. 4, § 4, p. 28.

CXLI.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there

(by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world;*

Ἐξευμενίσατό σε, τὸν ἑαυτοῦ Θεὸν καὶ Πατέρα, καὶ τῷ κόσμῳ κατήλλαξε, καὶ τῆς ἐπικειμένης ὀργῆς τοὺς πάντας ἠλευθέρωσε...ὁ ἀγαπητὸς Υἱός. *Const. Apost.* viii. 12, p. 406.—Παρεδίδου ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, καὶ τὸν ὑπὲρ πάντων ὑψίστατον * θάνατον σαρκί. *Lit. Marci*, p. 155.—Qui oblatione sui...seipsum tibi pro salute nostra offerens, idem Sacerdos et sacer Agnus exhibuit. *Sacr. Gelas.* 575.—Domini nostri Jesu Christi, qui se pro mundi redemptione, piæ illi ac venerandæ tradidit passioni: qui formam sacrificii salutis perennis instituens, hostiam se primus obtulit, et primus docuit offerri. *Miss. Ambros.* 340.—Qui populorum Pascha cunctorum...unigeniti tui Domini nostri Jesu Christi sanguine corporeque dedicasti, ut...una victima per semetipsam tuæ majestati semel oblata, mundi totius expiaret offensam. *Id.* 345.—*Vid. Lit. Basil. Text. Const.* 168 *ap. Palmer.*—Ὁς τὸν κόσμον σου οὕτως ἠγάπησας, ὥς τε τὸν μονογενῆ σου Υἱὸν δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. Ὁς ἐλθὼν καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ἡ κ. τ. λ. *Lit. Chrys.* 76.—*Cf. Euseb. Demonstr. Evang.* i. c. 10, ejus

* He is the high and everlasting Priest, which hath offered himself once for all upon the Altar of the Cross, and with that one Oblation hath made perfect for evermore them that are sanctified. *The second Part of the Homily on the Misery of Man.*

titulus est, *Qua de causa non ita nobis, quemadmodum priscis, incendere, et sacrificare Deo terrestria, permissum est.* pp. 34—40.—Sacrificium, pro quo hæc omnia sacrificia in typo et figura præcesserant, unum et perfectum, immolatus est Christus. *Orig. in Levit. Hom.* 4 (ii. 203 E).—Οὐ δὲ τούτοις ἀρκούμεθα ὧν ὁ Ἀπόστολος ἢ τὸ Εὐαγγέλιον ἐπεμνήσθη, ἀλλὰ καὶ προλέγομεν καὶ ἐπιλέγομεν ἕτερα ὡς μεγάλην ἔχοντα πρὸς τὸ μυστήριον τὴν ἰσχύν, ἐκ τῆς ἀγράφου διδασκαλίας παραλαβόντες. *S. Basil. de Spir. Sancto*, xxvii. 66 (iii. 55 A).—Τὸ μέγα...ἱερεῖον (sc. Christus)...οὐ μικροῦ μέρους τῆς οἰκουμένης, οὐδὲ πρὸς ὀλίγον, ἀλλὰ πάντος τοῦ κόσμου καὶ διαιωνίζον καθάρσιον. *S. Greg. Naz. Orat.* 45 al. 42 (i. 855 B).—Διὰ τοῦτο ἔξω τῆς πόλεως (sc. ἔπαθεν ὁ Χριστός), ἔξω τῶν τειχῶν ἵνα μάθῃς, ὅτι καθολικὴ ἐστὶν ἡ θυσία, ἵνα μάθῃς, ὅτι ὑπὲρ τῆς γῆς ἀπάσης ἐστὶν ἡ προσφορὰ, καὶ ὅτι κοινὸς τῆς φύσεως ἡμῶν ἀπάσης ἐστὶν ὁ καθαρισμός. *S. Chrys. Hom.* 83 (v. 569, *Ed. Savil.*).—Τοῦτο οὖν αἰνίττεται, τῆς θυσίας τὸ μεγαλεῖον, ἢ ἤρκεσε μία οὐσα, καὶ ἀπαξ προσενεχθεῖσα. *Id. Hom.* 13 in *Hebr.* (xii. 134 D).—Καὶ ἡμεῖς ἐπιλέγοντες τῷ ποτηρίῳ τὰς ἀφάτους ἐνεργεσίας τοῦ Θεοῦ, καὶ ὅσων ἀπολελούκαμεν, οὕτως αὐτὸ προσάγομεν καὶ κοινωνοῦμεν, εὐχαριστοῦντες, ὅτι κ.τ.λ. *Id. Hom.* 24 in *1 Cor.* (x. 212 D), *vid. plura ad cxxix.* 5.—Et Sacerdos est, ipse offerens, ipse et Oblatio. Cujus rei Sacramentum quotidianum esse voluit Ecclesiæ sacrificium, &c. *S. Aug. de Civ. Dei*, x. 20 (vii. 256 B).—Χριστὸς ὑπὲρ ἡμῶν ὡς ἱερὸν προσάγεται θῦμα τῷ Θεῷ καὶ Πατρὶ, λύτρον καὶ ἀντάλλαγμα τῆς ἀπάντων ζωῆς, εἰς ὃ πάντων ἀντάξιός. *S. Cyril. Alex.* x. de *Adorat.* (i. 362 E).—Quum altari adsistitur, semper ad Patrem dirigatur oratio. *Conc. Carth.* iii. c. 23 (*Labbe* ii. 1170).—Si qui Catholici fideles, hujus sacramenti nunc usque videbantur ignari, deinceps scire debent, omne cujuslibet honorificentiae et sacrificii salutaris obsequium et Patri, et Filio, et Spiritui Sancto, hoc

est, sanctæ Trinitati, ab Ecclesia Catholica pariter exhiberi :... neque enim præjudicium Filio vel Sancto Spiritui comparatur ; dum ad Patris Personam precatio ab offerente dirigitur. Cujus consummatio, dum Filii et Spiritus Sancti complectitur nomen, ostendit nullum esse in Trinitate discrimen : quia dum ad solius Patris Personam sermo dirigitur, bene credentis fide Tota Trinitas honoratur : et quum ad Patrem litantis destinatur intentio, sacrificii munus omni Trinitati uno eodemque offertur litantis oratio. *S. Fulgent. ad Monimum, Lib. II. c. 5, p. 79 B (vel Ed. Paris. 1671, p. 431).—Cf. Eund. de Fide ad Petrum, c. 19, p. 356 B.*

Christ and his death...the sufficient oblation, sacrifice, satisfaction, and recompence, for the which God the Father forgiveth and remitteth to all sinners, not only their sin, but also eternal pain due for the same. *Articles about Religion, 1536, p. xxiii. Ed. Oxon.*—The people muste diligentlye be taughte thys thyng, that Christe is that onelye acceptable, and propitiatorie sacrifice, thorowe whyche we obteyne of God, grace, salvation, and all benefittes. *Herman's Consultation, Chapt. of holie oblations : fol. 134.*

and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again ; Hear us, O merciful Father, we most humbly beseech thee ; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood : who,

(a) Here the Priest is to take the Paten into his hands :

(b) And here to break the Bread :

in the same night that he was betrayed, (a) took Bread ; and, when he had given thanks, (b) he brake

it, and gave it to his disciples, saying, Take, eat, (c) this is my Body which is given for you : Do this in remembrance of me. Likewise after supper he (d) took the Cup ; and, when he had given thanks, he gave it to them, saying, Drink ye all of this ; for this (e) is my Blood of the New Testament, which is shed for you and for many for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of me. Amen.

(c) And here to lay his hand upon all the Bread.

(d) Here he is to take the Cup into his hand :

(e) And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

Τοῦ τιμίου αἵματος Ἰησοῦ Χριστοῦ σου ἐκχυθέντος ὑπὲρ ἡμῶν καὶ τοῦ τιμίου σώματος οὗ καὶ ἀντίτυπα ταῦτα ἐπιτελοῦμεν, αὐτοῦ διαταξαμένου ἡμῖν καταγγέλλειν

τὸν αὐτοῦ θάνατον. *Const. Apost.* vii, 25, p. 373.—Μεμνημένοι οὖν ὧν δι' ἡμᾶς ὑπέμεινεν, εὐχαριστοῦμέν σοι, Θεὲ Παντοκράτορ, οὐχ ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμεθα, καὶ τὴν διάταξιν αὐτοῦ πληροῦμεν· ἐν ἣ γὰρ νυκτὶ παρεδίδοτο, λαβὼν ἄρτον ταῖς ἀγίαις καὶ ἀμώμοις αὐτοῦ χερσὶ, καὶ ἀναβλέψας πρὸς σε τὸν Θεὸν αὐτοῦ καὶ Πατέρα, καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς, εἰπὼν· τοῦτο τὸ μυστήριον τῆς καινῆς διαθήκης· λάβετε ἐξ αὐτοῦ, φάγετε· τοῦτό ἐστι τὸ σῶμά μου, τὸ περὶ πολλῶν θρυπτόμενον εἰς ἄφесιν ἁμαρτιῶν· ὡσαύτως καὶ τὸ ποτήριον κεράσας ἐξ οἴνου καὶ ὕδατος, καὶ ἀγιάσας, ἐπέδωκεν αὐτοῖς, λέγων· Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ αἷμά μου, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφесιν ἁμαρτιῶν. Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὅσάκις γὰρ εἰς ἐσθίητε τὸν ἄρτον τούτον, καὶ πίνητε τὸ ποτήριον τοῦτο, τὸν θάνατον τὸν ἐμὸν καταγγέλλετε, ἄχρις ἂν ἔλθω. Μεμνημένοι τοίνυν τοῦ πάθους αὐτοῦ, καὶ τοῦ θανάτου, καὶ τῆς ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανὸς ἐπανόδου, καὶ τῆς μελλούσης αὐτοῦ δευτέρας παρουσίας, ἐν ἣ ἔρχεται μετὰ δόξης καὶ δυνάμεως κρίναι ζῶντας καὶ νεκρούς, καὶ ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ, προσφερόμεν σοι τῷ βασιλεῖ καὶ Θεῷ, κατὰ τὴν αὐτοῦ διάταξιν, τὸν ἄρτον τούτον, καὶ τὸ ποτήριον τοῦτο, εὐχαριστοῦντές σοι δι' αὐτοῦ, ἐφ' οἷς κατηξίωσας ἡμᾶς ἐστάναι ἐνώπιόν σου, καὶ ἱερατεύειν σοι, καὶ ἀξιουμέν σε, ὅπως εὐμενῶς ἐπιβλέψῃς ἐπὶ τὰ προκειμένα δῶρα ταῦτα ἐνώπιόν σου, σὺ ὁ ἀνευδεὴς Θεός, καὶ εὐδοκήσῃς ἐπ' αὐτοῖς εἰς τιμὴν τοῦ Χριστοῦ σου, καὶ καταπέμψῃς τὸ ἅγιόν σου Πνεῦμα ἐπὶ τὴν θυσίαν ταύτην, τὸν μαρτύρα τῶν παθημάτων τοῦ Κυρίου Ἰησοῦ, ὅπως ἀποφήνῃ τὸν ἄρτον τούτον σῶμα τοῦ Χριστοῦ σου, ἵνα οἱ μεταλαβόντες αὐτοῦ, βεβαιωθῶσι πρὸς εὐσέβειαν, ἀφέσεως ἁμαρτημάτων τύχῃσι, τοῦ διαβόλου καὶ τῆς πλάνης αὐτοῦ ρυσθῶσι, Πνεύματος ἁγίου πληρωθῶσιν, ἄξιοι τοῦ Χριστοῦ σου γένωνται, ζωῆς αἰωνίου τύχῃσι, σοῦ καταλλαγέντος αὐτοῖς, Δέσποτα Παντοκράτορ.

Const. Apost. viii. 12, p. 407.—*Cf. Litt. Jacobi, Græc.* 35—37; *Jacobi, Syr.* 31, 32; *Marci*, 155; *Cyrilli*, 46; *Basil. Text. Alex.* 67; *Basil. Text. Const.* 168, *ubi notanda est clausula*, Τὰ σὰ ἐκ τῶν σῶν σοι προσφέροντες.—*Vid. Litt. Basil. Text. Const.* 168 *ap. Palmer (et cf. 169)*; *Æthiop.* 517; *Chrys.* 76.—Mortis tuæ, Domine, memoriam agimus. *Lit. Jacobi, Syr.* 32.—Κατὰ τὴν σωτηριώδη τοῦ μονογενοῦς σου Υἱοῦ νομοθεσίαν. *Lit. Basil. Text. Alex.* 76.—Memores ...Christi Filii tui Domini Dei nostri tam beatæ Passionis. *Sacr. Gelas.* 697.—*Cf. Sacr. Gelas.* 696; *et simil. in Miss. Ambros. ap. Palmer.*—Ipsius præceptum est, Domine, quod agimus....Da sacrificio authorem suum, ut impleatur fides rei in sublimitate mysterii, ut sicut veritatem cælestis sacrificii exequimur, sic veritatem Dominici corporis et sanguinis hauriamus. *Miss. Ambros.* 340.—*Vid. Miss. Mozar. citat. ap. Palmer.*—Τὴν δι' εὐχῆς λόγον τοῦ παρ' αὐτοῦ εὐχαρισθηθεῖσαν τροφήν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα ἐδιδάχθημεν εἶναι. *Just. Mart. Apol.* i. 66, p. 83.—Offerens ei cum gratiarum actione ex creatura ejus. ...Offerimus ei...gratias agentes Dominationi ejus, et sanctificantes creaturam. *S. Iren. Adv. Hær.* iv. 18 *al.* 34, q. v. p. 251.—In calice offerendo Dominica traditio servetur, neque aliud fiat a nobis quam quod pro nobis Dominus prior fecerit. *S. Cypr. Ep.* 63 *ad Cæcil. fratr.* p. 148.—Illa mulier...hoc frequenter ausa est, ut invocatione non contemptibili sanctificare se panem et Eucharistiam facere simularet, et sacrificium Domino non sine sacramento solitæ prædicationis offerret,...ut nil discrepare ab ecclesiastica regula videretur. *S. Firmil. ap. Cypr. Ep.* 75, p. 223.—Μετὰ δὲ πάντα οἷόν τι θαυμάσιον θῦμα, καὶ σφάγιον ἐξαίρετον τῷ Πατρὶ καλλιεργήμενος ὑπὲρ τῶν ἀπάντων ἡμῶν ἀνένεγκε σωτηρίας, μνήμην καὶ ἡμῖν παραδούς, ἀντὶ θυσίας τῷ Θεῷ διηνεκῶς προσφέρειν. *Euseb. Demonstr. Evang.* i. c. 10, p. 38

C.—Ὡς περ γὰρ ὁ ἄρτος καὶ ὁ οἶνος τῆς εὐχαριστίας, πρὸ τῆς ἀγίας ἐπικλήσεως τῆς προσκυνητῆς Τριάδος, ἄρτος ἦν καὶ οἶνος λιτός· ἐπικλήσεως δὲ γενομένης, ὁ μὲν ἄρτος γίνεται σῶμα Χριστοῦ, ὁ δὲ οἶνος αἷμα Χριστοῦ· τοῦ αὐτοῦ δὴ τρόπου, τὰ τοιαῦτα βρώματα τῆς πομπῆς τοῦ Σατανᾶ (sc. τὰ ἐν εἰδωλικάῃς πανηγύρεσι κρεμώμενα), τῇ ἰδίᾳ φύσει λιτὰ ὄντα, τῇ ἐπικλήσει τῶν δαιμόνων βέβηλα γίνεται. *S. Cyr. Hieros. Cat. Myst.* i. 7, p. 308 D.—Hunc panem...ipse quotidie sacerdos consecrat suis verbis. *S. Ambros. de Bened. Patriarch.* c. 9 (i. 524).—Quid dicimus de ipsa consecratione divina, ubi verba ipsa Domini Salvatoris operantur? nam sacramentum istud quod accipis Christi sermone conficitur:...ipse clamat Dominus Jesus, Hoc est corpus meum. *Id. de Myst.* c. 9 (ii. 339 B, D).—*Cf. incertum Auctorem de Sacram.* iv. 4 (ii. 372).—Ἐνταῦθα δὲ ὡσαύτως ὁ ἄρτος, καθὼς φησιν ὁ Ἀπόστολος, ἀγιάζεται διὰ λόγου Θεοῦ καὶ ἐντεύξεως. *S. Greg. Nyss. Catech.* 37, *quam v.* (ii. 536 D).—Ἡ προσφορὰ ἡ αὐτὴ ἐστὶ, καὶ ὁ τυχὼν προσενέγκῃ, καὶ Παῦλος, καὶ Πέτρος, ἡ αὐτὴ ἐστὶν ὥς περ τὰ ῥήματα ἅπερ ὁ Θεὸς ἐφθέγγετο, τὰ αὐτὰ ἐστὶ, ἅπερ ὁ ἱερεὺς καὶ νῦν λέγει, οὕτω καὶ ἡ προσφορὰ ἡ αὐτὴ ἐστὶν, ἣν ὁ Χριστὸς τοῖς μαθηταῖς ἔδωκε, καὶ ἣν νῦν οἱ ἱερεῖς ποιοῦσιν. Οὐδὲν αὕτη ἐλάττων ἐκείνης, ὅτι καὶ ταύτην οὐκ ἄνθρωποι ἀγιάζουσιν, ἀλλ' αὐτὸς ὁ καὶ ἐκείνην ἀγιάσας. *S. Chrys. Hom.* 2 in 2 *Tim.* (xi. 671 E).—Benedicatur et sanctificatur...illud quod est in Domini mensa oratione. *S. Aug. Ep.* 149 *al.* 59 (ii. 509 C).—Μετὰ δὲ τὴν αὐτοῦ παρουσίαν, οὐκέτι χρεῖα τῶν συμβόλων τοῦ σώματος, αὐτοῦ φαινομένου τοῦ σώματος. Διὰ τοῦτο εἶπεν, Ἄχρισ οὐ ἂν ἔλθῃ. *Theodoret. in 1 Cor.* xi. 26 (iii. 175 D).

The mass is ordained to be a perpetual memory of the same (passion and death of Christ). *Institution of a Christian Man*, p. 146, *Ed. Oxon.*

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the People also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

Εὐχαριστήσαντος δὲ τοῦ προεστῶτος, καὶ ἐπευφήμησαντος πάντος τοῦ λαοῦ, οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδύσασιν ἐκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος. *Just. Mart. Apol.* i. 65, cf. 67.—Τὴν εὐχαριστίαν τινὲς διανείμεντες, ὡς ἔθος, αὐτὸν δὴ ἕκαστον τοῦ λαοῦ λαβεῖν τὴν μοῖραν ἐπιτρέπουσιν. *Clem. Alex. Strom. Lib.* i. c. 1, p. 318, l. 32.—Eucharistiæ sacramentum...nec de aliorum manu quam præsidentium sumimus. *Tertull. de Cor. Mil.* c. 3.—Quod non statim Domini corpus inquinatis manibus accipiat, aut ore polluto Domini sanguinem bibat, sacerdotibus sacrilegus (sc. lapsus) irascitur. *S. Cypr. de Lapsis*, p. 131. *Vid. plura*.—A diaboli aris revertentes, ad sanctum Domini...accedunt :...Domini corpus invadunt : et plus modo in Dominum manibus atque ore delinquunt, quam cum Dominum negaverunt. *Id.* p. 128.—Χεῖρας εἰς ὑποδοχὴν τῆς ἁγίας τροφῆς προτείναντα, καὶ ταύτην καταδεξάμενον. *Dionys. Ep. ad Xystum ap. Euseb.* vii. 9, p. 255 B.—Ποιήσας τὰς προσφοράς, καὶ διανέμων ἐκάστῳ τὸ μέρος (hæc de Novato dicuntur). *Cornel. Ep. ad Fabian. ap. Euseb.* vi. 43, p. 245 B.—Μεταλαμβάνετω ἐκάστη τάξις καθ' ἑαυτὴν, τοῦ κυριακοῦ σώματος καὶ τοῦ τιμίου αἵματος, ἐν τάξει, μετὰ αἰδοῦς καὶ εὐλαβείας, ὡς βασιλέως προσερχόμενοι σώματι. *Const. Apost.* ii. 57, p. 268.—Μετὰ τοῦτο μεταλαμβάνετω ὁ ἐπίσκοπος, ἔπειτα οἱ πρεσβύτεροι, καὶ οἱ διάκονοι....καὶ τότε πᾶς ὁ λαὸς κατὰ τάξιν. *Const. Apost.* viii. 13, p. 409.—Ἐν τῇ ἐκκλησίᾳ ὁ ἱερεὺς ἐπιδίδωσι τὴν μερίδα, καὶ κατέχει αὐτὴν ὁ ὑποδεχόμενος μετ' ἐξουσίας ἀπάσης, καὶ οὕτω προσάγει τῷ στόματι τῇ ἰδίᾳ χειρί. *S. Basil. Ep.* 93 *al.* 289 *ad Cæsar.* (iii. 187 B).—Ὁ μετὰ τοῦ Πατρὸς ἄνω καθήμενος, κατὰ τὴν ὥραν ἐκείνην

ταῖς ἀπάντων κατέχεται χερσὶ, καὶ δίδωσιν αὐτὸν τοῖς βουλομένοις περιπτύξασθαι καὶ περιλαβεῖν· ποιοῦσι δὲ τοῦτο πάντες διὰ τῶν ὀφθαλμῶν τῆς πίστεως. *S. Chrys. de Sacerd.* iii. 3 (i. 382 D).—Ἡ αὐτὴ τράπεζα, τὸ αὐτὸ ποτήριον, ἡ αὐτὴ τροφή ἅπασι προκεῖται τοῖς ἐνταῦθα εἰσιούσιν. *Id. Hom. in 1 Cor.* x. 1 (iii. 236 E).—Ἐστὶ δὲ ὅπου οὐδὲ διέστηκεν ὁ ἱερεὺς τοῦ ἀρχομένου, οἶον, ὅταν ἀπολαύειν δέῃ τῶν φρικτῶν μυστηρίων. Ὅμοίως γὰρ πάντες ἀξιούμεθα τῶν αὐτῶν. Οὐ καθάπερ ἐπὶ τῆς παλαιᾶς (διαθήκης), τὰ μὲν ὁ ἱερεὺς ἤσθιε, τὰ δὲ ὁ ἀρχόμενος. Καὶ θέμις οὐκ ἦν τῷ λαῷ μετέχειν ὧν μετεῖχεν ὁ ἱερεὺς.... Ἀλλὰ πᾶσιν ἐν σῶμα προκεῖται καὶ ποτήριον ἐν. *Id. Hom.* 18 in 2 *Cor.* (x. 568 B).—Communicat Sacerdos cum Ordinibus sacris cum omni populo. *Sacr. Gelas.* 698.

CXLII.

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat | this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

Ὁ μὲν ἐπίσκοπος δίδωτω τὴν προσφορὰν, λέγων, Σῶμα Χριστοῦ· καὶ ὁ δεχόμενος λεγέτω, Ἀμήν. *Const. Apost.* viii. 13, p. 409.—Μεταδίδωμί σοι τὸ τίμιον, τὸ ἅγιον, καὶ ἄχραντον σῶμα τοῦ Κυρίου, καὶ Σωτῆρος, καὶ Θεοῦ ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν ἁμαρτιῶν, εἰς ζωὴν αἰώνιον. *Lit. Chrys.* 82.—Communio adstantium. V. Corpus Christi. R. Amen. *Miss. Ambros.* 305.—*Cf. S. Cyril. Hieros. Cat. Myst.* v. 21, p. 331.—Corpus Domini nostri Jesu Christi conservet animam tuam! *Joan. Diac. Vit. Gregor. Lib.* ii.

At the exhibition of the body, let the pastoure saye

Take, and eate to thy health the bodie of the Lorde, whiche was deliuered for thy synnes. *Herman's Consultation,* fol. 211.

CXLIII.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE BLOOD of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

Ἡ διάδοσις καὶ ἡ μετάληψις ἀπὸ τῶν εὐχαριστηθέντων ἐκάστω γίνεται. *Just. Mart. Apol.* i. 67.—*Cf. citata supra, R. cXLII.*—Ὁ δὲ διάκονος κατεχέτω τὸ ποτήριον, καὶ ἐπιδιδούς λεγέτω, Αἷμα Χριστοῦ, ποτήριον ζωῆς καὶ ὁ πίνων λεγέτω, Ἀμήν. *Const. Apost.* viii. 13, p. 409.—Μεταλαμβάνεις (ad Diaconum loquitur Sacerdos)...τὸ τίμιον καὶ ἅγιον σῶμα καὶ αἷμα τοῦ Κυρίου, καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν σου, καὶ εἰς ζωὴν αἰώνιον. *Lit. Chrys. ap. Goar,* p. 83.

At the exhibition of the cuppe.

Take and drinke to thy health the blood of the Lorde whiche was shedde for thy synnes. *Herman's Consultation, fol. 211.*

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Sa-* viour Christ in the same night, &c.] *for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

Si per negligentiam evenerit quod completo canone nec vinum nec aqua in calice reperiatur, statim infundatur utrumque, et sacerdos iterabit consecrationem ab illo loco (*simili modo*), et sic perficiet usque in finem. *Ex MS. Compendio A. S. 1392 ap. Martene, i. 258. A quodam Cartusiano Editio in domo Petre Castri.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it* what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

Ἡ καθαρὰ σινδὼν ἡ ὑφαπλουμένη τῇ τῶν θείων δι-
διακονίᾳ, ἡ τοῦ Ἀριμάθεως ἐστὶν Ἰωσήφ λειτουργία. κ.
Isid. Pelus. Ep. 123.—*Cf. in R., cxxii. supra.*

¶ Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.

Μετὰ δὲ τὴν μετάληψιν, οὕτως εὐχαριστήσατε· Εὐχαριστοῦμέν σοι κ. τ. λ. . . . ἐπιτρέπετε δὲ καὶ τοῖς πρεσβυτέροις ὑμῶν εὐχαριστεῖν. *Const. Apost.* vii. 26, p. 374.—Εἶτα μετὰ ταῦτα (de orationibus general. ante commun. loquitur) τὴν εὐχὴν λέγομεν ἐκείνην, ἣν ὁ Σωτὴρ παρέδωκε τοῖς οἰκείοις αὐτοῦ μαθηταῖς, μετὰ καθαρᾶς συνειδήσεως Πατέρα ἐπιγράφόμενοι τὸν Θεόν, καὶ λέγοντες· Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς. *S. Cyril. Cat. Myst.* v. 11, p. 328 D.—Mox ad altare conversi, Dominicam orationem prætermittere non potestis. Et utique dicitis, *Pater noster, qui es in cælis, dimitte nobis debita et peccata nostra.* *S. Optat. ad Donatist. Lib.* ii. p. 57.—Sic docuit Apostolos suos, ut quotidie in corporis illius sacrificio credentes audeant loqui (sc. post "precem") *Pater noster*, &c. *S. Hieron. c. Pelag.* iii. c. 15 (ii. 786 A). Cf. *Greg. Mag. Ep.* vii. 64 (ix. 12, *Ed. Bened. citat. ad* iii. R).—Εὐχόμεθα λέγοντες, Γεννηθήτω τὸ θέλημά σου, κ. τ. λ. *S. Chrys. Hom.* 3 in *Col.* (xi. 346 D).—*Orationes* (sc. accipiamus dictas) quum (sc. illud quod in mensa est) benedicitur et sanctificatur, et ad distribuendum comminuitur, quam totam petitionem fere omnis Ecclesia Dominica oratione concludit. *S. Aug. Ep.* 149 al. 59 ad *Paulin.* (ii. 509 C).—In Ecclesia ad altare Dei quotidie dicitur ista Dominica oratio, et audiunt illam fideles. *Id. Serm.* 58 in *Matt.* vi. al. *Hom.* 42 inter 50 (v. 342 F).—Ubi est peracta sanctificatio, dicimus orationem Dominicam. *Id. Serm.* 237 in *die Paschæ* al. 83 de *Divers.* (v. 974 C).—Quotidiana oratio fidelium. *Id. Enchirid. ad Laurent.* c. 71 (vi. 223 B).

CXLIV.

¶ After shall be said as followeth.

<p>O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness merci-</p>	<p>fully to accept this our sacrifice of praise and thanksgiving;</p>
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Ἐπίδε ἐφ' ἡμᾶς εὐμενέσιν ὀφθαλμοῖς, καὶ πρόσδεξαι τὰς ἐωθινὰς ἡμῶν εὐχαριστίας. *Const. Apost.* viii. 38, p. 422.—Εὐμενῶς πρόσδεξαι τὴν ἐσπερινὴν εὐχαριστίαν ἡμῶν ταύτην. *Ib.* 37, p. 421.—(E precibus secretis ante commun.) Σὺ κατηξίωσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου, γενέσθαι λειτουργοὺς τοῦ ἁγίου σου θυσιαστηρίου. Σὺ ἰκάνωσον ἡμᾶς... ἵνα... προσάγωμέν σοι θυσίαν αἰνέσεως.... Δὸς, Κύριε, καὶ ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων, καὶ τῶν τοῦ λαοῦ ἀνοημάτων, δεκτὴν γενέσθαι τὴν θυσίαν ἡμῶν, καὶ εὐπρόσδεκτον ἐνώπιόν σου. *Lit. Basil. Text. Const.* 162.—Λειτουργοῦμεν Θεῷ τὴν αἴνεσιν. *S. Greg. Naz. Orat.* 19 al. 9, c. 17 (i. 374 E).—Βούλεσθε εἶπω πόθεν ὁ θόρυβος καὶ ἡ κραυγὴ γίνεται; ὅτι οὐ διὰ πάντος ὑμῖν τὰς θύρας ἀποκλείομεν, ἀλλὰ συγχωροῦμεν πρὸ τῆς ἐσχάτης εὐχαριστίας ἀποπηδᾶν καὶ ἀναχωρεῖν οἰκάδε· τί ποιεῖς, ἄνθρωπε; τοῦ Χριστοῦ παρόντος, τῶν ἀγγέλων παρεστώτων, τῆς φρικτῆς ταύτης τραπέζης προκειμένης, τῶν ἀδελφῶν μυσταγωγουμένων ἔτι, αὐτὸς καταλιπὼν ἀποπηδᾶς; ...Βούλεσθε εἶπω τίνος ἔργον ποιοῦσιν οἱ πρὸ τῆς συμπληρώσεως ἀναχωροῦντες, καὶ τὰς εὐχαριστηρίους φῶδας οὐκ ἐπιφέροντες τῷ τέλει τῆς τραπέζης; (sc. exemplum Judæ sequi tales innuit.)...Αὐτὸς σοι τῆς σαρκὸς μεταδίδωσι· σὺ δὲ οὐδὲ λόγους αὐτὸν ἀμείβῃ; οὐδὲ εὐχαριστεῖς ὑπὲρ ὧν ἔλαβες; *S. Chrys. Hom. de Bapt. Christi* (ii. 374 C).—Εὐχαρίστησε πρὸ τοῦ δοῦναι τοῖς μαθηταῖς, ἵνα καὶ ἡμεῖς εὐχαριστῶμεν· εὐχαρίστησε καὶ ὕμνησε μετὰ τὸ δοῦναι, ἵνα καὶ ἡμεῖς αὐτὸ τοῦτο ποιῶμεν. *Id. Hom.* 82 al. 83 in *Matt.* (vii. 784 B).—Tunc antistites, velut advocati, susceptos suos misericordissimæ offerunt potestati. *S. Aug. Ep.* 149 al. 59 ad *Paulin.* (ii. 509 F).—Ecclesia...immolat Deo in corpore Christi sacrificium laudis. *Id. in adv. Legis*, c. 20 (viii. 570 C).

most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole

Church may obtain remission of our sins, and all other benefits of his passion.

Ἴνα οἱ μεταλαμβάνοντες αὐτοῦ βεβαιωθῶσι κ.τ.λ. *Const. Apost.*

viii. 12, *ut supra citat.* cxli. 1.—Concede illis remissionem peccatorum suorum, benedic illos omnibus benedictionibus spiritualibus. *Lit. Cyr.* 51.—*Cf. preces pro remissione peccatorum, Lit. Basil. Text. Const.* 170.—Recreati, Domine, sacri muneris gustu, quæsumus...fideliter libantibus prosit ad veniam. *Sacr. Leon.* 354.—Concede credentibus, misericors Deus, perfectum nobis de Christi passione remedium, ut humana fragilitas præteritæ culpæ laqueos evadat. (Super oblata). *Ex MS. Pontif. Eccles. Pictavensis* (850), *Martene*, iii. 105.—Passionis ejus mentionem in omnibus sacrificiis facimus. *S. Cypr. Ep.* 63, p. 156.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee;

Θυσία ἡ τῷ Θεῷ δεκτή, σώματος τε καὶ τῶν τούτου παθῶν ἀμετανόητος χωρισμός. *Clem. Alex. Strom.* v. c. 11, p. 686, l. 10.—Ὅλον σαντὸν ἀναθες τῷ Θεῷ καὶ ὀλοκαύτωσον· τοῦτο γὰρ ἐστὶ θυσίαν ζῶσαν παραστήσαι. *S. Chrys. Hom.* 33 *in Joan.* (viii. 192 A).—Sacrificantes non alteri visibile Sacrificium offerendum esse noverimus, quam Illi, cujus in cordibus nostris invisibile Sacrificium nos ipsi esse debemus. *S. Aug. de Civ. Dei*, x. 19 (vii. 255 D).—Cujus rei Sacramentum quotidianum voluit esse Ecclesiæ Sacrificium. Quæ cum ipsius Capitis Corpus sit, seipsam per Ipsum discit offerre. *Ib.* c. 20 (vii. 256 B).—*Vid. S. Aug. in Ps. cxv. citat.* p. 227.—Τὰς ἐαντῶν ἱεουργοῦμεν ψυχὰς, καὶ Θεῷ προσάγομεν, ἀποθνήσκοντες μὲν τῷ κόσμῳ, καὶ τῷ φρονεῖν τὰ σαρκός. *S. Cyril. Alex. Lib. xi. de Adorat.* (i. 402 E).

humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction.

Supplices te rogamus...ut quotquot ex hac Altaris participatione sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. *Sacr. Gelas.* 697.—Precamur, ut qui de altario tuo participamus,...in cœlestibus gloriemur. *Miss. Gothic.* 222.—Reple, quæsumus, Domine,

famulos tuos tua sacra benedictione. *Miss. Ambros.* 305.—*Vid. Const. Apost.* viii. 12, *citat. ad* cxli. 3.

And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we be- | seech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences,

Προσφερόμέν σοι, δέσποτα, τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἁμαρτίας ἡμῶν ποιήσῃς μεθ' ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταποδώσῃς ἡμῖν· ἀλλὰ κατὰ τὴν σὴν ἐπιεικείαν καὶ ἄφατόν σου φιλάνθρωπίαν, ὑπερβὰς καὶ ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν. *Lit. Jacobi, Græc.* 38.—Tanto, quæsumus, Domine, placatus assume, quanto &c. ut quidquid nostræ non expletur servitutis officio, indulgentiæ tuæ dignatione pensetur. *Sacr. Leon.* 419.—Non æstimator meriti, sed veniæ...largitor. *Sacr. Gelas.* 697.—Ipse tibi...sacrificium nostrum reddat acceptam...Jesus Christus Dominus noster. *Sacr. Greg.* 54.—Ut qui demeritorum qualitate diffidimus, non judicium tuum, sed indulgentiam sentiamus. *Id.* 124.—Quisquis bene cogitat, quid voveat Domino, et quæ vota reddat, seipsum voveat, seipsum reddat, hoc exigitur, hoc debetur. *S. Aug. in Ps. cxv.* (iv. 1271 D).—Verum sacrificium est omne opus quod agitur ut sancta societate inhæreamus Deo. *Id. de Civ. Dei*, x. c. 6 (vii. 242 F).—Efficitur, ut tota ipsa redempta Civitas, hoc est, congregatio societasque sanctorum, universale sacrificium offeratur Deo per Sacerdotem magnum....Hoc (sc. Rom. xii. 3) est sacrificium Christianorum: *multi unum corpus in Christo*. Quod etiam sacramento altaris fidelibus noto frequentat Ecclesia, ubi ea demonstratur, quod in ea re quam offert, ipsa offeratur. *Id.* (vii. 243 D).

through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and | glory be unto thee, O Father Almighty, world without end. *Amen.*

Ὅτι σοι πᾶσα δόξα, σέβας, καὶ εὐχαριστία, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, καὶ νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς ἀνελλειπέις καὶ ἀτελευτήτους αἰῶνας

τῶν αἰώνων. *Const. Apost.* viii. 12, p. 408.—Διὰ τοῦ Χριστοῦ σου, μεθ' οὗ σοι δοξα, τιμὴ...καὶ τῷ Ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν. *Ib.* 13, p. 409.—Per Christum Dominum nostrum....Per ipsum, et cum ipso, et in ipso est tibi, Deo Patri Omnipotenti, in unitate Spiritus Sancti omnis honor et gloria per omnia sæcula sæculorum. Amen. *Sacr. Gelas.* 697.—Οὗ (sc. ἱερέως) συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων, Ἀμήν. *Just. Mart. Apol.* i. 65, cf. 67.—Ἡμᾶς, ἐπὶ τῆς εὐχαριστίας λέγοντας, εἰς τοὺς αἰῶνας τῶν αἰώνων, ἐκείνους τοὺς Αἰῶνας σημαίνειν (sc. insinuant hæretici Valentiniiani). *S. Iren. adv. Hær.* i. c. 3, p. 14.—Quale est...reddere εἰς αἰῶνας ἀπ' αἰῶνος alii omnino dicere, nisi Deo Christo! *Tertull. de Spect.* c. 25.—Audi quid dicat Sacerdos: Per Dominum nostrum Jesum Christum, in quo tibi est, cum quo tibi est honor, laus, gloria, magnificentia, potestas cum Spiritu Sancto a sæculis, et nunc, et semper, in omnia sæcula sæculorum. *Pseudo-Ambros. de Sacr.* vi. c. 5 (ii. 385 C).—Ἄν εὐλογήσης τῇ τῶν βαρβάρων φωνῇ, ...οὐ δύναται ὑποφωνῆσαι τὸ Ἀμήν ὁ λαϊκός· οὐ γὰρ ἀκούων τὸ, Εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅπερ ἐστὶ τέλος, οὐ λέγει τὸ, Ἀμήν. *S. Chrys. Hom.* 35 in 1 Cor. (x. 325).—Προσῆκει δὲ τὸν λαὸν ἅπαντα τὸ Ἀμήν τῇ τῶν ὑμνούντων ἐπιφέρειν φωνῇ· ...ὅθεν καὶ τὸ ἔθος ἐν ταῖς ἐκκλησίαις μεμένηκε, τὸ τῇ δοξολογίᾳ τοῦ ἱερέως διὰ τοῦ Ἀμήν συντίθεσθαι τὸν λαόν. *Id. in Ps.* cv. (v. 675 B).—*Vid. Fulgent. ad Monimum, citat. ad cxli. 3.*

We humbly beseeche the, worke in us wyth thy spirite, that as we haue receyued thys diuine Sacramente wyth oure mouthes, so we maye also receyue and euer holde faste with true fayth, thy grace, remission of synnes, and communion with Christ thy sonne. Al which thynges, thou haste exhibited unto us in these sacramentes thorow our Lord Jesus Christ thy sonne, which lyueth and reigneth with the in unitie of the holye gost, verie God and verie man, for ever. Amen. *Herman's Consultation*, fol. 211.

CXLV.

Or this.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy

mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ;

Μεταλαβόντες τοῦ τιμίον σώματος καὶ τοῦ τιμίον αἵματος τοῦ Χριστοῦ, εὐχαριστήσωμεν τῷ καταξιώσαντι ἡμᾶς μεταλαβεῖν τῶν ἁγίων αὐτοῦ μυστηρίων, καὶ παρακαλέσωμεν...γενέσθαι...εἰς φυλακὴν εὐσεβείας...εἰς ζωὴν τοῦ μέλλοντος αἰῶνος. *Const. Apost.* viii. 14, p. 409.—Εὐχαριστοῦμέν σοι, ὅτι κατηξίωσας ἡμᾶς μεταλαβεῖν τῶν ἁγίων σου μυστηρίων...ὅτι τὸ ὄνομα τοῦ Χριστοῦ σου ἐπικέκληται ἐφ' ἡμᾶς, καὶ σοι προσφκειώμεθα ὁ χωρίσας ἡμᾶς τῆς τῶν ἀσεβῶν κοινωνίας, ἔνωσον ἡμᾶς μετὰ τῶν καθωσιωμένων σοι. *Ib.* c. 15, p. 410.—*Vid. Lit. Basil. Text. Alex.* 69, *citat. ad cxi.*—*Vid. Lit. Basil. Text. Const.* 175 *ap. Palmer.*—Εὐχαριστοῦμέν σοι, Δέσποτα φιλόθρωπε, εὐεργέτα τῶν ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρούσῃ ἡμέρᾳ κατηξίωσας ἡμᾶς τῶν ἐπουρανίων καὶ ἀθανάτων μυστηρίων. Ὁρθοτόμησον ἡμῶν τὴν ὁδόν, στήριξον ἡμᾶς ἐν τῷ φόβῳ σου τοὺς πάντας, φρούρησον ἡμῶν τὴν ζωὴν, ἀσφάλισαι ἡμῶν τὰ διαβήματα. *Lit. Chrys.* 84.—*Cf. Litt. Jacobi, Græc.* 59; *Syr.* 42.—*Nos Corporis et Sanguinis sacrosancti pascis alimento. Sac. Leon.* 365.—*Spirituali cibo vivificare dignatus es. Id.* 367.—*Gratias tibi, Domine, laudesque persolvimus, qui nos Corporis et Sanguinis dilectissimi Filii tui Domini nostri communione vegetasti. Id.* 369.—*Cœlesti cibo potuque roborati, omnipotenti Deo laudes et gratias, Fratres carissimi, referamus; poscentes, ut nos quos dignos habuit participatione Corporis et Sanguinis Domini nostri Jesu Christi Unigeniti sui, dignos etiam cœlesti remuneratione percenseat. Miss. Gothic.* 190.—*Qui sacrosanctum Corpus Domini nostri Jesu Christi spiritaliter sumpsimus. Id.* 193.—*Agamus omni-*

potenti Deo gratias, quia refecit nos Pane cœlesti, et Poculo spiritali, sperantes ab ejus benigna clementia, ut per effusionem Spiritus Sancti sui, in quibus cibi cœlestis virtus introivit, sinceritatis gratia perseveret. *Miss. Gothic.* 300.—Caro corpore et sanguine Christi vescitur, ut et anima de Deo saginetur. *Tertull. de Resur.* c. 8.—Τὸν πνευματικὸν ἄρτον. *S. Cyril. Hieros. Catech. Myst.* iv. 8, cf. c. 9, p. 322.—Εἶτα ἀνάμεινας τὴν εὐχὴν, εὐχαριστεῖ τῷ Θεῷ τῷ καταξιώσαντί σε τῶν τηλικούτων μυστηρίων. *Id.* v. 22, p. 332 B.—Τὴν πνευματικὴν ταύτην ἐστίασιν. *S. Chrys. Hom. de Nativit. Christi* (ii. 365 B).—Σωματικῆς μὲν τροφῆς ἀπολαύων μετὰ τὴν τράπεζαν ἐπὶ εὐχὴν τρέπη; πνευματικῆς δὲ ὑπερβαλλούσης τὴν κτίσιν ἅπασαν τὴν ὁρατὴν καὶ τὴν ἀορατὸν μετέχων,...οὐ μένεις εὐχαριστῶν καὶ ῥήμασι καὶ πράγμασιν; *Id. Hom. de Bapt. Christi* (ii. 375 B).

and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all

faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son.

Τῶν πιστῶν τὸ συνάθροισμα, τοῦ Θεοῦ τὴν ἐκκλησίαν. *Const. Apost.* ii. 61, p. 272.—Μετὰ τὴν μετάληψιν, οὕτως εὐχαριστήσατε· εὐχαριστοῦμέν σοι...ὕπὲρ τῆς...ἀγάπης, καὶ ἀθανασίας· ἧς ἔδωκας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου. *Ib.* vii. 26, p. 374.—Ἡμᾶς πάντας, τοὺς ἐκ τοῦ ἐνὸς ἄρτου καὶ τοῦ ποτηρίου μετέχοντας, ἐνώσας ἀλλήλοις εἰς ἐνὸς Πνεύματος ἁγίου κοινωνίαν. *Lit. Basil. Text. Const.* 169, cf. *Lit. Basil. Text. Alex. citat. ad cxl.*—Quæsumus, omnipotens Deus, ut inter ejus membra numeremur, cujus Corpori communicamus et sanguini. *Sacr. Leon.* 448.—V.D. Qui Sacramentum Paschale consummans, quibus per Unigeniti tui consortium, filios adoptionis esse tribuisti;...et sui cohæredibus Redemptoris jam nunc supernæ pignus hæreditatis impendis: ut tanto se certius ad eam confidant esse venturos;

quanto in ejus participatione profecerint. *Sacr. Gelas.* 600.
 —Τὰ σώματα ἡμῶν μεταλαμβάνοντα τῆς εὐχαριστίας μη-
 κέτι εἶναι φθαρτὰ, τὴν ἐλπίδα τῆς εἰς αἰῶνας ἀναστά-
 σεως ἔχοντα. *S. Iren. adv. Hær.* iv. 18. 5, p. 251.—Τὸ
 ἄθροισμα τῶν ἐκλεκτῶν, ἐκκλησίαν καλῶ. *Clem. Alex. Strom.*
 vii. c. 5, p. 846, l. 10.—Τῶν θείων μυστηρίων, ὧν καταξιω-
 θέντες, σύσσωμοι καὶ σύναμοι τοῦ Χριστοῦ γεγόνατε. *S.*
Cyr. Hieros. Cat. Myst. iv. 1, p. 319 B.—O sacramentum
 pietatis, O signum unitatis, O vinculum caritatis! Qui vult
 vivere, habet ubi vivat, habet unde vivat: accedat, credat,
 incorporetur, ut vivificetur. *S. Aug. Tract.* 26 in *Joan.* vi.
 (iii. 499 E).—Ἐνούμεθα αὐτῷ τε τῷ Χριστῷ καὶ ἀλλή-
 λοις, διὰ τῆς μυστικῆς μεταλήψεως, ἐαυτῷ τε συσσώμους
 καὶ ἀλλήλοις ἀποτελεῖ· ἐνὶ γὰρ σώματι, τῷ ἰδίῳ δηλαδὴ,
 τοὺς εἰς αὐτὸν πιστεύοντας, εὐλογῶν διὰ κ. τ. λ. *S. Cyr.*
Alex. Lib. xi. in *Joan.* xvii. (iv. 998 D).—Κοινωνία κέλῃται
 ἡ τῶν θείων μυστηρίων μετάληψις, διὰ τὸ τὴν πρὸς Χριστὸν
 ἡμῖν χαρίζεσθαι ἔνωσιν, καὶ κοινωνοὺς ἡμᾶς τῆς αὐτοῦ ποιεῖν
 βασιλείας. *Isid. Pelus. Lib.* i. *Ep.* 228, p. 65.—Immortali-
 tatis alimonia datur, &c. *Arnold. Carnot. ap. Cypr. de Caena*
Domini, c. 2, p. 39.—*Cf. quæ scripsit S. Irenæus, adv. Hær.*
 v. 2.

And we most humbly beseech thee,
 O heavenly Father, so to assist us
 with thy grace, that we may continue
 in that holy fellowship, and do all
 such good works as thou hast pre-

pared for us to walk in; through
 Jesus Christ our Lord, to whom,
 with thee and the Holy Ghost, be all
 honour and glory, world without end.
Amen.

Ἰκετεύωμεν, ἵνα...ἀξιώθωσιν...τῆς μετὰ τῶν ἁγίων
 διαμονῆς. *Const. Apost.* viii. 6, p. 397.—Φύλαξον ἡμᾶς,
 ἀγαθὲ, ἐν ἁγιασμῷ τοῦ ἁγίου σου Πνεύματος, ἵνα ἅγιοι
 γενόμενοι, εὕρωμεν μέρος καὶ κληρονομίαν μετὰ πάντων τῶν
 ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, ἐν τῷ φῶτι
 τοῦ πρωτόπου σου, διὰ τῶν οἰκτιρῶν τοῦ μονογενοῦς σου
 Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,
 μεθ' οὗ κ. τ. λ. *Lit. Jacobi, Græc.* 61, cf. *Syr.* 42.—Δὸς

ἡμῖν τὴν χάριν καὶ τὴν δωρεάν τοῦ παναγίου Πνεύματος, καὶ φύλαξον ἡμᾶς ἀμώμους ἐν τῷ βίῳ καὶ ὁδήγησον, κ. τ. λ. *Lit. Marci*, 165.—Ἀπὸ πάντος ἔργου πονηροῦ ἀπόστησον, παντὶ δὲ ἔργῳ ἀγαθῷ σύναψον. *Lit. Basil. Text. Const.* 174.—Ἀπελαύσαμεν τῆς ἀκενώτου σου τρυφῆς, ἧς καὶ ἐν τῷ μέλλοντι αἰῶνι πάντας ἡμᾶς καταξιοθῆναι εὐδόκησον. *Ib.* 176.—Qui Christi tui beata passione nos reparas: conserva in nobis operam misericordiae tuæ; ut in hujus celebritate mysterii perpetua devotione vivamus. *Sacr. Leon.* 421.—Deus, qui nos per hujus sacrificii commercia unius summæ Divinitatis participes effecisti; præsta, quæsumus, ut sicut tuam cognovimus veritatem, sic eam dignis moribus adsequamur. *Sacr. Gelas.* 585.—Dirige actus nostros in beneplacito tuo, ut in nomine dilecti Filii tui mereamur bonis operibus abundare. *Sacr. Greg.* 16.—*Cf. Id.* 37.—Deprecemur, uti nos... sub perpetua devotione custodiat, et in his beati famulatus studiis permanere concedat. *Miss. Gothic.* 191.—Spiritus nobis, Domine, tuæ caritatis infunde; ut, quos uno cœlesti pane satiasti, una facias pietate concordēs. *Miss. Gall. Vet.* 369.—Attendat (ecclesia) quotidianas orationes suas. Orat ut credentes perseverent. *S. Aug. de Dono Persev.* c. 7 (x. 828 G).—Τήρησον ἡμᾶς ἐν τῷ σῶ ἁγιασμῷ. *Chronicon Alex.* p. 892, *citat. ap. Coteler. Patr. Apost.* Vol. I. p. 402, n. 8.

By the communion and participation of the sacrament of the altar we be inserted into the body of Christ, and so we be incorporated in Christ, and Christ in us. *Institution of a Christian Man*, p. 79, *Ed. Oxon.*

CXLVI.

* Then shall be said or sung,

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy

great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest

away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have

mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Vid. MS. Alexandrin.; Mabillon.; Miss. Bobiense, 780, ap. Palmer; quibuscum cf. Const. Apost. vii. 47. 44, viii. 13. —Populus. Laudamus Te, benedicimus Te, et adoramus Te, gratias agimus Tibi, ... Domine Deus, miserere nobis. Lit. Jacobi, Syr. 33.—Adfirmabant, quod essent solito statō die ante lucem convenire, carmenque Christo quasi Deo, dicere secum invicem. Plin. Lib. x. Ep. 97 ad Trajan.—Vid. Lucian. Philop. citat. supra R. cxxii.—Περὶ πάντων αἰνῶ σε, ἐὺλογῶ σε, δοξάζω σε, σὺν τῷ αἰωνίῳ καὶ ἐπουρανίῳ Ἰησοῦ Χριστῷ, ἀγαπητῷ σου παιδί· μεθ' οὗ σοι καὶ Πνεύματι Ἁγίῳ ἡ δόξα καὶ νῦν καὶ εἰς τοὺς μέλλοντας αἰῶνας. Ἀμήν. S. Polyc. Martyr. c. 14.—Ὑμνοὺς γὰρ εἰς μόνον τὸν ἐπὶ πᾶσι λέγομεν Θεόν, καὶ τὸν μονογενῆ αὐτοῦ Λόγον καὶ Θεόν· καὶ ὑμνοῦμέν γε Θεόν καὶ τὸν μονογενῆ αὐτοῦ, ὡς καὶ ἥλιος, καὶ σελήνη, καὶ ἄστρα, καὶ πᾶσα ἡ οὐρανία στρατία. Orig. c. Cels. viii. 67 (i. 792). —Μηδεὶς βιωτικούς κατ' ἐκείνον τὸν καιρὸν ἐχέτω λογισμούς, ἀλλὰ πάντα τὰ γῆινα τῆς διανοίας ἐξορίσας, καὶ πρὸς τὸν οὐρανὸν ὅλον ἑαυτὸν μεταθείς, ὡς αὐτοῦ πλησίον ἐστὼς τοῦ θρόνου τῆς δόξης, καὶ μετὰ τῶν Σεραφίμ ἱπτάμενος, οὕτω τὸν πανάγιον ὕμνον (de Tersancto loquitur) ἀναφερέτω τῷ τῆς δόξης καὶ τῆς μεγαλωσύνης Θεῷ. S. Chrys. Hom. 4 de Incompr. Dei Nat. (i. 478 E).

CXLVII.

* Then the Priest (or Bishop if he be present) shall let them depart with this blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus

Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

Ἐπίσκοπος εὐλογεῖ, οὐκ εὐλογεῖται... πρεσβύτερος εὐλογεῖ, οὐκ εὐλογεῖται· εὐλογίας δέχεται παρὰ ἐπισκόπου. ...Διάκονος οὐκ εὐλογεῖ· οὐ δίδωσιν εὐλογίαν, λαμβάνει δὲ παρὰ ἐπισκόπου καὶ πρεσβυτέρου. *Const. Apost.* viii. 28, p. 415.—Μέλλοντες εὐλογεῖν ἱερεῖς, πρότερον τοῦτο (sc. pacem) ὑμῖν ἐπευξάμενοι, οὕτω τῆς εὐλογίας ἄρχονται. *S. Chrys. Hom. 3 c. Judæos* (i. 614 C).—Πανταχοῦ εἰρήνην αἰτούμεν· οὐδὲν γὰρ ταύτης ἴσον· εἰρήνην... ἐν ταῖς προσήσεσι· καὶ... πολλάκις αὐτὴν δίδωσιν ὁ τῆς ἐκκλησίας προεστώς, Εἰρήνη ὑμῖν, ἐπιλέγων. *Id. Hom. 3 in Col.* (xi. 347 D).—Quum ad celebrandas missas in Dei nomine convenitur, populus non ante discedat, quam missæ solemnitas compleatur; et ubi episcopus non fuerit, benedictionem accipiat sacerdotis. *Conc. Aurel.* i. c. 26 (*Labbe* iv. 1408).—Si episcopus præsens fuerit, ejus benedictio expectatur. *Conc. Aurel.* iii. c. 29 (*Labbe* v. 302).—BENEDICTIONES SUPER POPULUM POST COMMUNIONEM. *Sacr. Gelas.* 700.—*Vid. Palmer, Cap. iv. Sect. 24.*

† Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often

as occasion shall serve, after the Collecta either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

CXLVIII.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among

all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. Amen.

Tua nos, quæsumus, Domine, pietate dispone. *Sacr. Leon.* 418.—Mores nostros, Domine, quæsumus, tua pietate compone. *Id.* 420.—Ut inter immuneros vitæ præsentis errores, tuo semper moderamine dirigamur. *Id.* 441.—*Cf. (Post Commun.)* Supplices te deprecamur, &c. *Sacr. Gelas.* 681.—*Vid. Id.* 682, *cit. ad xlii. et 703 ap. Palmer.*—Respice propitius, Domine, ad debitam tibi Populi servitutem, ut inter humanæ fragilitatis

incerta, nullis adversitatibus opprimatur, qui de tua protectione confidit. *Sacr. Greg.* 255.

CXLIX.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works

of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Σὺ δέσποτα παντοκράτορ, Θεὲ αἰώνιε. *Const. Apost.* vii. 25, p. 373.—Ὁ Θεὸς ὁ παντοκράτορ, ... ὁ χρόνους μὴ παλαιούμενος, ὁ αἰῶσι μὴ περατούμενος, ... μὴδένα αὐτῶν ἀπόβλητον ποιήσης ἐκ τῆς βασιλείας σου· ἀλλὰ ἀγιάσον αὐτούς· φρουρήσον· σκέπασον· ἀντιλαβοῦ· ῥῦσαι τοῦ ἀλλοτρίου καὶ πάντος ἐχθροῦ· τοὺς οἴκους αὐτῶν φύλαξον· τὰς εἰσοδοὺς αὐτῶν καὶ τὰς ἐξόδους φρουρήσον. *Ib.* viii. 15, p. 410.—Τὴν ζωὴν ἡμῶν οἰκονόμησον. *Lit. Basil. Text. Alex.* 71.—Ἀγιάσον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα. *Lit. Basil. Text. Const.* 161.—Præsta, ut præsentibus fulciamur auxiliis, et instruamur æternis. *Sacr. Leon.* 418.—Quæsumus, omnipotens Deus, ut mentes nostras cœlestibus corrigas institutis. *Id.* 419.—Ut cunctis nos, Domine, foveas adjumentis, tuis apta propitius disciplinis. *Id.* 420.—Tuentur, sanctificent, et gubernent. *Sacr. Gelas.* 495.—Corporaliter gubernatum. *Id.* 506.—Mentem nostram operibus tuorum refice mandatorum. *Id.* 512.—Fideles tuos, Domine, quæsumus, corpore pariter et mente purifica. *Id.* 700.—*Vid. Sacr. Greg. citat. ap. Palmer.*—Æterne Pater et Domine... ubique nos protegendo custodias; ut eruti adversitatibus mundi, hic et in æternum sanctificati, &c. *Miss. Bobiense*, 908.—Ut, te largiente, regatur in corpore, et, te servante, custodiat in mente. *Rituale Eccl. Dunelm.* 22, cf. p. 171.

CL.

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with

our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth i

us the fruit of good living, to the honour and praise of thy Name; | through Jesus Christ our Lord. Amen.

Cf. citata ad XL. supra.

CLI.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee,

we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

Τελείας φιλανθρωπίας ἀξίωσον ἡμᾶς, ὀρθοτόμησον τὴν ὁδὸν ἡμῶν· ῥίξωσον ἡμᾶς ἐν τῷ φόβῳ σου, καὶ τῆς ἐπουρανίῃ βασιλείας ἀξίωσον, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. *Lit. Jacobi, Græc.* 64.—Tuo prosequaris benignus auxilio. *Sacr. Leon.* 423.—In cunctis actionibus nostris et aspirando, nos præveni; et adjuvando, custodi. *Sacr. Gelas.* 685.—Viam illius et præcedente gratia tua dirigas, et subsequenti comitari digneris. *Id.* 704.—*Vid. Sacr. Greg.* 34 *ap. Palmer.*

CLII.

ALmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which

for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen.

Σὺ εἰ ὁ σοφίας Πατήρ. *Const. Apost.* vii. 35, p. 379.—Ὁ καὶ σωπαμένος ἐπιστάμενος ἐντεύξεις. *Ib.* 33, p. 376.—Quæsumus...ut...quicquid fiducia non habet deprecantis, gratia tua...largiatur. *Sacr. Leon.* 358.—Deus, qui fragilitati nostræ quæ congruant, et prævides solus et provides. *Id.* 418.—Quicquid non nostræ expletur servitutis officio, indulgentiæ tuæ dignatione pensetur. *Id.* 419.—Unus Deus...orandus: ut quicquid humana fragilitas cavere et vitare non prævalet; hoc ille, ut possimus, propitius nobis conferre dignetur Jesus Christus Dominus noster. *Sacr. Gelas.* 545.—Precamur, Domine Sancte Pater, omnipotens Deus, qui omnium corda perscrutaris, et vota

perpendis, ut non solum pro dictis petitionibus, verum etiam occultis desideriis nostris benignus faveas, et adesse digneris. Ad quæcunque enim poscenda concurrimus, universa, priusquam loquamur, intelligis. *Miss. Mozar.* 810.

CLIII.

ALmighty God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things,

which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

Preces suas sub hac devotione fundebat: Scis, Domine, quid animarum nostrarum saluti conveniat: poscentibus ergo nobis quod monet necessitas, hoc misericordia tua concedat, unde spiritalis non impediatur utilitas. Oratio igitur nostræ humilitatis, si expedit tunc exaudiatur; ut voluntas tua feliciter compleatur. *Vita S. Fulgentii*, c. 25, p. 30 A.

R. ¶ *Upon the Sundays and other Holy-days, (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general*

Prayer [For the whole state of Christ's Church militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.

Ἐν Ἀλεξανδρείᾳ τῇ τετράδι καὶ τῇ λεγομένῃ παρασκευῇ γραφαί τε ἀναγινώσκονται, καὶ οἱ διδάσκαλοι ταῦτα ἐρμηνεύουσι, πάντα δὲ τὰ συνάξεως γίνεται, δίχα τῶν μυστηρίων τελευτῆς. Καὶ τοῦτό ἐστιν ἐν Ἀλεξανδρείᾳ ἔθος ἀρχαῖον. *Socrat. Hist. Eccl.* v. 22, p. 287 A.—Cf. *S. Ambros. Serm.* 34 (ii. *App.* 436).

That the people maye come wyth greater companie to suche assemblies, upon the workinge dayes the whole service, which consisteth in synginge, readynge, preachynge, and prayers, shall endure but an houre. *Herman's Consultation*, fol. 253.

R. ¶ *And there shall be no celebration of the Lord's Supper, except there be a convenient number to*

communicate with the Priest, according to his discretion.

R. ¶ *And if there be not above twenty persons in the Parish of discretion to receive the Communion ;* | *yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

Quando in unum cum fratribus convenimus, et sacrificia Divina cum Dei sacerdote celebramus. *S. Cypr. de Orat. Dom.* c. 2, p. 140.—Οἷόν ἐστιν ἀπελθεῖν καὶ εἰσελθεῖν εἰς τὸν οἶκον τοῦ Θεοῦ,...ὁμοτράπεζον ἔχειν τὸν ἱερέα, συνομιλοῦντα εὐλογίας ἀπολαύειν, ἑτέροους ὁρᾶν ἐρχομένους ἐκεῖ; *S. Chrys. Hom. 18 in Act. (ix. 150 D).*—Τὸ κυριακὸν δεῖπνον, τουτέστι, τὸ δεσποτικόν, ὀφείλει κοινὸν εἶναι. Τὰ γὰρ τοῦ δεσπότη, οὐχὶ τοῦδε μὲν ἐστὶ τοῦ οἰκέτου, τοῦδε δὲ οὐκ ἐστὶν, ἀλλὰ κοινῇ πάντων. κ. τ. λ. *Id. Hom. 27 in 1 Cor. (x. 244 B).*—Εἰκῇ θυσία καθημερινή, εἰκῇ παρεστήκαμεν τῷ θυσιαστηρίῳ, οὐδεὶς ὁ μετέχων. Ταῦτα οὐχ, ἵνα ἀπλῶς μετέχητε, λέγω, ἀλλ' ἵνα ἅξιους ἑαυτοὺς κατασκευάζητε. *Id. Hom. 3 in Ephes. (xi. 23 A).*

But as for the holye supper of the Lorde, whyche the Lorde instituted not to be set forth for a vayne sight, but to be receyued for a commune remembraunce of hys death, and resurrection, and a true communion of hys bodie, and bloude thorowe the Sacramente, we see no cause why it shoulde be observed upon the working dayes, when ther is not a ful, and juste assemble of the people. *Herman's Consultation, fol. 253.*

R. ¶ *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive* | *the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*

Ἡμεῖς μέντοιγε τέταρτον καθ' ἐκάστην ἐβδομάδα κοινωνοῦμεν ἐν τῇ κυριακῇ, ἐν τῇ τετράδι, καὶ ἐν τῇ παρασκευῇ, καὶ τῷ σαββάτῳ, καὶ ἐν ταῖς ἄλλαις ἡμέραις, εἰ ἢ μνήμη μάρτυρός τινος. *S. Basil. Ep. 93 al. 289 (iii. 186 D).*—Alii quotidie communicant corpori et sanguini Domini, alii certis diebus accipiunt; alibi nullus dies prætermittitur, quo non offeratur, alibi sabbato tantum et Dominico; alibi tantum

Dominico. *S. Aug. Ep. 54 al. 118 ad Januar.* (ii. 124 C).—Sacramentum unitatis corporis et sanguinis Christi alicubi certis dierum intervallis in Dominica mense præparatur, et de mense Dominica sumitur. *Id. Tract. 26 in Joan.* (iii. 362).—"Οτι οὐ δεῖ τῇ τεσσαρακοστῇ ἄρτον προσφέρειν, εἰ μὴ ἐν σαββάτῳ καὶ κυριακῇ μόνον. *Conc. Laod. c. 49* (Labbe i. 1506).

R_s. ¶ *And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and*

Wine, it shall suffice that the bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.

Corpus Christi dicimus illud, quod ex frugibus terræ acceptum, et prece mystica consecratum, rite sumimus &c. *S. Aug. de Trin.* iii. 4 (viii. 798 B).—"Ο ἄρτος καὶ ὁ οἶνος τῆς εὐχαριστίας, πρὸ τῆς ἁγίας ἐπικλήσεως τῆς προσκυνητῆς Τριάδος, ἄρτος ἦν καὶ οἶνος λιτός. *S. Cyr. Hieros. Cat. Myst.* i. 7, p. 308 D.—Eran. Τί καλεῖς τὸ προσφερόμενον δῶρον πρὸ τῆς ιερατικῆς ἐπικλήσεως;... *Orthod. Τὴν ἐκ τοιῶνδε σπερμάτων τροφήν. Theod. Dial.* ii. (iv. 84 D).—Ut in sacramentis corporis et sanguinis Domini nihil amplius offeratur, quam ipse Dominus tradidit, hoc est, panis, et vinum aqua mixtum: nec amplius in sacrificiis offeratur, quam de uvis et frumentis. *Conc. Carth.* iii. c. 24 (Labbe ii. 1170).

R_s. ¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church,*

but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.

Τὰς περισσευούσας ἐν τοῖς μυστικοῖς εὐλογίαις, κατὰ γνώμην τοῦ ἐπισκόπου ἢ τῶν πρεσβυτέρων οἱ διάκονοι διανεμέτωσαν τῷ κλήρῳ. *Const. Apost.* viii. 31, p. 417.—Eucharistiæ gratiam si quis probatur acceptam in Ecclesia non sumpsisse, anathema sit in perpetuum. Ab universis episcopis dictum est. Placet. *Conc. Cæsaraugustan.* xii. *Episcoporum* (Labbe ii. 1009).—Τὰ προσφερόμενα εἰς λόγον θυσίας, μετὰ τὰ ἀναλισκόμενα εἰς τὴν τῶν μυστηρίων χρεῖαν, οἱ κληρικοὶ

διανευμάσθωσαν, καὶ μήτε κατηχούμενος ἐκ τούτων ἐσθιέτω ἢ πινέτω, ἀλλὰ μᾶλλον οἱ κληρικοί καὶ οἱ σὺν αὐτοῖς πιστοὶ ἀδελφοί. *Theoph. Alex. c. vii. (Bevereg. Pandect. Canon. ii. p. 173).—Cf. Rubric. ap. Lit. Chrys. Goar, 86.*

R. ¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.*

Cœna nostra de nomine rationem sui ostendit. Id vocatur quod dilectio penes Græcos. Quantiscunque sumptibus constet: lucrum est pietatis nomine facere sumptum. Siquidem inopes quosque refrigerio isto juramus,...qua penes Deum major est contemplatio mediocrium. Tertul. Apol. c. 39.

R. ¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid.*

Vid. S. Chrys. Hom. 5 in 1 Tim. citat. ad cxxviii. 5.—Si quotidianus est panis, cur post annum illum sumis? &c. Pseudo-Ambros. de Sacr. v. 4 (ii. 378 D).—Nec inter catholicos connumerabitur qui in istis (temporibus), pascha, pentecoste, et Natali Domini, non communicaverit. Conc. Eliber. ap. Gratian. (Labbe i. 979).—Sæculares, qui Natale Domini, Pascha, et Pentecoste non communicaverint, Catholici non credantur, nec inter Catholicos habeantur. Conc. Agath. c. 18 (Labbe iv. 1386).

Quo tempore (sc. festo Paschatis) singuli consuetas decimas, oblationes, cæteraque debita, suo pastori aut ejus vicario, sine fraude persolvent. *Liber Precum Publicarum, A.D. 1560.*

R. ¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

Οἱ εὐποροῦντες καὶ βουλόμενοι, κατὰ προαίρεσιν ἕκαστος τὴν ἑαυτοῦ ὃ βούλεται δίδωσι, καὶ τὸ συλλεγόμενον

παρὰ τῷ προεστῶτι ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς τε καὶ χήραις, καὶ τοῖς διὰ νόσον ἢ δι' ἄλλην αἰτίαν λειπομένοις, καὶ τοῖς ἐν δεσμοῖς οὖσι, καὶ τοῖς παρεπιδήμοις οὖσι ξένοις, καὶ ἀπλῶς πᾶσι τοῖς ἐν χρείᾳ οὖσι κηδεμὼν γίνεται. *Just. Mart.* i. 67.—*Dispensatur...egenis alendis humandisque, et pueris ac puellis re ac parentibus destitutis, jamque domesticis senibus, item naufragis: et si qui in metallis, et si qui in insulis vel in custodiis, duntaxat ex causa Dei sectæ, alumni confessionis suæ fiunt. Tertull. Apol.* c. 39.

R₁₀. ¶ "WHEREAS it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be

"misconstrued and depraved; It is here declared, That thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one."

"Ὅτι δὲ οἶνος ἦν τὸ εὐλογηθὲν, ἀπέδειξε πρὸς τοὺς μαθητάς, λέγων, Οὐ μὴ πῖω ἐκ τοῦ γεννήματος τῆς ἀμπελοῦ ταύτης κ. τ. λ. Ἄλλ' ὅτι γε οἶνος ἦν τὸ πινόμενον πρὸς τοῦ Κυρίου, πάλιν αὐτὸς περὶ ἑαυτοῦ λέγει, Ἦλθεν κ. τ. λ. (*Luc.* vii. 34). *Clem. Al. Pæd.* ii. 2, p. 186, l. 18.—*Vid. S. Cypr. citat. ad cxxx.*—Ὁ τὸ κτίσμα προσκυνῶν, κᾶν ἐπ' ὀνόματι τοῦ Χριστοῦ τοῦτο ποιεῖ, εἰδωλολάτρης ἐστὶ, Χριστοῦ ὄνομα τῷ εἰδώλῳ θέμενος. *S. Greg. Nyss. Orat. fun. Placillæ ad fin.* (ii. 965 C).—Ἡρέμα καὶ μετὰ προσηκούσης εὐταξίας... προσέλθωμεν. *S. Chrys. Hom. in Natal. Christi* (ii. 365 C).—Sicut enim antequam sanctificetur panis, panem nominamus: divina autem illum sanctificante gratia, mediante sacerdote, liberatus est quidem ab appellatione panis; dignus autem

habitus Dominici corporis appellatione, etiamsi natura panis in ipso permansit, et non duo corpora, sed unum corpus Filii prædicamus. Sic et hic divina ἐνιδρυσάσης, id est, insidente corpori natura, unum Filium, unam Personam, utraque hæc fecerunt. *S. Chrys. ad Cæsarium Monach.* (iii. 744 B). *Vid. Monitum*, pp. 736—740, et *Præfat. Bigotii in eand. Epist.* p. 741; *quam genuinam affirmat Albertinus de Sacr. Eucharist.* ii. c. 1, p. 532.—Οὗτος (ὁ Σωτήρ) τὰ ὁρώμενα σύμβολα τῇ τοῦ σώματος καὶ αἵματος προσηγορίᾳ τετίμηκεν, οὐ τὴν φύσιν μεταβαλὼν, ἀλλὰ τὴν χάριν τῇ φύσει προστεθεικώς. *Theodoret. Dial.* i. (iv. 18 A).—Οὐδὲ μετὰ τὸν ἀγιασμόν τὰ μυστικά σύμβολα τῆς οἰκείας ἐξίσταται φύσεως· μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας, καὶ τοῦ σχήματος, καὶ τοῦ εἶδους, καὶ ὁρατὰ ἐστὶ, καὶ ἀπτά, ὅλα καὶ πρότερον ἦν.... Ἐκεῖνο τὸ σῶμα (sc. τοῦ Χριστοῦ ἐν τοῖς οὐρανοῖς) τὸ μὲν πρότερον εἶδος ἔχει, καὶ σχῆμα καὶ περιγραφὴν, καὶ ἀπαξ-πλὼς εἰπεῖν, τὴν τοῦ σώματος οὐσίαν,...καὶ τῆς ἐκ δεξιῶν ἀξιώθη καθέδρας. *Id. Dial.* ii. (iv. 85 B, C).—Certe sacramenta, quæ sumimus, corporis et sanguinis Christi divina res est, propter quod et per eadem Divinæ efficimur consortes naturæ, et tamen esse non desinit substantia vel natura panis et vini. Et certe imago et similitudo corporis et sanguinis Christi in actione mysteriorum celebrantur. Satis ergo nobis evidenter ostenditur, hoc nobis in ipso Christo Domino sentiendum, quod in ejus imagine profitemur, celebramus, et sumimus; ut, sicut in hanc, scilicet in Divinam, transeunt, Sancto Spiritu perficiente, substantiam, permanente (f. log. permanentia) tamen in suæ proprietate naturæ, sic illud ipsum mysterium principale (cujus nobis efficientiam virtutemque veraciter ræpresentant,) ex quibus constat proprie permanentibus, unum Christum, quia integrum verumque, permanere demonstrant. *Gelasius, de duabus Naturis in Christo, ap. Routh. Scr. Eccl. Opusc.* p. 493; *Harvey, Eccl. Angl. Vincl. Cathol.* iii. 344.

THE MINISTRATION OF
PUBLIC BAPTISM OF INFANTS,
TO BE USED IN THE CHURCH.

R. ¶ *The People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of People come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of*

Christ's Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) Children may be baptized upon any other day.

Diem baptismo solenniorem Pascha præstat; cum et passio Domini, in quam tinguimur, adimpleta est... Exinde Pentecoste ordinandis lavacris latissimum spatium est, quo et Domini resurrectio inter discipulos frequentata est, et gratia Spiritus Sancti dedicata, &c. Sed enim Hieremias cum dicit; Et congregabo illos ab extremis terræ in die festo, Paschæ diem significat et Pentecostes, qui est proprie dies festus. Cæterum omnis dies Domini est, omnis hora, omne tempus habile baptismo: si de solennitate interest, de gratia nihil refert. *Tertull. de Bapt. c. 19.* — Πᾶς χρόνος εὐκαιρίαν ἔχει πρὸς τὴν διὰ τοῦ βαπτίσματος σωτηρίαν, καὶ νύκτα εἴπης, καὶ ἡμέραν, καὶ ὥραν, καὶ στιγμὴν χρόνου, καὶ τι βραχύτατον. *S. Basil. Hom. ad Baptism. (II. 113 E).*—Ταύτην ἑορτὴν (sc. dedicationis Ecclesiæ) λαμπρῶς μάλα ἄγει ἡ τῶν Ἱεροσολύμων ἐκκλησία· ὡς καὶ μυήσεις ἐν αὐτῇ τελεῖσθαι, καὶ συνιέναι τε πολλοὺς...οἱ...πάντοθεν συντρέχουσι κατὰ τὸν καιρὸν ταύτης τῆς πανηγύρεως. *Sozom. Lib. II. c. 26, p. 76 A.*—De catechumenis baptizandis, statutum est, ut in Paschæ solennitate vel Pentecostes, quanto majoris

celebritatis major celebritas est, tanto magis ad baptizandum veniant: cætoris solemnitatibus infirmi tantummodo debeant baptizari: quibus quocunque tempore convenit baptismum non negari. *Conc. Gerund. c. 4 (Labbe iv. 1568).*

Amonge the auncient fathers Baptisme was openly ministred onely at two tymes in the yere, at Ester, and Witsontyde; whiche constitution because it shoulde be harde perchaunce to renue, we wyll that Baptisme be ministred onely upon the sondayes, and holye dayes, when the whole congregation is wonte to come togyther, if the weakenes of the infantes let not the same. *Herman's Consultation, fol. 153.*

R₂. ¶ *And note, that there shall be for every Mule-child to be baptized two Godfathers and one God-*

*mother; and for every Female, one Godfather and two Godmothers.**

Sponsores. *Tertull. de Bapt. c. 18.*—Λουκιανὸν...ὃς καὶ πατὴρ αὐτῶν (sc. Epiphanii et sororis ejus) ἐγενήθη ἐπὶ τοῦ ἁγίου φωτισματος.... Βερνίκην τὴν ἁγίαν παρθένον, ἣτις ἐγένετο μήτηρ τῆς ἀδελφῆς Ἐπιφανίου. *Vit. Epiph. c. 8 (ii. 324).*—Quicunque viri, quæcunque mulieres de sacro fonte filios spiritaliter exceperunt, cognoscent se pro ipsis fidejussores apud Deum extitisse. *S. Aug. Serm. 163 al. 168 de Temp. (v. App. 293 C).*

R₂. ¶ *When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children,*

must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the Last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,

HATH this Child been already baptized, or no?

¶ *If they answer, No: Then shall the Priest proceed as followeth.*

* The Churches primitive practice (*S. Aug. Ep. 23*) forbids it to be left to the pleasure of parents, whether there shall be other sureties or no. It is fit we should observe carefully the practice of venerable antiquity. (Answer of the Bishops to the Exceptions of the Ministers). *Cardwell's Conferences, p. 355.*

Ἔρχεται εἰς τὸ ὕδωρ...ὁ ἱερεὺς. *Const. Apost.* vii. 43, p. 384.—Venimus ad fontem. *Pseudo-Ambros. de Sacr.* i. 2 (ii. 350 A).—Inquirat sacerdos...si infans fuerit baptizatus domi. *Man. Sarisb.*

That all thynges may be ministred, and receiued religiously, and reuerently, the parentes of the infantes shal signifie the matter betymes to the pastours, and wyth the godfathers shall humly require Baptism for theyr infantes. *Herman's Consultation*, fol. 154.—In the request of Baptisme the pastours shall aske them, wether the infantes haue not receyued Baptisme already: whyche thyng is wont to chaunce, when the chyld is in perill of death. For if they be baptised, then the pastours shall do those thynges, that we wyll declare hereafter concerninge suche infauntes. But if they be not baptised, or not certaynely baptised, or not as it behoued,...the parentes and godfathers...shall be diligently warned by the pastours of the exceedynge benefitte of regeneracion in Christe, whyche they desire to theyr chyl dren. Item of the horrible fall, and gilte, from whiche the infantes are diliuered in Baptisme thorowe Christe. *Ibid.*

CLIV.

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the king-

dom of God, except he be regenerate and born anew of Water and of the Holy Ghost;

Vid. Miss. Gallic. Vet. 362, *citat. ap. Palmer.*—Ἐτι δὲ καὶ περὶ Ἰωβ οὕτω γέγραπται, “Ἰωβ ἦν δίκαιος, καὶ ἄμεμπτος, ἀληθινός, θεοσεβής, ἀπεχόμενος ἀπὸ πάντος κακοῦ” ἀλλ’ αὐτὸς ἑαυτοῦ κατηγορῶν εἶπεν, Οὐδεὶς καθαρὸς ἀπὸ ῥύπου, ἐὰν καὶ μίᾱς ἡμέρας ἢ ζωὴ αὐτοῦ. *S. Clem. Rom. ad Corinth.* c. 17.—Exinde totum genus de suo semine infectum, suæ etiam damnationis traducem fecit. *Tertull. de Testim. Animæ*, c. 3.—Ita omnis anima eousque in Adam censetur, donec in Christo recenseatur; et tamdiu immunda, quamdiu recenseatur; pecca-

trix autem quia immunda, recipiens ignominiam ex carnis societate. *Id. de Anima*, cc. 39, 40.—Audi David dicentem, *In iniquitatibus conceptus sum, et in peccatis peperit me mater mea*; ostendens, quod quæcunque anima in carne nascitur, iniquitatis et peccati sorde polluitur, &c. *Orig. Hom. 8 in Levit.* (II. 230 B).

Beloued in Christ Jesu, we heare dayely out of the worde of God, and learne by oure owne experince, that al we, fromo the fal of Adame, are conceyued, and borne in synnes, that we are giltie of the wrath of God. and damned thorow the synne of Adame, excepte we be deliuered by the death, and merites of the sonne of God Christe Jesu oure onely Saviour. *Herman's Consultation*, fol. 156.—*Cf. Institution of a Christian Man*, p. 186, *Oxon.*

I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that

he may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.*

Nam qui baptizantur, complent sine dubio ecclesiæ numerum. *Firmil. ap. Cypr. Ep. 75*, c. 12, p. 225.—Δῶρον μὲν (sc. καλοῦμεν τὸ βάπτισμα) ὡς καὶ μηδὲν προσενεγκοῦσι διδόμενον· χάρισμα δὲ, ὡς καὶ ὀφείλουσι. *S. Greg. Naz. Orat. 40 de Bapt.* c. 4 (I. 693 B).—Τὸ δὲ προηγείσθαι τὴν διὰ τῆς εὐχῆς κλῆσιν τῆς θείας οἰκονομίας (sc. in baptismo) περιουσία τίς ἐστὶ τῆς ἀποδείξεως τοῦ κατὰ Θεὸν ἐπιτελεῖσθαι τὸ ἐνεργούμενον· ...εἰ συμπαραληφθεὶ καθηκόντως ἢ διὰ τῆς εὐχῆς συμμαχία, μᾶλλον ἐπιτελὲς ἔσται τὸ σπουδαζόμενον. *S. Greg. Nyss. Orat. Catech. 34* (II. 528 D).—Διὰ τοῦτο καὶ σε παρακαλεῖ, δεῖσθαι ὑπὲρ αὐτῶν, ἵνα μέλη γένωνται σά, ἵνα μὴ ἔτι ὦσι ξένοι, κ.τ.λ. (*E precibus pro Catechum.*) *S. Chrys. Hom. 2 in 2 Cor.* (x. 435 C).—Offeruntur parvuli, ad percipiendam

* By holy promises with calling the name of God to witness, we be made lively members of Christ, when we profess his religion receiving the Sacrament of Baptism. *The First Part of the Homily on Sureing.*

spiritalē gratiam, non tam ab eis quorum gestantur manibus, quamvis et ab ipsis, si et ipsi boni fideles sunt, quam ab universa societate sanctorum atque fidelium. *S. Aug. Ep.* 98 *al.* 23 *ad Bonif.* (II. 266 A).—In nullum nomen Religionis, seu verum seu falsum, coagulari homines possunt, nisi aliquo signaculorum, vel sacramentorum visibilium consortio colligentur. *Id. c. Faust. Manich.* XIX. c. 11 (VIII. 319 E).—Ἀγίους τοὺς τοῦ βαπτίσματος ἄξιωθέντας ὠνόμασεν. *Theodoret. in Phil.* I. 1 (III. 323 B).—Ὑπὲρ τῶν κατηχουμένων πάντες τὸν Θεὸν παρακαλέσωμεν, ἵνα ὁ ἀγαθὸς, φιλάνθρωπος... ἐνώσῃ καὶ ἐγκαταριθμήσῃ αὐτοὺς τῷ ἁγίῳ αὐτοῦ ποιμνίῳ· καταξιώσας αὐτοὺς τοῦ λουτροῦ τῆς παλιγγενεσίας, ... τῆς ὄντως ζωῆς... καθαρίσῃ αὐτοὺς ἀπὸ πάντος μολυσμοῦ... ἔτι ἐκτενῶς ὑπὲρ αὐτῶν ἱκετεύσωμεν, ἵνα ἀφέσεως τυχόντες τῶν πλημμελημάτων διὰ τῆς μυστήσεως, ἀξιωθῶσι κ. τ. λ. *Const. Apost.* VIII. 6, p. 397.—Ut, quod non potuerunt adsequi per naturam, gaudeant se recepisse per gratiam. *Sacr. Gelas.* 534.

Seinge then that these present infantes be borne in the same estate and condition, that we were, it is playne, that they also be spotted wyth originall synne, &c. Wherefore according to your christian godlines take thys chylde, bring him unto Christe, and offer hym wyth your godly prayers, that he may obteyne of him remission of his synnes, and be remoued into the kyngedome of grace, beyng deliuered from the tiranie of Satan, and that he maye be heyre of eternal saluacion. *Her- man's Consultation*, fol. 156; and compare fol. 145.

CLV.

¶ Then shall the Priest say,

Let us pray.

ALMIGHTY and everlasting God, | didst safely lead the children of Israel
who of thy great mercy didst | thy people through the Red Sea,
save Noah and his family in the ark | figuring thereby thy holy Baptism;
from perishing by water: and also

Deus, qui primis temporibus impleta miracula novi Testamenti luce reserasti; ut et mare rubrum, forma sacri fontis existeret, et liberata plebs ab Ægyptiaca servitute, Christiani populi sacramenta præferret. *Miss. Ambros.* 379.—Aguas diluvii... baptismum mundi. *Tertull. de Bapt.* c. 8.—Cum arca Noe nihil aliud fuerit quam Sacramentum Ecclesiæ Christi, quæ tunc, omnibus foris pereuntibus, eos solos servavit qui ultra arcam fuerunt. *Firmil. Ep.* 75, *ap. Cypr.* c. 11, p. 224.—In diluvio quoque fuit jam tunc figura baptismatis. *Pseudo-Ambros. de Sacr.* i. 6 (ii. 345 C).

Allmächtiger, ewiger Gott, der du hast durch die Sündfluth nach deinen gestrengen Gericht die ungläubige welt verdammt und den gläubigen Noa selb acht nach deiner grossen Barmherzigkeit erhalten, und den verstockten Pharao mit alle den Seinen im rothen Meer ersäuft, und dein Volk Israel trocken durchhin geführet, damit diss Bad deiner heiligen Taufe zukünftig bezeichnet. *Luther's Taufbüchlein, Ed.* 1523, *Ed.* 1524 (x. p. 2628, p. 2630 *Ed. Walch*).—Almightie God, who in old tyme dydest destroye the wycked worlde wyth the floude, accordynge to thy terrible judgemente, and didest preserue onelye the familie of godlye Noe, eyght soules of thy unspeakeable mercie, and who also dyddeste droune in the redde sea, obstinate Pharao, the kyng of the Egyptians, wyth all hys armie, and warlike power, and causidest thy people of Israel to pass ouer wyth dry feete and wouldeest shadowe in them holye Baptisme, the lauer of regeneration. *Herman's Consultation*, fol. 163.

and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan,		didst sanctify Water to the mystical washing away of sin ;
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Ἰησοῦς ὁ Χριστὸς... ἐγεννήθη, καὶ ἐβαπτίσθη, ἵνα τῷ πάθει τὸ ὕδωρ καθαρίσῃ. *S. Ignat. ad Ephes.* c. 18 *ad fin.*—Eadem consecratio, quæ orientis flumina benedixit, occidentis fluentia sanctificat. *S. Ambros. Serm.* 38 (ii. *App.* 441).—Ἐβαπτίσθη (sc. ὁ Ἰησοῦς)... οὐ καθαρσίῳν αὐτὸς δεόμενος, ἀλλ' ἵνα ἀγιάσῃ τὰ ὕδατα. *S. Greg. Naz. Orat.* 29 *al.* 35, c. 20 (i. 538 A).

Und durch die Taufe deines lieben Kindes, unsers Herrn Jesu Christi, den Jordan und alle Wasser zur seligen Sündfluth und reichlicher Abwaschung der Sünden, geheiliget und eingesetzt. *Luther's Taufbüchlein, ut supra.*—Furthermore, who diddest consecrate Jordane wyth the Baptisme of thy sonne Christe Jesu, and other waters to holy deeppynge, and washing of synnes. *Herman, fol. 164.*

We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him* and sanctify *him* with the Holy Ghost;

that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church;

Ὁ... διὰ τοῦ Χριστοῦ νομοθετήσας τὴν πνευματικὴν ἀναγέννησιν, αὐτὸς καὶ νῦν ἔπιδε ἐπὶ τοὺς βαπτιζομένους, καὶ εὐλόγησον αὐτοὺς, καὶ ἀγίασον, κ. τ. λ. *Const. Apost. viii. 8, p. 399.*—*Cf. viii. 6, cit. ad cliv. p. 247.*—Παρακαλέσωμεν, ὅπως ὁ Κύριος... ἐνώσῃ καὶ συγκαταλέξῃ αὐτοὺς μετὰ τῶν σωζομένων ἐν τῇ ἀγίᾳ αὐτοῦ ἐκκλησίᾳ. *Ib. c. 7, p. 398.*—Munda eos et sanctifica. *Sacr. Gelas. 537.*—Ecclesia est arca figurata. *Tertull. de Bapt. c. 8.*—Navicula illa figuram Ecclesiæ præferbat, quod in mari, id est sæculo, fluctibus, id est persecutionibus et tentationibus, inquietatur. *Id. c. 12.*—Ut quod arca in diluvio, hoc Ecclesia præstet in mundo. *S. Hieron. in Jesai. xi. 6, 7 (iv. 161 B).*—Ἐοικε ἡ ἀγία τοῦ Θεοῦ Ἐκκλησία νηί. *S. Epiph. Hæres. Apostolic. c. 61 (i. 508 A).*—Καθάπερ ἡ κιβωτὸς ἐν μέσῳ τοῦ πελάγους διέσωζε τοὺς ἔσω ὄντας, οὕτω καὶ ἡ ἐκκλησία διασώζει τοὺς πλανωμένους ἅπαντας, κ. τ. λ. *S. Chrys. Hom. 6 in Terræ motum et Lazarum (i. 783 B).*

Wir bitten durch dieselbe deine grundlose Barmherzigkeit, du wollest diesen N. gnädiglich ansehen, und mit rechten Glauben im Geist beseligen, dass durch diese heilsame Sündfluth an ihm ersaue, und untergehe, alles, was ihm von Adam angeboren ist, und er selbst dazu gethan hat, und er aus der Ungläubigen Zahl gesondert, in der hei-

ligen Arche der Christenheit trocken und sicher behalten. *Luther, ut supra.*—We pray the for thy exceeding mercie loke fauorably upon thys Infante, geue hym true fayth, and thy holy spirite, that whatsoeuer fylth he hath taken of Adam, it maye be drowned, and be putte awaye by thys holie floude, that being sepirated from the numbre of the ungodly he may be kepte safe in the holye arke of the church. *Herman. fol. 164.*

and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally he may come

to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. Amen.

Ecclesiam tuam inter mundi turbines fluctuantem...moderare. Sacr. Leon. 448.—Teneant firmam spem, consilium rectum, doctrinam sanctam. *Sacr. Gelas. 537.*—Quatenus sit semper, Domine, spiritu fervens, spe gaudens, tuo semper nomini serviens. *Sacr. Greg. 154.*—Τοῦ κλύδωνος τοῦ κόσμου. *Clem. Alex. Hom. Quis dives salvetur, c. 36, p. 955, l. 32.*—Procellas mundi quas ingreditur (sc. infans). *S. Cypri. de Bono Pat. p. 215.*—Ἡ συνέχεια τῶν κακῶν ὥσπερ κύματά σοί ἐστι, ἄλλα ἐπ' ἄλλοις ἐπεγειρόμενα, τραχύνοντά σοι τὸν βίον, καὶ περιστῶντα φοβερόν τῆς ζωῆς σοι τὸν κλύδωνα.... Οἶδα καὶ ἄλλα κύματα καὶ κλύδωνα φοβερόν ἐπανιστάμενον τῇ ψυχῇ, κ. τ. λ. *S. Basil. in princ. Proverb. (II. 111 C, E).*—Ut omnes milites Christi...usque in finem vitæ præsentis divinitus adjuti,...laboriosa jam peregrinatione transacta, regnent felices in patria. *Prosper. de vita contempl. Lib. I. p. 61 (Ed. Colon. 1565).*

Allzeit brünstig im Geist, fröhlich in Hoffnung, deinem Namen diene, auf dass er mit allen Gläubigen deiner Verheissung, ewiges Leben zu erlangen, würdig werde, durch Jesum Christum unsern Herrn. Amen. *Luther.*—And may confesse, and sanctifie thy name with a lustie and feruente spirite, and serue thy kyngdome wyth constante and sure

hope, that at lenth he may attayne to the promises of eternall lyfe wyth all the godly. Amen. *Herman*, fol. 164.

CLVI.

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration.* Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye

shall have; seek, and ye shall find; knock, and it shall be opened unto you; So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Vid. Const. Apost. viii. 6, *citat. ad* CLIV.—Τὴν πνευματικὴν ἀναγέννησιν. *Ib.* c. 8, p. 399.—Ἡ βοήθεια τῶν πρὸς σε καταφευγόντων, καὶ ἐλπίς τῶν ἐπικαλουμένων σε. *Lit. Basil. Text. Alex.* 75.—Vita fidelium. *Sacr. Gelas.* 586.—*Vid. Sacr. Greg. ap. Palmer, (Ex Manual. Sarisb. citatum), nisi quod ad finem hæc habet, benedictionem percipiat. Per Dominum, &c.*—Καλεῖται πολλαχῶς τὸ ἔργον τοῦτο ...λουτρόν. *Clem. Alex. Pædag.* i. 6 (p. 113, l. 27).—Caro abluitur, ut et anima emaculetur. *Tertull. de Resurr.* c. 8.—Dominum meum Jesum invocare me oportet; ut quærentem me faciat invenire, et pulsanti aperiat. *Orig. Hom.* 5 in *Levit.* (ii. 209 D).—Parvuli baptizantur in remissionem peccatorum. Quorum peccatorum? Vel quo tempore peccaverunt? Aut quomodo potest illa in parvulis lavacri ratio subsistere nisi juxta illum sensum de quo paulo ante diximus, *Nullus mundus a sorde nec si unius diei quidem fuerit vita ejus super terram?* Et quia per baptismi sacramentum natiuitatis sordes deponuntur, propterea baptizantur et parvuli. *Orig. in Luc. Hom.* 14 (iii. 948 E).—Baptizentur ecclesiæ baptismo, ut remissionem peccatorum consequi pos-

* Remission... of our original sin in Baptism. *Second Part of the Homily on Salvation.*

sint. *Firmil. ap. Cyr. Ep.* 75, c. 14, p. 227.—Μέγα τὸ προκείμενον βάπτισμα... ἁμαρτημάτων ἄφεσις· παλιγγενεσία ψυχῆς κ. τ. λ. *S. Cyr. Hieros. Procateches.* c. 16, p. 12.

O Gott! der unsterblicher Trost aller, die was fordern, Ellöser aller, die dir flehen, &c. nearly corresponding to Man. Sarisb. *Luther's Taufbüchlein*, col. 2628.—*Compare Herman's Consultation*, fol. 164.

CLVII.

¶ *Then shall the People stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint Mark, in the tenth Chapter, at the thirteenth Verse.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present Infant; that he will

embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,*

Οὐδὲν παραβλάπτεται εἰς τὰ σωτηριώδη σύμβολα, εἰ ὁ ἱερεὺς μὴ εὖ βιούς εἴη, ἀλλὰ αὐτὸς μὲν (sc. ὁ τελούμενος) πάντως ἀπολαύσει τῶν θείων ἐκείνων καὶ λόγον κρείττονων εὐεργεσιῶν. *Isid. Pelus. Lib. II. Ep.* 37, p. 137.
—Firmissime tene, et nullatenus dubites. *S. Fulgent. de*

* Our Church concludes more charitably (i.e. than the Puritan Ministers), that Christ will favourably accept every infant to Baptism, that is presented by the Church according to our present order. And this she concludes out of holy Scriptures (as you may see in the office of Baptism) according to the practice and doctrine of the Catholic Church. (*Cypr. Ep.* 59; *August. Ep.* 28, et *de Verb. Apost. Serm.* 14.) *Answer of the Bishops to the Exceptions of the Ministers. Cardwell's Conferences*, p. 355.

Fide ad Petrum, c. 30, p. 327.—Domine, dignare benedicere hujus infantie famulo tuo illo, quoniam nec conditione quisquam, nec ætate depellitur, dicente dilectissimo Filio tuo Domino nostro: Nolite prohibere infantes venire ad me. *Miss. Gothic.* 247.

The promise of grace and everlasting life...is adjoined unto this sacrament of baptism, pertaineth not only unto such as have the use of reason, but also to infants, innocents, and children; and that they ought therefore and must needs be baptized; and that by the sacrament of baptism they do also obtain remission of their sins, the grace and favour of God, and be made thereby the very sons and children of God. *Articles about Religion*, 1536, p. xix. *Ed. Oxon.*—Beleue these wordes, and thys deede of oure Lorde Jesus Christe upon them, and doubt not but that he wyll so receyue your chyldren also, and embrace them wyth the armes of hys mercie, and geue them the blessinge of eternall lyfe and the euerlastyng communion of the kyngdome of God. The same Lorde and oure Savioure Jesus Christe confirme and encrease thys your fayth. Amen. *Herman's Consultation*, fol. 164.—Be ye moste certeine hereof, that oure Lorde Jesus Christe wyll mercifully regarde thys worke of your charitie, towardes thys infante, and that he wil heare your prayers for he himselfe thus commaunded wyth hys worde: Suffer &c. *The same*, fol. 157.

CLVIII.

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy

Holy Spirit to *this Infant*, that he may be born again, and be made an heir of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Εἴτα ἔρχεται πρὸς τὸ ὕδωρ. Εὐλογεῖ καὶ δοξάζει τὸν δεσπότην Θεόν, τὸν παντοκράτορα, τὸν Πατέρα τοῦ μονο-

γενοῦς Θεοῦ, εὐχαριστῶν ὁ ἱερεὺς...ὅτι...οὐκ ἀπερρίψε τὸ τῶν ἀνθρώπων γένος· ἀλλὰ διαφόροις καιροῖς διαφόρους προνοίας ἐποιήσατο...τοὺς ἐξ αὐτοῦ (sc. Ἀδὰμ) κατὰ διαδοχὴν διαφόρως παιδεύσας. *Const. Apost.* vii. 43, p. 384.—Ὁ...δούς ἡμῖν εἰς ἐπίγνωσιν τῆς σῆς δόξης καὶ τοῦ ὀνόματός σου. *Ib.* viii. 11, p. 401.—Ὁ χωρίσας ἡμᾶς τῆς τῶν ἀσεβῶν κοινωνίας,...στήριζον ἡμᾶς ἐν τῇ ἀληθείᾳ,...τὰ ἀγνοούμενα ἀποκάλυψον· τὰ λείποντα προσαναπλήρωσον· τὰ ἐγνωσμένα κράτυνον. *Ib.* c. 15, p. 410.—Εὐχαριστοῦμέν σοι, ὁ Θεὸς καὶ Πατὴρ...ὑπὲρ τῆς γνώσεως, καὶ πίστεως. *Ib.* vii. 26, p. 374.—*Cf. Orat. ad Catech. Faciendum, ap. Goar, p. 338.*

Almyghtie and euerlastynge God, heauenlye Father, we geue the eternall thanks, that thou haste vouchsafed to call us to thys knowledge of thy grace, and fayth towards the. Encrease, and confirme thys fayth in us euermore. Gyue thy holyc spirite to thys infante, that he maye be borne agayne, and be made heyre of euerlastynge saluation, which of thy grace and mercie, thou haste promised to thy holyc churche, to olde men and to children, thorowe our Lorde Jesus Christ, which lyueth, and rayneth wyth the nowe and for euer. Amen. *Herman's Consultation*, fol. 164.

CLIX.

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DE A R L Y beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which

promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*;) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

Miror parentes in istis rebus tam fidenter pro parvulo respondere, ut dicant, Eum tanta bona facere, quæ ad horam qua baptizantur, baptizator interrogat; tamen eadem hora si subijciam, Erit castus qui baptizatur, aut non erit fur: nescio utrum audet dicere aliquis, Aliud horum erit, aut non erit: sicut mihi sine dubitatione respondet, quod credat in Deum, et quod se convertat ad Deum, &c. *Has quæstiones solvit S. Aug. Ep. 98 al. 23 ad Bonifac.* (II. 266 G, 267 C). *Vid. ad CLXI.*—Interrogamus eos, a quibus offeruntur, et dicimus, *Credit in Deum?* de illa ætate, quæ utrum sit Deus, ignorat: respondent, *Credit*; et ad cætera sic respondent singula, quæ quærentur. *Ib.*—Nam et ipsi (sc. parvuli) portantur ad Ecclesiam; et si pedibus illuc currere non possunt, alienis pedibus currunt, ut sanentur. Accommodat illis mater Ecclesia aliorum pedes ut veniant, aliorum cor ut credant, aliorum linguam ut fateantur: ut quoniam quod ægri sunt alio peccante prægravantur, sic cum hi sani sunt, alio pro eis confitente salventur. Nemo ergo vobis susurret doctrinas alienas. Hoc Ecclesia semper habuit, semper tenuit: hoc a majorum fide percepit: hoc usque in finem perseveranter custodit. *Id. Sermon. 176 al. 10 de Verb. Apost.* (v. 839 G).—*Cf. Isid. Pelus. citat. ad CLVII.*—Si parvuli sunt,...qui doctrinam non capiant, respondeant pro illis, qui eos offerunt, juxta morem baptizandi. *Gennad. de Eccl. Dogm. c. 22 al. 52 (ap. Aug. VIII. App. 78 B).*

Beloued in Christ, yesterday by the grace of God we hearde, how exceeding and unspeacable mercie is exhibited in Baptisme. Ye haue renounced Satan, and the worlde, ye have confessed the fayth of Christe, and ye haue promised obedience to Christe, and the congregation, and ye haue required of God the Father, that for his sonnes sake our Lorde Jesus Christe, he wyll deliuer these infantes from the kyngdom of darkenes, and settle them in the kyngdome of hys beloued sonne. You must remembre these thynges, and doubt nothyng, but that we shal receiue all these things that we require if we beleue. Therefore lyftyng

up your myndes unto the Lorde, appeare ye here with all religion, as in the syghte of almightie God, the father, the sonne, and the holie gost, and recieue ye with sure fayth, and thankesgiuyng the benefite of regeneration, and adoption into euerlastyng life, of the one God hymselfe, the father, the sonne, and the holie gost. And because the Lorde hymselfe commaunded us to baptise, in the name of the father, the sonne, and the holie gost, undoubtedly god hymselfe baptiseth oure infantes cleanseth them from synnes, deliuereth them from euerlastyng death, putteth upon them his owne rightuousnes, and geueth them life eternal. *Herman*, fol. 165.

CLX.

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous

desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.*

Ἀποτάσσει τῷ Σατανᾷ; καὶ πᾶσι τοῖς ἔργοις αὐτοῦ; καὶ πᾶσι τοῖς ἀγγέλοις αὐτοῦ; καὶ πάσῃ τῇ λατρείᾳ αὐτοῦ; καὶ πάσῃ τῇ πομπῇ αὐτοῦ; Καὶ λέγεται ἐκ τρίτου. Καὶ ἀποκρίνεται πρὸς ἕκαστον ὁ κατηχούμενος, ἢ ὁ ἀνάδοχος αὐτοῦ, εἴ ἐστιν ὁ βαπτιζόμενος βάρβαρος, ἢ παιδίον, καὶ λέγει· Ἀποτάσσομαι. *Goar, Rit. Græcor.* p. 338, cf. p. 341 ap. *Palmer*.—*Vid. Sac. Gelas.* 563; *Sacr. Greg.* 61 et 156 ap. *Palmer*.—*Cf. Const. Apost.* II. 60 et seqq. et VII. 41.—Ὁ καταβαίνων μετὰ πίστεως εἰς τὸ τῆς ἀναγεννήσεως λουτρὸν, διατάσσεται τῷ πονηρῷ, συντάσσεται δὲ τῷ Χριστῷ· ἀπαρνέεται τὸν ἐχθρὸν, ὁμολογεῖ δὲ τὸ Θεὸν εἶναι τὸν Χριστόν. *S. Hippol. Hom. in Theophan.* c. 10 (l. 264).—*Aquam adituri, ibidem, sed et aliquanto prius in ecclesia sub antistitis manu contestamur nos renunciare Diabolo et pompæ et angelis ejus. Tertull. de*

* As though, when thou wast christened, thou didst not renounce the pride of this world, and the pomp of the flesh. *Homily against Excess of Apparel.*

Cor. Mil. c. 3.—Τοῖς ὑπόγυον βαπτίζομένοις παρατυχὼν, καὶ τῶν ἐπερωτήσεων καὶ τῶν ἀποκρίσεων ἐπακούσας. *Dionys. Ep. ad Xystum ap. Euseb.* vii. 9, p. 254 D.—Ἐδίδαξέ σε ἡ ἐκκλησία λέγειν, Ἀποτάσσομαί σοι, Σατανᾶ ἀποτάσσομαί σοι καὶ τοῖς ἔργοις αὐτοῦ. *S. Basil. in Esai.* viii. (i. 545 E).—Ἄλλα δὲ ὅσα περὶ τὸ βάπτισμα ἀποτάσσεσθαι τῷ Σατανᾷ, καὶ τοῖς ἀγγέλοις αὐτοῦ, ἐκ ποίας ἐστὶ γραφῆς; Οὐκ ἐκ τῆς ἀδημοσιεύτου ταύτης καὶ ἀπορρήτου διδασκαλίας; *Id. de Spir. Sanct.* xxvii. 66 (iii. 55 B).—Διὰ τοῦτο καὶ κελευόμεθα λέγειν, Ἀποτάσσομαί σοι, Σατανᾶ, ἵνα μήκετι πρὸς αὐτὸν ἐπανεέλθωμεν. *S. Chrys.* (ii. 238 A).—Καταγέλασον πλούτου καὶ χρημάτων, καὶ τῆς ἄλλης ἀπάσης τοῦ βίου φαντασίας. *Id. Hom. in Martyrem Barlaam* (ii. 686).—Ἡ ἡδονή, καὶ ἡ δόξα, καὶ ὁ καλλωπισμὸς, καὶ πάντα ταῦτα, φαντασία τίς ἐστίν, οὐ πραγμάτων ἀληθεία. *Id. Hom.* 44 in *Matt.* (vii. 472 D).—*Vid. citat. ap. Palmer, in not. ad h. sect.*

Cf. Luther's Taufbüchlein, p. 2632, p. 2636; and *Herman's Consultation*, fol. 161.

CLXI.

Minister.

<p>DOST thou believe in God the Father Almighty, Maker of heaven and earth? &c.</p>		<p><i>Answer.</i> All this I stedfastly believe.</p>
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Καὶ πάλιν λέγει, Καὶ πιστεύεις αὐτῷ (sc. τῷ Χριστῷ); Πιστεύω αὐτῷ ὡς Βασιλεῖ καὶ Θεῷ. Καὶ λέγει τὸ, Πιστεύω εἰς ἓνα Θεόν. *Goar, Rit. Græc.* 338.—Μετὰ δὲ τὴν ἀποταγὴν, συντασσόμενος λεγέτω, ὅτι καὶ συντάσσομαι τῷ Χριστῷ, καὶ πιστεύω, καὶ βαπτίζομαι εἰς ἓνα ἀγέννητον κ. τ. λ. *Const. Apost.* vii. 41, p. 383.—Inde vero dicis Symbolum. *Sacr. Gelas.* 563.—*Vid. Sacr. Gelas.* 570; *Sacr. Gall. Vet.* 364, *Miss. Bobiense*, 851; *fere ut ap. Palmer*.—Credis in Deum Patrem, &c.? Credo. Credis et in Jesum Christum, &c.? Credo. Credis et in Spiritum Sanctum, &c.? Credo. Hæc omnia credis? Credo. *Ex MS. Gemmeticens. ante annum*

1032; *Martene*. i. 73.—Quum sub tribus (sc. Patre, et Filio, et Spiritu Sancto) et testatio fidei, et sponsio salutis, pignerentur, necessario adjicitur Ecclesiæ mentio: quoniam ubi tres, id est, Pater, et Filius, et Spiritus Sanctus. ibi Ecclesia. quæ trium corpus est. *Tertull. de Bapt.* c. 6.—Eandem Novatianum legem tenere, quam Catholica Ecclesia teneat, eodem symbolo, quo et nos. baptizare: eundem nosse Deum Patrem, eundem Filium Christum, eundem Spiritum Sanctum....Dicunt (sc. Novatiani) Credis in remissionem peccatorum et vitam æternam per sanctam Ecclesiam? *S. Cypr. Ep.* 69 *al.* 76 *ad Magnum*, p. 183.—Illa mulier...inter cætera quibus plurimos deceperat, etiam hoc frequenter ausa est; ut...baptizaret...multos usitata et legitima verba interrogationis usurpans, ut nil discrepare ab ecclesiastica regula videretur....Cui nec symbolum Trinitatis, nec interrogatio legitima et ecclesiastica defuit. *Firmil. ad Cypr. Ep.* 75, p. 223.—Sed et ipsa interrogatio quæ fit in baptismo, testis est veritatis. Nam cum dicimus, Credis in vitam æternam, et remissionem peccatorum per sanctam Ecclesiam? Intelligimus remissionem peccatorum non nisi in Ecclesia dari. *S. Cypr. Ep.* 70 *ad Episc. Numid.* p. 190.—Τὸ παρ' ἡμῶν γράμμα (sc. symbolum)...τοῦτον ἔχει τὸν τρόπον καθὼς παρελάβομεν...ὅτε τὸ λουτρὸν ἐλαμβάνομεν. *Euseb. ap. Socrat. Hist. Eccl.* i. 8. p. 24 B.—Quum solenne sit, in lavacro, post Trinitatis confessionem, interrogare; Credis sanctam Ecclesiam? Credis remissionem peccatorum? &c. *S. Hieron. Dial. c. Lucifer.* c. 12 (ii. 184 D).—Secundum quendam modum...sacramentum fidei fides est. Ac per hoc, cum respondetur parvulus credere, qui fidei nondum habet adfectum, respondetur fidem habere propter fidei sacramentum, et convertere se ad Deum propter conversionis sacramentum, &c. *S. Aug. Ep.* 98 *al.* 23 *ad Bonifac.* (ii. 267 C).

Cf. Luther and Herman, as above.

Minister.

WILT thou be baptized in this faith? | *Answer.* That is my desire.

Minister.

WILT thou then obediently keep | days of thy life?
 God's holy will and command- | Answer. I will.
 ments, and walk in the same all the

Vid. Rituale Copt. Assem.; et Goar, Rit. Græc. ap. Palmer.

—Quid petis? Baptismum. Vis baptizari? Volo. *Ex MS. Gemmeticens. ante annum 1032, Martene, i. 73.*—“Ὅσοι ἂν πεισθῶσι καὶ πιστεύωσιν ἀληθῇ ταῦτα τὰ ὑφ’ ἡμῶν διδασκόμενα καὶ λεγόμενα εἶναι, καὶ βιοῦν οὕτως δύνασθαι ὑπισχνῶνται, εὐχεσθαι τε καὶ αἰτεῖν νηστεύοντες παρὰ τοῦ Θεοῦ τῶν προημαρτημένων ἄφεσιν διδάσκονται, ἡμῶν συνευχομένων καὶ συννηστευόντων αὐτοῖς. Ἐπειτα ἄγονται ὑφ’ ἡμῶν ἐνθα ὕδωρ ἐστὶ, καὶ τρόπον ἀναγεννήσεως ὃν καὶ ἡμεῖς αὐτοὶ ἀνεγεννήθημεν, ἀναγεννῶνται. *Just. Mart. Apol. i. 61.*—Ἀξιοῦνται τῶν διὰ τοῦ βαπτίσματος ἀγαθῶν τὰ βρέφη, τῇ πίστει τῶν προσφερόντων αὐτὰ τῷ βαπτίσματι. *Id. Resp. ad Orthodox. Q. 56, p. 462 A.*—Nec religionis est cogere religionem, quæ sponte suscipi debeat, non vi. *Tertull. ad Scap. c. 2.*—Nemo se ab invito coli volet ne homo quidem. *Id. Apol. 24.*—Certe si velim, Christianus sum. *Ib. c. 48.*—Πυνθάνονται (sc. Marcionitæ, cum baptizant quosdam pro mortuis) εἰ βούλοιο λαβεῖν τὸ βάπτισμα· εἶτα ἐκείνου μηδὲν ἀποκρινομένου, ὁ κεκρυμμένος κάτωθεν ἀντ’ ἐκείνου φησὶ, ὅτι δὴ βούλοιο βαπτισθῆναι. *S. Chrys. Hom. 40 in 1 Cor. (x. 378 C).*

CLXII.

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to tri-

umph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, προσκάλεσαι τὸν δουλὸν σου τόνδε· ... Ἀπόδυσον αὐτοῦ τὴν παλαιότητα, καὶ ἀνακαίνισον αὐτὸν, εἰς τὴν ζωὴν τὴν αἰώνιον. καὶ πλήρωσον αὐτὸν τῆς τοῦ

ἀγίου σου Πνεύματος δυνάμεως εἰς ἔνωσιν τοῦ Χριστοῦ σου, ἵνα μηκέτι τέκνον σώματος ἦ· ἀλλὰ τέκνον τῆς σῆς βασιλείας. *Goar, Orat. ad Catechum. Faciend.* 339.—Δὸς αὐτῷ νίκας κατ' αὐτοῦ (sc. τοῦ Διαβόλου). *Ib.* 337.—Ὑπὲρ τῶν κατηχουμένων πάντες τὸν Θεὸν παρακαλέσωμεν, ἵνα ὁ ἀγαθός, φιλάνθρωπος... ῥύσῃται αὐτοὺς ἀπὸ πάσης ἀσεβείας, καὶ μὴ δῶ τόπον τῷ ἄλλοτρίῳ κατ' αὐτῶν καθάρσις αὐτοὺς ἀπὸ πάντος μολυσμοῦ σαρκὸς καὶ πνεύματος. *Const. Apost.* viii. 6, p. 397.—*Veteris hominis excubias deponat; et novæ vitæ indutus amictu resurgat. Sac. Gelas.* 592.—*Ut, terrenis affectibus mitigatis, facilius celestia capiamus. Id.* 604.—*Concede... ut quidquid hic novum regenerandi per Spiritum Sanctum acceperint; tua gratia fiat æternum. Id.* 618.—*Ut omnis homo hoc Sacramentum regenerationis ingressus in veræ innocentie novam infantiam renascetur. Sac. Greg.* 65.—*Fac, omnipotens Deus, ut qui... innovati similitudinem terreni parentis evasimus, ad formam celestis transferamus Auctoris. Id.* 78.—*Ut omnes qui descenderint in hunc fontem, faciat eis (sc. Deus) lavacrum beatissimæ regenerationis in remissionem omnium peccatorum. Miss. Gothic.* 247.—*Vid. Miss. Gallic. Vet.* 363 *ap. Palmer, et cf.* 344.—*Cf. Miss. Mozar.* 455.—*Per misericordiam tuam, Deus noster, quis es benedictus, et vivis, et omnia regis in sæcula sæculorum. Amen. Miss. Mozar. ap. Martene,* i. 169.—*Τὸ τοῦ ὕδατος λουτρὸν, ... τῷ ἐμπαρέχοντι ἑαυτὸν τῇ θεότητι τῆς προσκυνητῆς Τριάδος διὰ τῆς δυνάμεως τῶν ἐπικλήσεων, χαρισμάτων ἀρχὴν ἔχει καὶ πηγὴν. Orig. Enarr. in Joan.* vi. *ap. S. Basil. de Spir. Sanct.* xxix. 73 (iii. 61 D).—*Ἵνα αὐτοῖς δοίῃ νοῦν ἔνθεον, σώφρονα λογισμόν, καὶ ἐνάρετον πολιτείαν διαπαντὸς τὰ αὐτοῦ νοεῖν, τὰ αὐτοῦ φρονεῖν, τὰ αὐτοῦ μελετᾶν. S. Chrys. Hom. 2 in 2 Cor.* (x. 437 A, C).—*In nobis coronaturus est non merita nostra, sed dona sua. S. Aug. in Ps.* xcvi. 5 (iv. 1064 G); *cf. in Ps.* lxx. (iv. 718, 733).—*Fidei victoria est, quum omnia vitia et crimina subjuvantur, ut ad æternæ vitæ præmia veniatur: cujus confessio*

inter ipsa rudimenta fidei, testi interrogante et respondente, monimentis ecclesiasticis continetur. *Hilar. Diac. sub nomine Ambros. in 1 Tim. vi. 12* (ii. 303 B).—*Virtutum cœlestium. Isid. Hispal. de Eccl. Offic. i. 15, p. 188 D (Bibl. Patr. Vol. x. ed. Paris, 1624).*

CLXIII.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech

thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

Αὐτὸν οὖν καὶ νῦν παρακαλείτω ὁ ἱερεὺς πρὸς τῷ βαπτίσματι, καὶ λεγέτω, ὅτι κάτιδε ἐξ οὐρανοῦ, καὶ ἀγίουσιν τὸ ὕδωρ τοῦτο· δὸς δὲ χάριν καὶ δύναμιν, ὥστε τὸν βαπτιζόμενον κ. τ. λ. *Const. Apost. vii. 43, p. 384.*—Ἐτι ἐκτενῶς ὑπὲρ αὐτῶν ἱκετεύσωμεν, ἵνα ἀφέσεως τυχόντες τῶν πλημμελημάτων διὰ τῆς μνήσεως, ἁγιάθωσι...τῆς μετὰ τῶν ἀγίων διαμονῆς. *Ib. viii. 6, p. 397.*—Ὑπὲρ τοῦ ἀγιασθῆναι τὸ ὕδωρ τοῦτο, τῇ δυνάμει καὶ ἐνεργείᾳ καὶ ἐπιφοιτήσει τοῦ ἀγίου Πνεύματος, τοῦ Κυρίου δεηθῶμεν. κ. τ. λ. *Goar, Officium Sancti Baptismatis, 351, 353.*—*Vid. Rituale Copt. Alex.; Sac. Gelas. 569; Sac. Greg. 64, ap. Palmer.*—*Heic omnium peccatorum maculæ deleantur. Sac. Greg. 65.*—*Famulos tuos, quos fonte renovasti Baptismatis, quosque gratiæ tuæ plenitudine solidasti, in adoptionis sorte facias dignanter adscribi. Id. 75.*—*Sanctifica, Domine, hujus laticis undas, sicut sanctificasti fluentia Jordanis: ut qui in hunc fontem descenderint,...et peccatorum veniam, et Sancti Spiritus infusionem consequi mereantur. Per. Miss. Gothic. 248.*—*Hanc aquam...sanctifica;...ut sit eis, qui in ea baptizandi sunt, fons aquæ salutaris &c. Miss. Gallic. Vet. 363, Miss. Bobiense, 849.*—*Ut quoscunque baptizaverimus...*

regenerans accipias eos in numero Sanctorum tuorum, et consummes in Spiritu tuo Sancto in vitam æternam in sæcula sæculorum. *Miss. Bobiense*, 850.—Det his sanctificationem suam aquis, ut quicunque easdem ingressi fuerint, remissionem criminum, et benedictionem consequantur. *Miss. Ambros.* 349.—Aquæ...sacramentum sanctificationis consequuntur, invocato Deo. Supervenit enim statim Spiritus de cœlis, et aquis superest, sanctificans eas de semetipso, et, ita sanctificatæ, vim sanctificandi combibunt. *Tertull. de Bapt.* c. 4.—Oportet...sanctificari aquam prius a sacerdote, ut possit baptismo suo peccata hominis qui baptizatur, ablucere. *S. Cypr. Ep.* 70, p. 190.—Dominus post resurrectionem discipulos suos mittens, quemadmodum baptizare deberent, instituit et docuit, dicens, *Ite, et docete* &c. *Id. Ep.* 73 *ad Jubaian.* p. 200.—Aqua, sacerdotis prece sanctificata in Ecclesia, abluit delicta. *Conc. Carth.* c. 18 *ap. Cypr.* p. 233.—Non est aqua profana et adultera, etiamsi a profanis et adulteris invocetur, super quam nomen Dei invocatur. *S. Aug. de Bapt. Lib.* III. c. 10 (ix. 113 A).

CLXIV.

¶ Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,

Name this Child.

¶ And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,

N I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the foresaid words,

N I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Vid. Goar, Rituale Græc. 355, &c. *cit. ap. Palmer.*—*Tenente eo Infantem, a quo suscipiendus est, interroget Sacerdos ita: Quid vocaris? Respondet: Ille. Ex MS. Cod. in diœcesi Paris. ann. circiter 850, Martene, i. 70.*—*Interrogas nomen ejus, dicens, Quis dicitur? Ill. Abrenuncias Satanæ &c.? Interrogas nomen ejus, dicens, Quis dicitur? Ille. Credit &c.? Baptizas eum, et dicis, Baptizo, &c. Miss. Bobiense, 851.*—

Ablutione delictorum, quam fides impetrat, obsignata in Patre, et Filio, et Spiritu Sancto. *Tertull. de Baptism. c. 6.*—Quæsisisti quid mihi de illis videatur, qui in infirmitate et languore gratiam Dei consequuntur, an habendi sint legitimi Christiani, eo quod aqua saluari non loti sint, sed perfusi....In sacramentis salutaribus, necessitate cogente, et Deo indulgentiam suam largiente, totum credentibus conferunt divina compendia....Unde (sc. ex *Ezech. xxxvi. 25, Num. viii. 7, xix. 7. 19*) apparet, adspersionem quoque aquæ, instar salutaris lavacri obtinere. *S. Cypri. Ep. 69 al. 76 ad Magnum*, pp. 185, 186.—Τὸ καταδύσαι τὸ παιδίον ἐν τῇ κολυμβήθρᾳ τρίτον καὶ ἀναδύσαι, τοῦτο δηλοῖ κ. τ. λ. *S. Athan. Quæst. in Psalm. (ii. 327 E).*—De nomine dando in Baptismo, vid. *S. Chrys. Hom. 21 in Gen. (iv. 185 C), Hom. 51 in Gen. (iv. 500 D).*—Ἐπὶ τῆς ἀναγεννήσεως τῆς ἡμετέρας φύσεως μὲν οὐδεμία, τὰ δὲ ῥήματα τοῦ Θεοῦ διὰ τοῦ ἱερέως λεγόμενα, ἅπερ ἴσασιν οἱ πιστοί,... διαπλάττει καὶ ἀναγεννᾷ τὸν βαπτιζόμενον. *Id. Hom. in Gal. iv. 28 (x. 711 C).*—Baptizandi nomen suum dent. *Conc. Carthag. iv. c. 85 (Labbe ii. 1206).*

CLXV.

¶ Then the Priest shall say,

WE receive this Child into the congregation of Christ's flock,* and do sign him with the sign of the Cross, in token that hereafter he shall not be

* Here the Priest shall make a Cross upon the Child's forehead.

ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

Ἡ σφραγὶς ἀντὶ τοῦ σταυροῦ. *Const. Apost. iii. 17.*—*Vid. Miss. Bobiense, 848, et alia citat. ap. Palmer.*—Diabolus...ipsas quoque res sacramentorum divinatorum in idolorum mysteriis æmulatur. Tingit et ipse quosdam, utique credentes et fideles suos; expositionem delictorum de lavacro repromittit: et si adhuc memini, Mithra signat illic in frontibus milites suos. *Tertull. de Præscript. Hæret. c. 40.*—Hoc erit pompa diaboli, adversus quam in signaculo fidei ejeramus. *Id. de Spectac.*

c. 24.—Neque de ipso signaculo corporis...cum Judæis agimus. *Id. Apol.* c. 21.—Caro signatur, ut et anima muniatur. *Id. de Resur.* c. 8.—Muniatur frons, ut signum Dei incolume servetur. *S. Cypr. Ep.* 58 *al.* 56, p. 125.—*Omnem super quem signum scriptum est, ne tetigeritis.* Quod autem sit hoc signum, et qua in parte corporis positum, manifestat alio in loco Deus, dicens: *Transi per mediam Hierusalem, et notabis signum super frontes virorum &c.* *Id. ad Demetrian.* p. 194.—In fronte... ea parte corporis...ubi signantur, qui Dominum promerentur. *Id. de Unit. Eccl.* p. 116.—Unctus es, quasi athleta Christi, quasi luctamen hujus sæculi luctaturus. *Pseudo-Ambros. de Sacram.* i. 2 (ii. 350 B).—Σφραγιδα (sc. τὸ βάπτισμα καλουµεν) ὡς συντήρησιν καὶ τῆς δεσποτείας σημείωσιν. *S. Greg. Naz. Orat.* 40 *de Bapt.* (i. 639).—Πάντες ἐπὶ μετώπου αὐτὸν (sc. τὸν σταυρὸν) περιφέρομεν, οὐ μόνον οὐκ αἰσχυρόμενοι, ἀλλὰ καὶ ἐγκαλλωπιζόμενοι τούτῳ. *S. Chrys. Hom. in Ps.* cix. (v. 259 B).—Ubi parvulos ponimus baptizatos, nisi inter fideles, sicut universæ ubique Ecclesiæ clamat auctoritas? hoc enim iis acquiritur per virtutem sacramenti et offerentium responsionem. *S. Aug. de Pecc. Merit. Lib.* i. c. 33 (x. 35 A).—Noli erubescere de cruce Christi: ideo in fronte tamquam in sede pudoris signum istum accepisti, &c. *Id. de Verb. Apost. Serm.* 160 *al.* 11 (v. 773 B).

Vid. Luther's Taufbüchlein, pp. 2627, 2633.—Take the figure of the holye crosse, in thy foreheade, that thou neuer be ashamed of God, and Christe thy Sauioure, or of hys Gospel, take it also on thi brest, that the power of Christ crucified maye be euer thy succour and sure protection in all thinges. *Herman's Consultation*, fol. 163.

CLXVI.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits;

and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling ; Our Father, &c.*

Μετὰ τοῦτο (sc. baptismum et unctionem) ἐστὼς προσευχέσθω τὴν εὐχὴν ἣν ἐδίδαξεν ἡμᾶς ὁ Κύριος. *Const. Apost.* vii. 44, p. 385.—Quicumque hic tuus esse coeperit, tuus esse non desinat. *Miss. Gallic. Vet.* 363.—*Vid. Miss. Bobiense*, 852 ap. *Palmer*.—Celebratis atque perfectis divini baptismatis sacramentis, Domine cœli et terræ, Deo Patri Omnipotentī, indefessas gratias referamus, ipsumque supplices postulemus, uti nos atque omnem familiam suam gloriosæ resurrectionis Domini nostri Jesu Christi annuat esse participes : præstante ipso Domino nostro Jesu Christo. *Miss. Ambros.* 351.—Ἡμεῖς μετὰ τὸ οὕτως λουῖσαι τὸν πεπεισμένον καὶ συγκαταθειμένον, ἐπὶ τοὺς λεγομένους ἀδελφούς ἄγομεν, ἐνθα συνηγμένοι εἰσὶ, κοινὰς εὐχὰς ποιησόμενοι ὑπὲρ τε ἑαυτῶν καὶ φωτισθέντος καὶ ἄλλων πανταχοῦ πάντων εὐτόνως, ὅπως καταξιωθῶμεν τὰ ἀληθῆ μαθόντες, καὶ δι' ἔργων ἀγαθῶν πολιτευταί, καὶ φύλακες τῶν ἐντεταλμένων εὑρεθῆναι, ὅπως τὴν αἰώνιον σωτηρίαν σωθῶμεν. *Just. Mart. Apol.* i. 65, p. 82 C.—Ἀρχὴ ζωῆς τὸ βάπτισμα, καὶ πρώτη ἡμερῶν ἐκείνη ἢ τῆς παλιγγενεσίας ἡμέρα. *S. Basil. de Spir. Sancto*, x. 26 (iii. 22 A).—Οὐ πρότερον δυνάμεθα καλέσαι Πατέρα, ἕως ἐν τῇ κολυμβήθρᾳ τῶν ὑδάτων τῶν ἁγίων ἀπονιφώμεθα τὰ ἁμαρτήματα. Ὅταν γοῦν ἐκείθεν ἀνέλθωμεν τὸ πονηρὸν ἐκείνο φορτίον ἀποθέμενοι, τότε λέγομεν, Πάτερ ἡμῶν κ. τ. λ. *S. Chrys. Hom.* 62 in *Paralyt.* (iii. 42 E).—Εὐθέως γὰρ ἀνελθόν, ταῦτα φθέγγεται τὰ ῥήματα Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, κ. τ. λ. *Id. Hom.* 6 in *Col.* (xi. 370 B).—Eorum est dicere, *Pater noster* &c., qui jam Patri tali regenerati sunt ex aqua et Spiritu. *S. Aug. Enchirid. ad Laurent.* c. 71 (vi. 223 B).—Interrogo te : Oratio ista Ecclesiæ fidelium est, an catechumenorum ? Certe utique regeneratorum est, id est, baptizatorum. *Id. Serm.* 181 al. 29 de *Verb. Apost.* (v. 868 F).—Τῶν θείων ἐκείνων... (sc. in baptisate) ἐνέργειῶν. *Isid. Pelus. Lib.* ii. *Ep.* 37, p. 137 C.

Baptisme is the fyrst entraunce unto all the benefittes of God, and to the blessed feloshippe of all sayntes....Therefore of ryght we ought to thanke God, for hys so unspeakable mercie, and we must also praye therwyth, that he wyll vouchsafe euer to further, and at the last to finishe hys worke, whiche he hath begonne in us, and in all them. whome he hath called to baptisme. *Herman's Consultation.* fol. 158, 160.

CLXVII.

* Then shall the Priest say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried

with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an *inheritor* of thine everlasting kingdom; through Christ our Lord. Amen.

Δὸς δὲ χάριν καὶ δύναμιν, ὥστε τὸν βαπτιζόμενον κατ' ἐντολὴν τοῦ Χριστοῦ σου, αὐτῷ συσταυρωθῆναι, καὶ συναποθανεῖν. καὶ συνταφῆναι, καὶ συναναστῆναι εἰς νίωθεσίαν τὴν ἐν αὐτῷ, τῷ νεκρωθῆναι μὲν τῇ ἁμαρτίᾳ, ζῆσαι δὲ τῇ δικαιοσύνῃ. *Const. Apost.* vii. 43, p. 384.—Δὸς...ὥστε... συναποθανόντα αὐτὸν συναναστῆναι καὶ συζῆσαι αὐτῷ. *Ib.* c. 44, p. 385.—Εὐλόγητός εἰ, Κύριε, ὁ Θεὸς ὁ Παντοκράτωρ, ἡ πηγὴ τῶν ἀγαθῶν,...ὁ καὶ νῦν εὐδοκήσας ἀναγεννῆσαι τὸν δοῦλόν σου τὸν νεοφώτιστον δι' ὕδατος καὶ πνεύματος κ. τ. λ. *Goar, Rit. Græc.* 355.—Respice ad Electionem tuam; ut qui Sacramento Baptismatis sunt renati, Regni cœlestis mereantur introitum. *Sacr. Gelus.* 579.—Concede, quæsumus, omnipotens Deus, ut veterem cum suis rationibus hominem deponentes, illius conversatione vivamus, ad ejus nos substantiam...transtulisti. *Sacr. Greg.* 77.—Conserva, Domine, familiam tuam, quos ex aqua et Spiritu Sancto propitius redemisti; ut veterem hominem cum suis actibus exspoliantes, in ipsius conversatione vivamus, ad ejus substantiam, per hanc pas-

chalia dierum octavarum tuæ resurrectionis mysteria, transtulisti. *Miss. Gothic.* 258.—Ὁ βαπτιζόμενος τῷ Δεσπότῃ συνθάπτεται, ἵνα τοῦ θανάτου κοινωνήσας, καὶ τῆς ἀναστάσεως γένηται κοινωνός. *Theodoret. Comment. in 1 Cor.* xv. 29 (III. 202 D).

Denn sollen die Pathen das Kindlein halten in der Taufe, und der Priester spreche, weil er das Westerhemde anzencht : Der Allmächtige Gott und Vater unsers Herrn Jesu Christi, der dich anderweit geboren hat durchs Wasser und den H. Geist, und hat dir alle deiner Sünden vergeben, der stärke dich mit seiner Gnade zum ewigen Leben, Amen. *Luther's Taufbüchlein, Ed. 2^a.* (x. 2637).—Let the godfathers forthwith receiue the Infant from Baptisme, the priest sayinge, as it foloweth ; The almyghtie euerlastyng God, and father of oure Lorde Jesus Christ, who hath begotten the agayne wyth water, and the holye goste, and hath forgynen the all thy sinnes, confirme the with hys grace, unto euerlastyng lyfe. Amen....Here lette the whole congregation syng in Douche. Nowe all thankes &c. or the Psalme. God be merciful unto us. *Herman's Consultation,* fol. 167.

CLXVIII.

¶ Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.

FORASMUCH as *this Child* hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him ; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons ; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things

which a Christian ought to know and believe to his soul's health ; and that *this Child* may be virtuously brought up to lead a godly and a Christian life ; remembering always, that Baptism doth represent unto us our profession ; which is, to follow the example of our Saviour Christ, and to be made like unto him ; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness ; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Ὁ μέλλων τοῖον κατηχῆσθαι τὸν λόγον τῆς εὐσεβείας,

παιδεύεσθω...τὴν περὶ τοῦ ἀγεννήτου γνῶσιν, τὴν περὶ Υἱοῦ μονογενοῦς ἐπίγνωσιν, τὴν περὶ τοῦ ἁγίου Πνεύματος πληροφορίαν. Μανθανέτω δημιουργίας διαφόρου τάξιν... παιδεύεσθω διατὶ κόσμος γέγονε, καὶ δι' ὃ κοσμοπολίτης ὁ ἄνθρωπος κατέστη. Ἐπιγινωσκέτω τὴν ἑαυτοῦ φύσιν, οἷά τις ὑπάρχει. Παιδεύεσθω ὅπως οὐκ ἀπεστράφη ὁ Θεὸς τὸ τῶν ἀνθρώπων γένος, ἀλλὰ ἀπὸ πλάνης...ἐκάλει...ἀπὸ τῆς δουλείας...εἰς ἐλευθερίαν...ἐπανάγων.... Ταῦτα καὶ τὰ τούτοις ἀκόλουθα μανθανέτω ἐν τῇ κατηχήσει ὁ προσιών.... Καὶ παιδευσάτω αὐτὸν τὰ περὶ τῆς τοῦ Κυρίου ἐνανθρωπήσεως, τὰ τε περὶ τοῦ πάθους αὐτοῦ, καὶ τῆς ἐκ νεκρῶν ἀναστάσεως, καὶ ἀναλήψεως. Quomodo oportet Catechumenos institui. *Const. Apost.* vii. 39, p. 382.—Hoc facto, injungit presbyter patrino et matrinæ, ut dicant parentibus quod per septennium ab omnibus periculis puer conservetur, et citius quam fieri poterit addiscant ei Pater noster et Ave Maria et Credo in Deum. *Ex MS. antiquo Eccl. Lemovicensis, Martene*, i. 78.—Δεῖ τὸν ἀποταξάμενον τῷ κόσμῳ τούτῳ βεβαίως πιστεῦσαι, ὅτι χρή εἰς ἕτερον αἰῶνα τῷ φρονήματι ἀπὸ τοῦ νῦν διὰ τοῦ Πνεύματος μεταβῆναι, κακεῖ πολιτεύεσθαι. *S. Macar. Hom.* 49, q. vii. p. 238 B.—Quando te interrogavit, *Abrenuntias diabolo et operibus ejus?* quid respondisti? *Abrenuntio.*—*Abrenuntias sæculo et voluptatibus?* Quid respondisti? *Abrenuntio.* Memor esto sermonis tui, et nunquam tibi excidat tuæ series cautionis: ... ubi promiseris considera, vel quibus promiseris. *Pseudo-Ambros. de Sacram.* i. 2 (ii. 350 C).—Τὰ ἅλλα ἅπαντα...ὅσα εἰς τὴν τῆς ψυχῆς ὑγίειαν ἡμῖν συντελεῖ. *S. Chrys. de Sacerd.* iv. 3 (i. 408 A).—Τί γὰρ, εἰπέ μοι, διδάξαι σε τῶν ἀναγκαίων δυνησόμεθα ἅπαξ ἐνιαυτοῦ ἢ δεύτερον παρ' ἡμῖν φοιτῶντα, περὶ ψυχῆς, περὶ σώματος, περὶ ἀθανασίας, περὶ βασιλείας τῶν οὐρανῶν, περὶ κολάσεως, περὶ γέεννης, περὶ μακροθυμίας Θεοῦ, περὶ συγγνώμης, περὶ μετανοίας, περὶ βαπτίσματος, περὶ ἁμαρτημάτων ἀφέσεως, περὶ τῆς κτίσεως ταύτης τῆς ἡν, καὶ τῆς κάτω, περὶ ἁν-

θρώπων φύσεως, περὶ ἀγγέλων, περὶ τῆς τῶν δαιμόνων κακουργίας, περὶ τῶν μεθοδεῶν τοῦ διαβόλου, περὶ πολιτείας, περὶ δογμάτων, περὶ τῆς ὀρθῆς πίστεως, περὶ τῶν διεφθαρμένων αἱρέσεων; ταῦτα γὰρ καὶ πολλῶ πλείονα τούτων τὸν Χριστιανὸν εἰδέναι χρή. *Id. Hom. 24 de Baptism. Christi* (II. 368 C).—Πῶς οὖν καταγελάσεις τῆς φαντασίας ταύτης; ἂν ἀναμνήσθῃς τῆς φωνῆς ἐκείνης, ἣν ἄφηκας μυσταγωγουμένη, Ἀποτάσσομαί σοι κ. τ. λ. *Id. ad Illuminandos Catech. II.* (II. 242 C).—*Cf. Eund.* (X. 438 D).—*Professi estis, renunciare vos diabolo, pompis et angelis ejus. Videte, dilectissimi, quia hanc professionem vestram &c. S. Aug. de Symbolo II. 1* (VI. 556 D).—*Non solum exemplis, sed etiam verbis, eos ad omne opus bonum admonere debetis. Qui filios aut filias excipere religioso amore desiderant, posteaquam baptizati fuerunt, De castitate, de humilitate, de sobrietate vel pace, eos admonere, vel docere non desinant, et agnoscant se fidejussores esse ipsorum. Pro ipsis enim respondent, quod abrenuncient diabolo, pompis, et operibus ejus. Id. Serm. 267 al. 116 de Temp.* (V. *App.* 441 A).—*Hoc admoneo, ut quicumque viri, quæcunque mulieres, de sacro fonte filios spiritaliter exceperunt, cognoscant se pro illis fidejussores apud Deum exitisse; et ideo semper illis sollicitudinem veræ caritatis impendant. Admoneant, ut castitatem custodiant, virginitatem usque ad nuptias servent, a maledicto vel perjurio linguam refrenent, cantica turpia vel luxuriosa ex ore non proferant, non superbiant, non invidiant, iracundiam vel odium in corde non teneant, ... fidem Catholicam teneant, ad Ecclesiam frequentius currant, contempta verbositate lectiones divinas attentis auribus audiant; ... secundum quod ipsis in baptismo dictum est. Id. Serm. 168 al. 163 de Temp.* (V. 293, *App.* C, D).—Ἐδοξεν εἰσδέχεσθαι τὰ βρέφη κατὰ τόνδε τὸν ἱερὸν τρόπον, ὥστε τοὺς φυσικοὺς τοῦ προσαγομένου παιδὸς γονεάς παραδίδόναι τὸν παῖδά τινι τῶν μεμνημένων ἀγαθῶ τὰ θεῖα παιδαγωγῶ, καὶ τὸ λοιπὸν ὑπ' αὐτῶ τὸν παῖδα τελεῖν, ὡς ὑπὸ θεῖῳ πατρὶ καὶ σωτηρίας ἱερᾶς ἀνα-

δόχῳ. *Dion. Areop. Eccl. Hierarch.* vii. § 11, p. 418.—Τὸ λαβεῖν τὸν σταυρὸν, οὐδὲν οἶμαι σημαίνειν ἕτερον, ἢ τὸ ἀποτάξασθαι μὲν τῷ κόσμῳ διὰ Θεόν. *S. Cyril. Alex. Lib.* xii. in *Joan.* (iv. 1058 A).—(Τὸ βάπτισμα) ἐστὶ... τῆς ἐσομένης ἀναστάσεως τύπος, καὶ κοινωνία τῶν δεσποτικῶν παθημάτων, καὶ μετουσία τῆς δεσποτικῆς ἀναστάσεως *Theodorēt. Fab. Hæret.* v. 18 (iv. 292 C).

I comaunde ow godfadre and godmodre, on holy chirche bihalue, that...ye or they (i. e. the fadur and the modur of this child) techen his ryghte bileue, hure *pater noster*, and hure *Ave Maria* and hure *Credo*, or do him to beo taughte:...and also that hit beo confermed the next tyme that the byssop cometh to contre: and al this doeth in peyne of corsynge. *Man. MS. in the British Museum*, quoted by *Mr Maskell, Monum. Ritualia. Vol. 1. p. 25, n. 32.*—See *Herman's Consultation*, fol. 151. It was never ordained, O good reader, without the singular providence, and most abundant grace of Almighty God, that the multitude of Christian people should learn by heart the Ten Commandments of Almighty God, and the Belief, called the Creed, the Prayer of the Lord, called the Pater Noster. For truly he that understandeth these three, hath the pith of all those things which holy Scripture doth contain, and whatsoever may be taught necessarily unto a faithful Christian, &c. *Preface to Marshall's Prymer*, p. 23.

CLXIX.

* *Then shall he add and say,*

<p>YE are to take care that <i>this Child</i> be brought to the Bishop to be confirmed by him, so soon as <i>he</i> can say the Creed, the Lord's Prayer, and</p>	<p>the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.</p>
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Non abnuo, hanc esse ecclesiarum consuetudinem, ut eos, qui longe a majoribus urbibus per presbyteros et diaconos baptizati sunt, episcopus ad invocationem Sancti Spiritus manum impositorum excurrat. *S. Hieron. Dial. c. Lucifer.* c. 9 (n. 181 A).

- R₁. **I**T is certain by God's Word, | tized, dying before they commit ac-
that Children which are bap- | tual sin, are undoubtedly saved.*
- R₂. To take away all scruple con- | reasons for the retaining of it, may
cerning the use of the sign of | be seen in the xxxth Canon, first
the Cross in Baptism; the true | published in the Year MDCIV.
explication thereof, and the just

Τί τοῦ παιδίου καταγνῶναι ἔχοις ἂν τοῦ μικροῦ; τίνας ἔνεκεν πενθεῖς αὐτό (sc. mortuum); τί τοῦ νεοφωτίστου; καὶ γὰρ καὶ ἐκεῖνος εἰς τὸ αὐτὸ περιέστη. Τίνας οὖν ἔνεκεν πενθεῖς αὐτόν; οὐκ οἶδας ὅτι καθάπερ ἥλιος καθαρὸς ἄνεισι: *S. Chrys. Hom. 21 in Acta* (ix. 174 A).—Qui certe in hac parvula ætate (sc. baptizati) de corpore exierint, vitam æternam regnumque cœlorum scientes accipiunt, ejus muneris merito quod hîc, cum utique profuit, nescierunt, &c. *S. Aug. Ep. 186 ad Paul.* (ii. 667 D).—Si percepto baptismo de hac vita emigraverit (sc. infans), soluto reatu cui originaliter erat obnoxius, perficietur in illo lumine veritatis, quod incommutabiliter manens in æternum, justificatos præsencia Creatoris illuminat. *Id. de Pecc. Merit. Lib. i. c. 25* (x. 14).—*Cf. Eund. de Bapt. c. Donat. iv. 24* (ix. 141 A).—*De signo crucis, vid. citat. ad*

CLXV.

Infants and children dying in their infancy shall undoubtedly be saved thereby (viz. by baptism). *Articles about Religion, 1536, p. xix. ed. Oron.*

* Infants being baptized, and dying in their infancy, are by this sacrifice washed from their sins, brought to God's favour, and made his children, and made Inheritors of his Kingdom of Heaven. *The first Part of the Homily of Salvation.*

THE MINISTRATION OF
PRIVATE BAPTISM OF CHILDREN
IN HOUSES.

- R₁. ¶ *The Curates of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next* after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.
- R₂. ¶ *And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home* in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:
- R₃. ¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the Collects appointed* to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words:
- N I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.
- ¶ Then, all kneeling down, the Minister shall give thanks unto God, and say,*

Νήπιόν ἐστὶ σοι ; μὴ λαβέτω καιρὸν ἡ κακία· ἐκ βρέφους ἀγιασθήτω, ἐξ ὀνύχων καθιερωθήτω τῷ πνεύματι. Σὺ δέδοικας τὴν σφραγίδα διὰ τὸ τῆς φύσεως ἀσθενές ; ὡς μικρόψυχος (εἰ) μήτηρ, καὶ ὀλιγόπιστος. Ἡ Ἀννὰ δὲ καὶ πρὶν γεννηθῆναι τὸν Σαμουὴλ, καθυπέσχετο τῷ Θεῷ καὶ γεννηθέντα ἱερὸν εὐθὺς ποιεῖ. *S. Greg. Naz. Orat. 40, c. 17 (I. 703 B).*—Ἐστω ταῦτα, (sc. de non deferendo baptismo) φησί, περὶ τῶν ἐπιζητούντων τὸ βάπτισμα. Τί δ' ἂν εἴποις περὶ τῶν ἔτι νηπίων ;...ἡ καὶ ταῦτα βαπτίσομεν ; Πάνυγε....Καὶ τούτου λόγος ἡμῖν ἡ ὀκταήμερος περιτομή, τυπικὴ τις οὐσα σφραγίς, καὶ ἀλογίστοις

* This and some other Forms in this and the following Office are not printed at length, being very similar to those used in Public Baptism of Infants ; see, for the numbering, "*The Liturgy compared with the Bible.*"

ἔτι προσαγομένη. *Ib.* c. 28 (l. 713 D).—Εὐχὴ πρὸς τὸν Θεὸν, καὶ χάριτος οὐρανίας ἐπίκλησις, καὶ ὕδωρ, καὶ πίστις ἐστὶ, δι' ὧν τὸ τῆς ἀναγεννήσεως πληροῦται μυστήριον. *S. Greg. Nyss. Orat. Catechet.* c. 33 (ll. 527 B).—Infantibus, qui necdum loqui poterunt (al. potuerint) per ætatem, vel his, quibus in qualibet necessitate opus fuit sacri unda baptismatis, omni volumus celeritate succurri. *Siric. Ep. ad Himerium*, c. 11. (*Labbe* ll. 1018 D).—Μηδαμῶς ἐν εὐκτηρίῳ οἴκῳ ἔνδον οἰκίας τυγχάνοντι βάπτισμα ἐπιτελείσθω· ἀλλ' οἱ μέλλοντες ἀξιοῦσθαι τοῦ ἀχράντου φωτίσματος ταῖς καθολικαῖς προσερχέσθωσαν ἐκκλησίαις, καὶ κεῖσε τῆς δωρεᾶς ταύτης ἀπολαύεωσαν. *Conc. Trull. Quinisext.* (*Labbe* v. 1170).—*Vid. Ordinem Bapt. Privat. ap. Goar.* ... λέγει δὲ ὁ Ἱερεὺς ... Πάτερ ἡμῶν. p. 370.—Ad succurrendum infirmum Catechumenum. Si baptizandus fuerit, accedens Sacerdos dicit super eum orationes, quæ supra scripta sunt, &c. *Sacr. Gelas.* 594.

Vid. Luther's Bedeuken und Christlicher Rath von der Nothtaufe. Wenn sich so geschwinde Noth begibt, dass das Kindlein, so bald es zur Welt kommt, so gar krank und schwach, dass zu besorgen, es möchte sterben, ehe es zur öffentlichen Taufe in die kirchen könnte gebracht werden, so ist den Weibern zugelassen, dass sie es selbst täufen, mit den gebräuchlichen Worten, als nemlich : Ich täufe Dich im Namen des Vaters, und des Sohnes, und des Heiligen Geistes. Amen. (x. col. 2618).—The people shall be taught and warned in sermons, that they presume not lightly to minstre privatly, thys most diuine sacrament, for it is worthie to be ministred in the congregation and by peculiar ministers, &c. But if extreme necessitie presse us, that they that be presente wyth the childe beyng daunger, maye enjoye themselues together in the Lorde, and lyft up theyr myndes relygiously unto God, lett them call for hys mercie promised, and exhibited in Christe Jesus oure Lorde upon the infante and when they haue sayed the Lordes prayer let them

baptise hym in the name of the father, the sonne, and the holie goste. *Herman's Consultation*, fol. 168.

CLXXI.

¶ And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the

Church, to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,

I CERTIFY you, that according to the due and proscribed Order of the Church, at such a time, and at such a

place, before divers witnesses I baptized this Child.

Ἐπίσκοπος, ἡ πρεσβύτερος, τὸν κατὰ ἀληθείαν ἔχοντα βάπτισμα, εἰὼν ἄνωθεν βαπτίσῃ, ... καθαιρείσθω, ὡς γελῶν τὸν σταυρὸν, καὶ τὸν τοῦ Κυρίου θάνατον. *Can. Apost.* 39 *al.* 47.—Ὅτι δεῖ τοὺς ἐν νόσῳ παραλαμβάνοντας τὸ φῶτισμα, καὶ εἶτα ἀναστάντας, ἐκμανθάνειν τὴν πίστιν, καὶ γινώσκειν, ὅτι θείας ὄψεως κατηξιώθησαν. *Conc. Laod.* c. 47 (*Labbe* i. 1505).—Siquidem denuo ablui non licet. *Tertull. de Pudicit.* c. 16.—Rebaptizare hæreticum hominem, qui hæc sanctitatis signa perceperit quæ Christiana tradidit disciplina, omnino peccatum est: rebaptizare autem Catholicum immanissimum scelus est. *S. Aug. Ep. ad Maximin.* 23 *al.* 203 (ii. 31 E).—Non licet iterari (sc. baptismum) in Catholica. *Id. c. Parmen. Lib.* ii. c. 13 (ix. 44 B).—*Cf. de Bapt. c. Donat. Lib.* ii. c. 14 (ix. 107 A).—(Missa pro defuncto nuper baptizato). Ut illum gratia sicut donavit Baptismo, ita donet et regno.... Ut quem fecisti adoptionis participem, jubeas hæreditatis tuæ esse consortem. *Sacr. Gelas.* 756.—*Vid. Man. Sar. citat. ap. Palmer, in not.*

Darnach aber, so das Kind lebendig bleibet, sollen sie es in die Kirche vor den Pfarrherrn oder Caplan bringen, demselbigen anzeigen, dass das Kindlein von ihnen in der Noth getauft sey worden, &c. Wenn ein Kind im Hause in Nöthen mit Wasser, im Namen des Vaters, des Sohnes, und des Heiligen Geistes

getauft ist, so sollen je die Priester dasselbe nicht noch einmal täufen, denn die rechte Taufe ist dein kinde gegeben, nach Christi Befehl. *Luther, von der Nothtaufe* (x. col. 2619, 2621).—Which done, let them not doubt, but that theyr infante is trulye baptised, washen from synnes, borne agayne in Christe, and made the sonne, and heyre of God, let them then geue thankes to god, for this his so greate benefittes, and let them not thynke that baptisme must be renued in children so baptized, &c. Furthermore, if it chaunce that the infante so baptised at home do lyue, it is conueniente, that he be brought afterwarde, to the temple of hys parentes, &c. *Herman's Consultation*, fol. 168.

CLXXII.

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish, where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,*

BY whom was this Child baptized? Who was present when this Child was baptized?

Because some things essential to this sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

¶ *And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true Christian People, saying thus,*

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

ST. MARK x. 13.

Illud quoque absurdum, quod non putant quærendum esse, quis sit ille qui baptizaverit, eo quod qui baptizatus sit, gratiam consequi potuerit invocata Trinitate nominum Patris, et Filii, et Spiritus Sancti. *S. Firmil. Ep. ad Cypr.* c. 7, p. 221.—Christi vox est, *Qui semel lotus est, non habet iterum necessitatem lavandi*,...et de eo lavacro pronuntiavit, quod de Trini-

tate celebrandum esse mandaverat...de aqua sancta, quæ de trium nominum fontibus inundat. *S. Optat. Lib. v. p. 85.*—Nunquid si manifestetur aliquos baptizatos quum illæ preces (sc. vitiosæ) dictæ super aquam fuissent, jubebuntur denuo baptizari? Quid ita?...Quia certe illa Evangelica verba, sine quibus non potest baptismus consecrari, tantum valent, ut per illa sic evacuentur, quæcunque in prece vitiosa contra regulam fidei dicuntur. *S. Aug. de Bapt. Lib. vi. c. 25 (ix. 175 F).*—Quis nescit non esse baptismum Christi, si verba Evangelica quibus symbolum constat, illic defuerint? Sed facilius invenientur hæretici, qui omnino non baptizent, quam qui non illis verbis baptizent; ideoque dicimus,...baptismum Christi, id est, verbis Evangelicis consecratum, ubique eundem esse, nec hominum quorumlibet et qualibet perversitate violari. *Ib. (ix. 176 D).*—Multum est autem indulgentius, et sine ulla dubitatione magis gratuitum, quod Dei gratia per Jesum Christum Dominum nostrum præstatur infantibus, ut eis non obsit ex Adam generatio, et prosit in Christo regeneratio, in quibus et ipsum accipiendi sensum tanto ante misericordia Dei prævenit: qui certe si in hac parvula ætate de corpore exierint, vitam æternam regnumque cælorum scientes accipiunt ejus muneris merito, quod hic, quum utique profuit, nescierunt. *Id. Ep. 186 al. 106 ad Paulin. (ii. 667 C).*—De Afris, quod propria lege qua utuntur, ut rebaptizent; placuit ut si ad Ecclesiam aliquis de hæresi venerit, interrogent eum symbolum; et si perviderint eum in Patre et Filio et Spiritu Sancto esse baptizatum, manus ei tantum imponatur, ut accipiat Spiritum Sanctum. Quod si interrogatus non responderit hanc Trinitatem, baptizetur. *Synod. i. Arelat. c. 8 (Labbe i. 1428).*

Da soll ein Priester verhören und examiniren, wie das Kind getauft sey. Ists recht, so soll er solche Taufe bestätigen, und sagen, das sie recht sey, und den Gevattern befehlen, dass sie dess Zeugen seyen: darnach führe er das Kind, &c., und lese über dem Kinde den Glauben, das Evangelium Marci 10, &c. *Luther, von der Nothtaufe (x. col. 2620).*—The pastors then

shall aske these men after what sort, and wyth what wordes they baptised the infaunte, whether they did baptise him, as the Lord commaunded in water, and in the name of the father, the sonne, and the holie goste. Which if they shall answer that they called God upon the chylde, &c., the pastours must confirme them in thys belefe, and in no wyse baptise suche an infante agayne....The pastor when thei be come which bring suche an infante unto the Lorde, shall first demaunde of them,... I aske of you, whether he were offered to Christe, and planted in him through baptisme. If they answer that they so beleue, he shall aske them further, by whom it was done, and whoe were present....He shall aske how the chylde was baptised. If thei than answer in water and wyth these wordes, I baptise the, &c. Let the pastor say this moreouer. Forasmuch as beloued in Christe, I here that al thynges concernynge the baptisme of thys infante, haue been done in the name of God, and accordyng to his institution, I pronounce in the name of Christe, that ye haue doone well. For infantes wante the grace of God, whiche our saviour Christe denieth not unto theym, whensoever it is asked for children, accordyng to hys worde, for he hath not bound the binifite of his redemption to anye places, tymes, or persons....And to confirme thys fayeth,...lette us heare out of the gospell, howe the Lord wyll haue chyldren brought unto hym, and howe he wyll bountouslye blesse them, that be offered unto hym. *Herman's Consultation*, foll. 169, 170.

* But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with Water. In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism,) then let the Priest baptize it in

the form before appointed for Public Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.

IF thou art not already baptized, N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Lex tinguendi imposita est, et forma præscripta; Ite, inquit, docete nationes, tinguentes eos in nomen Patris, et Filii, et Spi-

ritus Sancti. *Tertull. de Bapt.* c. 13.—Δεῖ γὰρ ἡμᾶς βαπτίζεσθαι ὡς παρελάβομεν πιστεύειν δὲ ὡς βαπτιζόμεθα· δοξάζειν δὲ ὡς πεπιστεύκαμεν, Πατέρα, καὶ Υἱόν, καὶ Ἅγιον Πνεῦμα. *S. Basil. Ep.* 125 *al.* 78 (III. 216 D).—Cum itaque baptizatum se nec ille recordetur, qui regenerationis est cupidus, nec alter attestari de eo possit, quod nesciat consecratum, nihil est in quo peccatum possit obrepere, cum in hac parte conscientiae suae nec ille reus sit qui consecratur, nec possit in iterationis crimen devenire, quod factum esse omnino nescitur. *S. Leo, Ep.* 37 *ad Leon. Ravenn.* p. 350 B.—Si nulla extant indicia inter propinquos et familiares, nulla inter clericos aut vicinos, quibus hi, de quibus quaeritur, baptizati fuisse doceantur: agendum est, ut renascantur. *Id. Ep.* 92 *ad Rustic.* c. 15, p. 479.—Εἰ μήτε ἔλαιον ἢ, μήτε μύρον, ἀρκεῖ ὕδωρ, καὶ πρὸς χρίσιν, κ.τ.λ. *Const. Apost.* VII. 22, p. 371.—Placuit de infantibus, quoties non inveniuntur certissimi testes, qui eos baptizatos esse sine dubitatione testentur, neque ipsi sunt per aetatem idonei de traditis sibi sacramentis respondere, absque ullo scrupulo eos esse baptizandos. *Conc. Carth.* v. c. 6 (*Labbe* II. 1216).

Wirds aber anders befunden, dass das Kind nicht recht getauft ist, oder dass die Leute nichts recht können berichten, so täufts der Priester freylich; denn es ist wahr, wie Augustinus sagt: Non potest dici iteratum, quod ita nescitur esse factum, wir müssen von dem Sacrament, als von Gottes Wort, gewiss seyn. *Luther* (x. 2621).—But if they, whiche offer the infante, cannot answere sufficiently to the sayde demaundes, so that thei graunt that they do not well knowe what they thought, or dyd in baptisinge, being sore trobled with the present danger, as it often chaunceth, then, omitting curious disputations, lette the pastoure judge suche an infante not to be yet baptized, and...baptise the infant wythout condition, in the name of the father, the soonne, and the hollye goste. *Herman's Consultation*, fol. 171.

THE MINISTRATION OF
BAPTISM TO SUCH AS ARE OF RIPER YEARS,
AND ABLE TO ANSWER FOR THEMSELVES.

R. ¶ *When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

Εὐχέσθαι τε καὶ αἰτεῖν νηστεύοντες παρὰ τοῦ Θεοῦ τῶν προημαρτημένων ἄφεσιν διδάσκονται, ἡμῶν συνευχομένων καὶ συνηστευόντων αὐτοῖς. Ἐπειτα ἄγονται ὑφ' ἡμῶν ἐνθα ὕδωρ ἐστὶ, καὶ τρόπον ἀναγεννήσεως ὃν καὶ ἡμεῖς αὐτοὶ ἀναγεννήθημεν, ἀναγεννώνται. *Just. Mart. Apol. i. 61, p. 79 D.*—Ingressuros baptismum, orationibus crebris, jejuniis, et geniculationibus, et pervigiliis orare oportet, et cum confessione omnium retro delictorum. *Tertull. de Baptism. c. 20.*—Sciant igitur... catechumenos illos primo integram fidem et Ecclesiae unitatem (al. veritatem) tenere, et ad debellandum de divinis castris cum plena et sincera Dei Patris, et Christi, et Spiritus Sancti cognitione procedere. *S. Cypr. Ep. 73 ad Jubaian. p. 208.*—Τοσούτους κύκλους ἐνιαυτῶν διηλθες, περὶ τὸν κόσμον μάτην ἀσχολούμενος, καὶ τεσσαράκοντα ἡμέρας οὐ σχολάζεις τῇ προσευχῇ, διὰ τὴν σεαυτοῦ ψυχὴν; *S. Cyr. Hieros. Catech. i. c. 5, p. 18 D.*—Καλὸν σοι βοήθημα πρὸς τὸ τυχεῖν ὧν ἐπιποθεῖς (sc. Baptismum)...νηστεῖαι,...προσευχαί. *S. Greg. Naz. Orat. 40 de Bapt. c. 31 (i. 716 A).*—Ubi autem imbutus est (sc. Victorinus Rhetor) primis instructionum sacramentis, non multo post etiam nomen dedit, ut per baptismum regeneretur. *S. Aug. Confess. Lib. viii. 2. 4 (i. 146 F).*—Per ipsos dies, quibus eandem gratiam percepturi, suis nominibus datis, abstinentia, jejuniis...purgantur. *Id. de Fide et Oper. c. 6 (vi.*

169 B).—Παρακαλοῦσιν (sc. Burgundiones, sub Theodosio Imperatore) ὑπὸ τοῦ ἐπισκόπου τυχεῖν Χριστιανικοῦ βαπτίσματος· ὁ δὲ ἐπὶ ἑπτὰ ἡμέρας παρασκευάσας νηστεῦσαι αὐτοὺς, καὶ τὴν πίστιν κατηχήσας αὐτοὺς, τῇ ὁγδόῃ ἡμέρᾳ βαπτίσας ἀπέλυσε. *Socrat. Lib. vii. c. 30, p. 372 A.*—Πρὸ δὲ τοῦ βαπτίσματος, νηστευσάτω ὁ βαπτιζόμενος...ὁ εἰς τὸν αὐτοῦ θάνατον (sc. Κυρίου) μνόμενος, πρότερον ὀφείλει νηστεῦσαι, καὶ τότε βαπτίσασθαι. *Apost. Const. vii. 22, p. 372.*—Ὅταν ἢ πρὸς αὐτὸ λοιπὸν τὸ βαπτισθῆναι ὁ κατηχηθεὶς, μανθανέτω τὰ περὶ τῆς ἀποταγῆς τοῦ Διαβόλου, καὶ τὰ περὶ τῆς συνταγῆς τοῦ Χριστοῦ. *Ibid. vii. 40.*—*Cf. Ibid. 39, Quomodo oporteat Catechumenos institui, p. 382.*—Ὅτι δεῖ τοῖς φωτιζομένοις τὴν πίστιν ἐκμανθάνειν, καὶ τῆς πέμπτῃ τῆς ἐβδόμαδος ἀπαγγέλλειν τῷ ἐπισκόπῳ ἢ τοῖς πρεσβυτέροις. *Conc. Laod. c. 46 (Labbe i. 1504).*—Baptizandi nomen suum dent, et diu abstinencia vini et carniū, ac manus impositione crebra examinati baptismum percipiant. *Conc. Carth. iv. c. 85 (Labbe ii. 1206).*—Gentilem hominem cum susceperis, in primis catechizas eum divinis sermonibus, et das ei monita quemadmodum post cognitam veritatem vivere debeat. *Sacr. Gelas. 593.*—*Vid. Expositiones Symboli, Orationis Dominicæ, et Evangeliorum ap. Miss. Gall. Vet. 340—348, Miss. Bobiense, 828.*

Cf. D. Martin Luthers Unterricht, wie man recht und verständlich einen Menschen zum Christlichen Glauben taufen soll. Anno 1521 (x. col. 2622).

<p>R.^s. ¶ And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday or Holy-day appointed) shall be</p>	<p>ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.</p>
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Inde suscepti lactis et mellis concordiam prægustamus. *Tertull. de Cor. Mil. c. 3.*—Τὸν μὲν ἄνδρα ὑποδεχέσθω ὁ διάκονος· τὴν δὲ γυναῖκα, ἡ διάκονος. *Const. Apost. iii. 16, p. 291.*—Hic dudum fuerat...baptizatus, quem venerabilis Mu-

ritta diaconus de alveo fontis susceperat generatum. *Victor Uticens. de Persec. Vandal. Lib. III. (Bibl. Patr. VII. 613).*—*Ἀποδέχεται τὸν Ῥουφῖνον ὁ ἅγιος* (sc. Evagrius Ponticus) *ἀπὸ τοῦ ἀχράντου βαπτίσματος. Pallad. Hist. Lausiaca. c. 12 (Bibl. Patr. Gr. Lat. II. 915).*—*Ὁ τούτων ἀγαπήσας τῶν ὄντων ὑπερκοσμίων τὴν ἱερὰν μετουσίαν, ἐλθὼν ἐπὶ τινα τῶν μεμνημένων, πείθει μὲν αὐτὸν ἡγήσασθαι αὐτοῦ τῆς ἐπὶ τὸν ἱεράρχην ὁδοῦ...καὶ (ἐκεῖνος) παραλαβὼν αὐτὸν ἄγει πρὸς τὸν τῆς ἱεραρχίας ἐπώνυμον. Dion. Eccles. Hierarch. c. II. § 2, p. 252.*

R₂. ¶ *And standing there, the Priest shall ask, whether any of the persons here presented be bap-* *tized, or no: If they shall answer, No: then shall the Priest say thus,*

CLXXV.

DEARLY beloved, forasmuch as all men are conceived and born in sin, &c.

Oremus et deprecemur Dei Patris Omnipotentis clementiam, ut famulis suis competentibus, quos in hac hora ad hunc beatæ regenerationis fontem dexteræ suæ protectione perduxit, det gratiam misericordiæ suæ. Et corda eorum spirituali repleat intellectu, ut cœleste sacramentum plena fide et credula mente suscipiant. *Miss. Ambros. 349.—Vid. citata ad CLIV.*

CLXXVII.

¶ *Then the Priest shall speak to the persons to be baptized on this wise:*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, ye have heard, &c.

Dilectissimi nobis accepturi Sacramenta Baptismatis. *Sacr. Gelas. 539.*

¶ *Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following:*

Dost thou renounce, &c.

Cum alii pro infantibus respondent,...valet....At si pro eo qui respondere potest, alius respondeat, non itidem valet. Ex

qua regula illud in Evangelio dictum est, quod omnes cum legitur naturaliter movet: *Ætatem habet, ipse pro se loquatur.* *S. Aug. de Bapt. Lib. iv. c. 24* (ix. 141 A).—*Cf. Tertull. de Cor. Mil. c. 3; S. Cypr. Ep. 13 al. 7 ad Rogat. p. 30; de Lapsis, p. 125; S. Ambros. de Initiat. c. 2* (ii. 325); *S. Chrys. Hom. 40 in 1 Cor. (x. 380 C); Hom. 2 in 2 Cor. (x. 438 D); et alia citat. ad CLX. CLXI.*—Τί οὖν ὑμῶν ἕκαστος ἐστὼς ἐλέγεν; Ἀποτάσσομαί σοι, Σατανᾶ,...καὶ πᾶσι τοῖς ἔργοις σου,...καὶ πάσῃ τῇ πομπῇ σου...καὶ πάσῃ τῇ λατρείᾳ σου....Τότε σοι ἐλέγετο εἰπεῖν, Πιστεύω εἰς τὸν Πατέρα, καὶ εἰς τὸν Υἱόν, καὶ εἰς τὸ Ἅγιον Πνεῦμα, καὶ εἰς ἐν βάπτισμα μετανοίας.... Καὶ ἡρωτᾶτο ἕκαστος, εἰ πιστεύει κ. τ. λ. καὶ ὡμολογήσατε τὴν σωτηρίαν ὁμολογίαν, καὶ κατεδύετε εἰς τὸ ὕδωρ, καὶ πάλιν ἀνεδύετε. *S. Cyril. Catech. Mystag. i. 4, &c. p. 307 C, p. 309, p. 312.*

¶ Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then

shall dip him in the water, or pour water upon him, saying,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Homo in aqua demissus, et inter pauca verba tinctus. *Tertull. de Bapt. c. 2.*—Venimus ad fontem; ingressus es. *Pseudo-Ambros. de Sacram. i. 2* (ii. 350 A).—Date mihi nomina, ut ego ea imprimam libris sensilibus, et scribam atramento: Deus autem ea signet in tabulis in quas non cadit interitus. *S. Greg. Nyss. adv. eos qui baptismum differunt* (i. 956 A).—Καθάπερ ἐν τινι τάφῳ, τῷ ὕδατι καταδύνοντων ἡμῶν τὰς κεφαλὰς, ὁ παλαιὸς ἄνθρωπος θάπτεται, καὶ καταδὺς κάτω κρύπτεται ὁλος καθάπαξ. *S. Chrys. Hom. in Joan. iii. 5* (viii. 146 C).—*Vid. ad CLXIV.*

CLXXVIII.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to these persons; that, being now born again, and made

heirs of everlasting salvation, through our Lord Jesus Christ, they may continue thy servants, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. Amen.

Famuli tui, Domine, qui ad tuam sunt gratiam vocati, tuo indesinenter protegantur auxilio: ut qui divino sunt Baptismo regenerati, nunquam à tui regni potentia possint evelli, Per Dom. *Miss. Gallic. Vet.* 370.—*Vid. ad* CLVIII.

CLXXIX.

¶ Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.

FORASMUCH as these persons have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put them in mind, what a solemn vow, promise, and profession they have now made before this congregation, and espe-

cially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in God's holy Word; that so they may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

CLXXX.

(¶ And then, speaking to the new baptized persons, he shall proceed, and say,)

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always, that Baptism representeth unto us our profession;

which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Καλεῖται τοῦτο τὸ λουτρὸν φωτισμός, ὡς φωτιζομένων τὴν διανοίαν τῶν ταῦτα μανθανόντων. *Just. Mart. Apol.* 1. 61, p. 80 C.—Παρ' ἡμῖν τοῖς μὲν ἄρτι εἰσαγομένοις καὶ τὴν ἕξιν ἀτελέσιν. ὡς ἂν τὰς ψυχὰς νηπίους, ἀπλούστερον ἢ ἐν ταῖς θεαῖς γραφαῖς ἀνάγνωσις παραδίδοται. *Euseb. Præpar. Evang.* XII. c. 1, p. 573 D.—Unde in mysteriis primum renunciamus ei (sc. Satanæ),...et sic pactum inimus cum Sole justitiæ, et ei servituros nos esse promittimus. *S. Hieron. in Amos* VI. 14 (VI. 322 D).—In Orientalibus diaconissæ in suo sexu ministrare videntur in baptismo, sive in ministerio verbi, quia privatim docuisse feminas invenimus, &c. *Id. in Rom.* XVI. 1 (XI. 898 B).—Σὺ ἀπετάξω κ. τ. λ. κατὰ τὴν ἡμέραν

ἐκείνην, καθ' ἣν τῶν ἱερῶν κατηξιώθης μυστηρίων, ἀναμνήσθητι τοίνυν τῶν ῥημάτων ἐκείνων καὶ τῆς συνθήκης, καὶ φύγε τὴν παράβασιν. *S. Chrys. Hom. in Julian. Martyrēm* (II. 679 A).

—Ut ventum est ad horam profitendi fidei, quæ verbis certis conceptis retentisque memoriter... in conspectu populi fidelis reddi solet... oblatum esse dicebat Victorino a presbyteris ut secretius redderet, sicut nonnullis qui verecundia trepidaturi videbantur offerri mos erat; illum autem maluisse salutem suam in conspectu sanctæ multitudinis profiteri. *S. Aug. Confess.* VIII. 2 (I. 146 F).—Quid igitur causæ est, cur in eis exhortationibus tempora consumamus, quibus baptizatos alloquendo studemus accendere (sc. si propter declinationem peccati mors spontanea appetenda sit)? *Id. de Civ. Dei*, I. 27 (VII. 25 F).—Viduæ vel sanctimoniales, quæ ad ministerium baptizandarum mulierum eliguntur, tam instructæ sint ad officium, ut possint apto et sano sermone docere imperitas et rusticas mulieres, tempore quo baptizandæ sunt, qualiter baptizatori respondeant, et qualiter, accepto baptismate, vivant. *Conc. Carth.* IV. c. 12 (*Labbe* II. 1201).

¶ *It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.*

¶ *If any persons not baptized in their infancy shall be brought to be bap-*

tized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word [Infant] for [Child or Person] as occasion requireth.

Ut ægrotantes, si per se respondere non possunt, cum voluntatis eorum testimonium hi qui sui sunt, periculo proprio, dixerint, baptizentur. *Conc. Carth.* III. c. 34 (*Labbe* II. 1172).

A CATECHISM

THAT IS TO SAY, AN INSTRUCTION TO BE LEARNED OF
EVERY PERSON, BEFORE HE BE BROUGHT TO BE
CONFIRMED BY THE BISHOP.

Τὰ τέκνα ὑμῶν τῆς ἐν Χριστῷ παιδείας μεταλαμβάνέ-
τωσαν. Μαθέτωσαν τί ταπεινοφροσύνη παρὰ Θεῷ ἰσχύει,
τί ἀγάπη ἀγνή παρὰ τῷ Θεῷ δύναται, πῶς ὁ φόβος αὐτοῦ
καλὸς καὶ μέγας, καὶ σώζων πάντας ἐν αὐτῷ ὁσίως ἀνα-
στρεφόμενους ἐν καθαρᾷ διανοίᾳ. *S. Clem. Rom. Ep. ad
Corinth. c. 21, ad fin.*

CLXXXI.

Question. **W**HAT is your Name?

Answer. *N.* or *M.*

Question. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that

I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Cum inde (sc. a baptismo) incipiat omnis fidei origo, et ad spem vitæ æternæ salutaris ingressio. *S. Cypr. Ep. 73, p. 203.*
—Quum baptizati fueritis, tenete vitam bonam in præceptis Dei, ut baptismum custodiat is usque in finem. *S. Aug. de Symbolo, l. c. 7 (vi. 554 G).*—Optime Punici Christiani baptismum nihil aliud quam salutem vocant. *Id. de Peccat. Merit. l. 24 (x. 19 E).*—Conserva nos omnes in fide orthodoxa usque ad extremum spiritum. *Lit. Cyril. p. 44.*—*Vid. supra CLIV.—CLXIX. passim.*

CLXXXII.

Catechist. Rehearse the Articles of thy Belief.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth, &c.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Vid. Const. Apost. vii. 39, citat. supra CLXVIII.—Hoc (i.e. Symbolo) expleto, sequitur Presbyter his verbis: Hæc summa est fidei nostræ, dilectissimi nobis, hæc verba sunt symboli; &c. *Sacr. Gelas. 542.*—*Cf. S. Aug. de Symbolo ad baptizatos* (vi. 550, &c).—Ἀγιάζεται τὸ ἐν μετέξει γεγονὸς τοῦ ἁγίου Πνεύματος. *S. Cyril. Alex. ad Joann. x. 34* (iv. 671 D).

CLXXXIII.

Question. You said, that your Godfathers and Godmothers did promise for you, that you should keep God's commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer. **T**HE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Question. What dost thou chiefly learn by these Commandments?*

Answer. I learn two things: my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Ὑπόμνησις τῶν δέκα τοῦ Θεοῦ λογίων. *Const. Apost. ii. 36, q. v.*—Peracti sunt dies feriati:... Petimus vos, ut ita vivatis, tamquam qui Deo rationem reddituros vos sciatis de tota vita, non de solis istis quindecim (sc. Paschalibus) diebus. *S. Aug. Serm. 259 al. 19* (v. 1064 B).

Cf. Marshall's Prymer on the Ten Commandments, p. 27, &c.—*Cf. Herman's Consultation, fol. 58, &c. fol. 69, &c.*

* *Cf. A brief rehearsal of God's commandments, in the third Part of the Homily on Good Works, near the end.*

CLXXXIV.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To

hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Τοῖς νόμοις τοῦ Θεοῦ ἐπορεύεσθε, ὑποτασσόμενοι τοῖς ἡγουμένοις ἡμῶν, καὶ τιμὴν τὴν καθήκουσαν ἀπονέμοντες τοῖς παρ' ὑμῖν πρεσβυτέροις· νέοις τε μέτρια καὶ σεμνὰ νοεῖν ἐπετρέπετε. *S. Clem. Rom. Ep. ad Corinth. 1.*—Τοὺς προηγούμενους ἡμῶν αἰδεσθῶμεν, τοὺς πρεσβυτέρους ἡμῶν τιμῶμεν, τοὺς νέους παιδεύσωμεν τὴν παιδείαν τοῦ φόβου τοῦ Θεοῦ. *Ibid. c. 21.*—Μάθε, διδάχθητι εὐαγγελικὴν πολιτείαν, ὀφθαλμῶν ἀκρίβειαν, γλώσσης ἐγκράτειαν, σώματος δουλαγωγίαν, φρόνημα ταπεινὸν, ἐννοίας καθαρότητα, ὀργῆς ἀφανισμόν. Ἀγγαρενόμενος προστίθει, ἀποστερούμενος μὴ δικάζου, μισούμενος ἀγάπα, διωκόμενος ἀνέχου, βλασφημούμενος παρακάλει. Νεκρώθητι τῇ ἁμαρτίᾳ, συσταυρώθητι τῷ Χριστῷ. *S. Basil. Hom. 13, quæ est Hom. ad Baptisum (II. 120 C).*—Θεὸς ἐποίησέ σοι χεῖρας, ταύτας αὐτῷ κέκτησο, μὴ τῷ διαβόλῳ, μὴ εἰς ἄρπαγὰς καὶ πλεονεξίας, κ. τ. λ. *S. Chrys. Hom. 10 in Phil. (XI. 281 A).*—*Vid. S. Aug. Serm. de Temp. cit. ad CLXVIII.*

By this word *father* is understood here, not only the natural father and mother which did carnally beget us, and brought us up, but also the spiritual father, by whom we be spiritually regenerated and nourished in Christ; and all other governors and rulers under whom we be nourished and brought up, or ordered and guided. &c. *Institution of a Christian Man*, p. 148, *Ed. Oxon.*—To deal truly and plainly with our

neighbours in all things ; to get our own goods truly &c. *Ibid.* p. 164.

CLXXXV.

Catechist. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace ; which

thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

Ὁ δὲ βαπτιζόμενος ὑπαρχέτω...προσευχόμενος, ὡς υἱὸς Πατρὶ, καὶ λέγων ὡς ἀπὸ κοινοῦ τοῦ τῶν πιστῶν συναθροίσματος οὕτως· Πάτερ ἡμῶν κ. τ. λ. *Const. Apost.* III. 18.—Fides ergo, et spes, et caritas ad Deum, perducunt orantem, hoc est, credentem, sperantem, desiderantem, et quæ petat a Domino in Dominica oratione considerantem. *S. Aug. Ep.* 130 *al.* 121 *ad Probam*, c. 24 (II. 391 E).—Sed ne putes hoc viribus tuis te posse, attende cujus est opus, ... et dic, *Adjutorium nostrum* &c. *Id. in Ps.* 123 (IV. 1410 C).—Si ergo alia documenta non essent, hæc Dominica oratio nobis ad causam gratiæ, quam defendimus, sola sufficeret : quia nihil nobis reliquit, in quo tamquam in nostro gloriemur. *Id. de Dono Persever.* c. 7 (X. 828 B).

Although these laws and commandments of God teach us what is good, and what we should do to please God, yet they give not unto us strength and power to do the same ; but all such strength cometh of God, by his singular grace and gift. And therefore, as Almighty God taught us by his prophet Moses what we should do, so he taught us by his Son Jesu Christ what we should ask. For as these Ten Commandments do teach us what is God's will, so the Pater Noster teacheth us what we should daily and continually pray to the Father of heaven, that it may please him to give us his help and grace to do all his will, that is to say, to do all that is good, and eschew that is evil. For surely God commandeth us things which we of ourselves cannot do, because we might learn what of him we

should ask. And therefore after the declaration of these Ten Commandments, in manner as is before expressed, we shall descend now unto the declaration of the Pater Noster. *Institution of a Christian Man*, p. 176.—*Cf. Herman's Consultation*, fol. 112, &c.

CLXXXVI.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be

merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Ἰκέται γενόμενοι τοῦ ἐλέους καὶ τῆς χρηστότητος αὐτοῦ. *S. Clem. Rom. Ep. ad Corinth. c. 9 sub init.*—PATER QUI IN CÆLIS ES. Dicendo Patrem, Deum quoque cognominamus. Appellatio ista et pietatis et potestatis est. *Tertull. de Orat. c. 2.*—*Cf. S. Cypr. de Orat. Dominica.*—Τὸν τῶν ἀγαθῶν Πάροχον. *Euseb. Vit. Constant. Lib. II. c. 23, p. 454 D.*—Παρακαλέσωμεν, ἵνα ἐξέλῃται αὐτοὺς (sc. κατηχουμένους) ἀπὸ πάντος πονηροῦ καὶ ἀτόπου πράγματος, ἀπὸ πάντος ἁμαρτήματος διαβολικοῦ καὶ πάσης περιστάσεως τοῦ ἀντικειμένου. *S. Chrys. Hom. 2 in 2 Cor. in Orat. pro Catechum. (x. 438 B).*—Πονηρὸν ἐνταῦθα τὸν διάβολον καλεῖ...ἐπειδὴ μηδὲν παρ' ἡμῶν ἀδικηθεῖς, ἄσπονδον πρὸς ἡμᾶς ἔχει τὸν πόλεμον. *Id. Hom. 19 in Matt. (vii. 253 E).*—Παρακαλέσωμεν τὸν Θεόν, ἵνα...ῥύσῃται αὐτοὺς ἀπὸ πάσης ἀσεβείας, καὶ μὴ δῶ τόπον τῷ ἄλλοτρίῳ κατ' αὐτῶν. *Const. Apost. viii. 6, p. 397.*—Ῥῥῆσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, καὶ ἐκ τῶν ἔργων αὐτοῦ, χάριτι καὶ οἰκτιραῖ καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ. (Totus hic locus ad Dominicam orationem spectare videtur). *Lit. Marci, ap. Renaud. i. 132.*—PATER NOSTER. Hæc libertatis vox est, et plena fiducia. Ergo

his vobis moribus est vivendum, ut Filii Dei...esse possitis. Nam Patrem suum Deum, qua temeritate dicere præsumit, qui ab ejus voluntate degenerat?...FIAT VOLUNTAS TUA, &c. Ut quod tu vis in cælo, hoc nos in terra positi irreprehensibiliter faciamus. PANEM NOSTRUM, &c. Hic spiritalem cibum intelligere debemus. ...Unus Deus...orandus; ut quicquid humana fragilitas cavere et vitare non prævalet; hoc ille ut possimus, propitius nobis conferre dignetur Jesus Christus Dominus noster. *Sacr. Gelas.* 544.—(Post Orationem Dominicam). Bona nobis tam præsentia quam æterna concede. *Miss. Gothic.* 189.—(Post Orationem Dominicam). A fortissimis adversariis diabolo et morte ea quæ cunctis fortior est, virtutis et dexteræ tuæ protectione defende. *Id.* 238.

We most humbly...beseech and pray thee, that thy name may be hallowed, honoured, praised, and glorified among us here in this world, &c. Exposition of the Pater Noster, in *Institution of a Christian Man*, pp. 179—203.

CLXXXVII.

1. *Question.* **H**OW many Sacraments hath Christ ordained in his Church?

2. *Answer.* Two only, as gene-

rally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.*

Tenere te volo...Dominum nostrum Jesum Christum leni jugo nos subdidisse,...unde Sacramentis numero paucissimis, significatione præstantissimis, Societatem novi populi colligavit. Sicut est Baptismus, Trinitatis nomine consecratus, Communicatio corporis et sanguinis Domini, et si quid in Scripturis canonicis

* You shall hear how many Sacraments there be, that were instituted by our Saviour Christ, and are to be continued, and received of every Christian in due time and order, and for such purpose as our Saviour Christ willed them to be received. And as for the number of them, if they should be considered according to the exact signification of a Sacrament, namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ, there be but two; namely, Baptism, and the Supper of the Lord. *Homily on Common Prayer and Sacraments.*

commendatur. *S. Aug. Ep. 54 al. 118 ad Januar. (II. 338).**
 —Quædam pauca pro multis, eademque factu facillima, et intellectu augustissima, et observatione castissima, ipse Dominus et apostolica tradidit disciplina; sicuti est Baptismi sacramentum, et celebratio corporis et sanguinis Domini. *Id. de Doctr. Christ. Lib. III. c. 13 (III. 49 B).*—Quorum sacramentorum vis enarrabiliter valet plurimum, et ideo contempta sacrilegos facit. Impie quippe contemnitur, sine qua non potest perfici pietas. *Id. c. Faust. Manich. Lib. XIX. c. 11 (VIII. 319 E).*—Optime Punici Christiani Baptismum ipsum nihil aliud quam salutem, et Sacramentum corporis Christi, nihil aliud quam vitam vocant. Unde, nisi ex antiqua, ut existimo, et apostolica traditione, qua Ecclesiæ Christi insitum tenent, præter Baptismum et participationem mensæ Dominicæ, non solum ad regnum Dei, sed nec ad salutem et vitam æternam posse quenquam hominum pervenire? Hoc enim et Scriptura testatur. *Id. de Peccat. Mer. Lib. I. c. 34 (X. 19).*

3. *Question.* What meanest thou by this word *Sacrament*?

4. *Answer.* I mean an outward and visible sign of an inward and

spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Etsi necesse est illud visibiliter celebrari, oportet tamen invisibiliter intelligi. *S. Aug. in Ps. xcvi. v. 9 (IV. 1066 A).*—Sacrificium visibile invisibilis sacrificii sacramentum, id est, sacrum signum est. *Id. de Civ. Dei, Lib. X. c. 5 (VII. 241 E).*—Signorum, cum ad res divinas pertinent, Sacramenta appellantur. *Id. Ep. ad Marcell. 138 al. 5 (II. 412 E).*—Baptismus itaque resurrectionis pignus est et imago. *S. Ambros. in Rom. VI. (II. App. 59 D).*—*Cf. S. Greg. Nyss. Orat. XI. c. Eunomium (II. 280, &c.).*—Ὦ ὁ ὁ ζῶν καλεῖται τὸ βάπτισμα οὐκ ἐπειδὴ

* Divus Augustinus non de omnibus Sacramentis novis agit illo loco: sed de illis quæ omnibus hominibus communia esse debent ad salutem. Præterea, quia agebat de sarcina Veteris Testamenti, et iugo novi, et sarcina vocatur proprie id quod necessario ferre debemus, si volumus esse salvi, numeravit hæc duo Sacramenta. Hæc habet *Maldonatus de Sacram.* p. 111.

φύσιν ἐτέραν ἔχει τοῦ βαπτίσματος ὕδωρ, ἀλλ' ὅτι εἰ ἐκείνου τοῦ ὕδατος ἡ θεία χάρις τὴν αἰώνιον δωρεῖται ζωὴν. *Theodoret. Qu. 26 in Gen. (i. 26 D).*—Οὐ τὴν φύσιν μεταβαλὼν, ἀλλὰ τὴν χάριν τῇ φύσει προστεθεικώς. *Id. Dial. i. (iv. 18 A).*—Ἀρράβιών ἐστι (sc. τὸ μυστήριον τοῦ βαπτίσματος) τῶν μελλόντων ἀγαθῶν, καὶ τῆς ἐσομένης ἀναστάσεως τύπος, καὶ κοινωνία τῶν δεσποτικῶν παθημάτων, καὶ μετουσία τῆς δεσποτικῆς ἀναστάσεως, καὶ ἱμάτων σωτηρίου, καὶ χιτῶν εὐφροσύνης, καὶ στολῇ φωτοειδῆς, μᾶλλον δὲ αὐτὸ φῶς. *Id. Div. Dogmat. Epit. Fab. Hæret. v. 18 (iv. 292 C).*—Immortalitatis pignus (sc. Eucharistia). *Sacr. Leon. 359.*

5. *Question.* How many parts | visible sign, and the inward spiritual are there in a Sacrament?

6. *Answer.* Two; the outward

Vid. S. Iren. adv. Hær. iv. 18, pp. 250, 251.—Διττῶν ὄντων ἡμῶν, ἐκ ψυχῆς λέγω καὶ σώματος, καὶ τῆς μὲν ὁρατῆς, τῆς δὲ ἀοράτου φύσεως διττῇ καὶ κάθαρσις, δι' ὕδατός τέ φημι καὶ Πνεύματος, τοῦ μὲν θεωρητῶς τε καὶ σωματικῶς λαμβανομένου, τοῦ δὲ ἀσωματῶς καὶ ἀθεωρήτως συντρέχοντος· καὶ τοῦ μὲν τυπικοῦ, τοῦ δὲ ἀληθινοῦ, καὶ τὰ βάθη καθαίροντος· ὃ τῆς πρώτης γενέσεως ἐπικουρία τυγχάνον, καίνοις ἀντὶ παλαιῶν, καὶ θεοειδῆς ἀντὶ τῶν νῦν ὄντων ἐργάζεται. *S. Greg. Naz. Orat. 40, c. 8 (i. 695 D).*—“Ὑδωρ ὑπηρετεῖ πρὸς ἐνδειξιν τῆς καθάρσεως. Ἐπειδὴ γὰρ εἰώθαμεν ῥυπῇ καὶ βορβόρῳ τὸ σῶμα καθυβρισθὲν ὕδατι νίπτοντες καθαρὸν ἀποφαίνειν· διὰ τοῦτο καὶ ἐπὶ τῆς μυστικῆς πράξεως αὐτὸ προσλαμβάνομεν, τῷ αἰσθητῷ πράγματι τὴν ἀσώματον δηλοῦντες λαμπρότητα. *S. Greg. Nyss. (ii. 801 B).*—Aliud est aqua sacramenti, aliud aqua quæ significat Spiritum Dei. Aqua sacramenti visibilis est, aqua Spiritus invisibilis est: ista abluit corpus, et significat quod fit in anima: per illum Spiritum ipsa anima mundatur et saginatur. *S. Aug. Tract. vi. c. 11 in Ep. Joann. (iii. 869 D). Cf. Tract.*

xxvi. c. 11 in *Joan.* vi. (iii. 498 C).—Primum enim constat in omni Sacramento necessarium esse quandam externam, aspectabilem, corpoream materiam, quemadmodum in Baptismo et Sacra Cœna perspicimus.... Quare in omni Sacramento requiritur Elementum. *Id. Tract. lxxx. in Joan.* (iii. 703 C).—Ista ideo dicuntur sacramenta, quia in eis aliud videtur, aliud intelligitur. Quod videtur, speciem habet corporealem; quod intelligitur, fructum habet spiritualem. *Id. ap. Bertram. de Corpore et Sanguine Dom.* p. 246, *Ed.* 1688 *Lond.*

7. *Question.* What is the outward visible sign or form in Baptism?

8. *Answer.* Water; wherein the

person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Lex tingendi imposita est, et forma præscripta; Ite, inquit, docete nationes, tingentes eos in nomen Patris, et Filii, et Spiritus Sancti. *Tertull. de Bapt.* c. 13.—Ἀρκεῖ ὕδωρ καὶ πρὸς κρίσιν, καὶ πρὸς σφραγιδα, καὶ πρὸς ὁμολογίαν, τοῦ ἀποθανόντος, ἥτοι συναποθνήσκοντος. *Const. Apost.* vii. 22, p. 371.—*Vid. S. Greg. Nyss. citat. § 6 supra.*

9. *Question.* What is the inward and spiritual grace?

10. *Answer.* A death unto sin, and a new birth unto righteousness:

for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

In novam vitam lavacro aquæ salutaris animatus. *S. Cypr. de seipso ad Donatist.* p. 2.—*Vid. Const. Apost.* vii. 43, *citat. ad clxvii. supra.*—Μέγα τὸ προκείμενον βάπτισμα...θάνατος ἁμαρτίας. *S. Cyril. Hieros. Procateches.* c. 16, p. 12 A.—Θεῖα τελεῖται ἐν αὐτῷ σύμβολα· τάφος καὶ νέκρωσις, καὶ ἀνάστασις, καὶ ζωὴ, καὶ ταῦτα ὁμοῦ γίνεται πάντα, κ. τ. λ. *S. Chrys. Hom.* 25 *al.* 24 in *Joan.* (viii. 146 C).—Οὐδεὶς γὰρ τῶν ἀμνητῶν λέγειν τολμᾷ, Πάτερ ἡμῶν, κ. τ. λ., μήπω δεξάμενος τῆς υἰοθεσίας τὸ χάρισμα. Ὁ δὲ τῆς τοῦ βαπτίσματος τετυχηκὼς ὄψεως, Πατέρα καλεῖ τὸν Θεόν, ὡς εἰς τοὺς υἱοὺς τελέσας τῆς χάριτος. *Theodoret. Div. Dogmat. Epit.* v. c. 28 (iv. 316 B).

As concerning my first birth, I am a creature of God, indued with wit and reason, the son of Adam: and as touching my new and second birth, I knowledge myself to be a Christian; &c. *Marshall's Prymer*, p. 216, *Ed. Oxon.*

11. *Question.* What is required of persons to be baptized?

12. *Answer.* Repentance, whereby they forsake sin; and Faith,

whereby they stedfastly believe the promises of God made to them in that Sacrament.

Μετάνοιά ἐστίν... ἡ ἀποχὴ τοῦ κακοῦ· διὰ γὰρ τοῦτο λέγεται μετάνοια, ὅτι μετατίθησι τὸν νοῦν ἀπὸ τοῦ κακοῦ πρὸς τὸ ἀγαθόν. *S. Athan. Quæst. 130 de Parab. Tom. II.* p. 335 A.—Omnis aqua est apta ad usum baptismatis, si modo invenerit fidem ejus qui acceperit, et benedictionem sacerdotis sanctificantis. *S. Greg. Nyss. adv. eos qui Bapt. differunt* (i. 958 B).—Sacramentum fidei et pœnitentiæ, id est, baptismum. *S. Fulgent. de Fide ad Petrum*, c. 30, q. vid. pp. 321, 322.

13. *Question.* Why then are infants baptized, when by reason of their tender age they cannot perform them?

14. *Answer.* Because they pro-

mise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Ἀξιοῦνται δὲ τῶν διὰ τοῦ βαπτίσματος ἀγαθῶν (sc. τὰ βρέφη) τῇ πίστει τῶν προσφερόντων αὐτὰ τῷ βαπτίσματι. *Just. Mart. Respons. ad Orthod. Quæst. 56*, p. 462 A.—Sponsores. *Tertull. de Bapt.* c. 18.—Requiratur, quid causæ sit,...secundum ecclesiæ observantiam etiam parvulis baptismum dari. *Orig. Hom. 8 in Levit.* (II. 230 C).—*Vid. S. Aug. Ep. 98 al. 23 ad Bonifac. citat. ad CLIX. et CLXI. supra.*—Dicet aliquis: Quomodo ergo et ipsi vocantur in pœnitentiam? Numquid tantillos potest aliquid pœnitere? Huic respondetur, Si propterea pœnitentes dicendi non sunt, quia sensum pœnitendi non habent, nec fideles dicendi sunt, quia similiter sensum credendi nondum habent. Si autem propterea recte fideles vocantur, quoniam fidem per verba gestantium quodam modo

profitentur, cur non prius etiam poenitentes habentur, cum per eorundem verba gestantium diabolo et huic seculo renuntiare monstrantur? Totum hoc in spe fit vi sacramenti et divinæ gratiæ, quam Dominus donavit Ecclesiæ. Ceterum quis ignorat, quod baptizatus parvulus, si ad rationales annos veniens non crediderit, nec se ab illicitis concupiscentiis abstinuerit, nihil ei proderit, quod parvus accepit? *Id. de Pecc. Merit. Lib. 1. c. 25 (x. 14).*—Ubi ergo parvulos ponimus baptizatos, nisi inter fideles, sicut universæ ubique Ecclesiæ clamat auctoritas? Ergo inter eos qui crediderunt; hoc enim eis acquiritur per virtutem sacramenti et offerentium responsionem. *Ibid. c. 62 (x. 35 A).*—Fidejussores pro ipsis respondent, quod abrenuncient diabolo, &c. *Id. Serm. 267 al. 116 de Temp. (v. App. 441 B).*—'Ανθ' ὅτου τὰ βρέφη βαπτίζομεν, οὐδέπω τῆς ἁμαρτίας γευσάμενα; *Theodoret. Div. Dogm. Epil. c. 18 (iv. 292 C).*—Si parvuli sunt,...qui doctrinam non capiant, respondeant pro illis, qui eos offerunt, juxta morem baptizandi. *Gennad. de Eccles. Dogmat. c. 22 al. 52 (ap. Aug. Opp. viii. App. 78 B).*

15. *Question.* Why was the Sacrament of the Lord's Supper ordained?

remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

16. *Answer.* For the continual

Μετὰ δὴ πάντα οἷόν τι θαυμάσιον θῆμα, καὶ σφάγιον ἐξαίρετον τῷ Πατρὶ καλλιερησάμενος ὑπὲρ τῶν ἀπάντων ἡμῶν ἀνένεγκε σωτηρίας, μνήμην καὶ ἡμῖν παραδούς ἀντὶ θυσίας τῷ Θεῷ διηνεκῶς προσφέρειν. *Euseb. Dem. Evang. Lib. 1. c. 10, p. 38 C.*—Τούτου δῆτα τοῦ θύματος τὴν μνήμην ἐπὶ τραπέζης ἐκτελεῖν διὰ συμβόλων, τοῦ τε σώματος αὐτοῦ καὶ τοῦ σωτηρίου αἵματος, κατὰ θεσμούς τῆς καινῆς Διαθήκης παρειληφότες, ὑπὸ τοῦ προφήτου Δαβὶδ παιδευόμεθα λέγειν, 'Ητοιμάσας ἐνώπιόν μου τράπεζαν κ. τ. λ. *Ibid. p. 39 A.*—Ποίῳ λόγῳ δεῖ ἐσθίειν τὸ σῶμα, καὶ πίνειν τὸ αἷμα τοῦ Κυρίου; Εἰς ἀνάμνησιν τῆς τοῦ Κυρίου μέχρι θανάτου ὑπακοῆς. *S. Basil. Cæsar. in Moral. Regul. Quæst. 21, c. 3 (ii. 254 A).*—Τὰ φρικτῶδη μυστήρια, καὶ πολλῆς γέμοντα

σωτηρίας· τὰ καθ' ἑκάστην τελούμενα λέγω σύναξιν· εὐχαριστία καλεῖται, ὅτι πολλῶν ἐστὶν εὐεργετημάτων ἀνάμνησις, καὶ τὸ κεφάλαιον τῆς τοῦ Θεοῦ προνοίας ἐνδείκνυται, καὶ ὅτι διὰ πάντων παρασκευάζει εὐχαριστεῖν. *S. Chrys. Hom. 25 al. 26 in Matt. (vii. 310 D).*—Εὐλογίαν ὅταν εἶπω, πάντα ἀναπτύσσω τὸν τῆς εὐεργεσίας τοῦ Θεοῦ θησαυρὸν, καὶ τῶν μεγάλων ἐκείνων ἀναμνήσκω ὄψεων· καὶ γὰρ ἡμεῖς ἐπιλέγοντες τῷ ποτηρίῳ τὰς ἀφάτους εὐεργεσίας τοῦ Θεοῦ, καὶ ὅσων ἀπολελούκαμεν, οὕτως αὐτὸ προσάγομεν, καὶ κοινωνοῦμεν, εὐχαριστοῦντες ὅτι τῆς πλάνης ἀπήλλαξε τὸ τῶν ἀνθρώπων γένος· ὅτι μακρὰν ὄντας, ἔγγυς ἐποίησεν· ὅτι ἐλπίδα μὴ ἔχοντας, καὶ ἀθέους ἐν τῷ κόσμῳ, ἀδελφους ἑαυτοῦ κατεσκεύασε καὶ συγκληρονόμους· ὑπὲρ τούτων, καὶ τῶν τοιούτων ἀπάντων εὐχαριστοῦντες, οὕτω πρόσσιμεν. *Id. Hom. 24 in 1 Cor. (x. 212 D).*—Ὅσακις γάρ, φησι, τοῦτο ποιεῖτε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, τουτέστιν, ὑπόμνησιν ποιεῖτε τῆς σωτηρίας τῆς ὑπὲρ ἡμῶν τῆς εὐεργεσίας τῆς ἐμῆς. *Id. Hom. 3 in Eph. (xi. 22 A).*—Μία ἐστὶν ἡ θυσία...Ὁ Ἀρχιερεὺς ἡμῶν ἐκεῖνός ἐστιν ὁ τὴν θυσίαν τὴν καθαίρουσαν ἡμᾶς προσενεγκών. Ἐκείνην προσφέρομεν καὶ νῦν, τὴν τότε τε προσενεχθεῖσαν, τὴν ἀνάλωτον. Τοῦτο εἰς ἀνάμνησιν γίνεται τοῦ τότε γενομένου. Τοῦτο γὰρ ποιεῖτέ, φησιν, εἰς τὴν ἐμὴν ἀνάμνησιν. *Id. Hom. 17 in Hebr. (xii. 169 A).*—Sæpe ita loquimur, ut Pascha propinquantē dicamus, crastinam vel perendinam Domini passionem; cum ille ante tam multos annos passus sit, nec omnino nisi semel illa passio facta sit. Nempe ipso die Dominico dicimus, Hodie Dominus resurrexit: cum ex quo resurrexit tot anni transierint: ...ut...dicatur illo die fieri, propter sacramenti celebrationem, quod non illo die, sed jam olim factum est. Nonne semel immolatus est Christus in seipso, et tamen in sacramento non solum per omnes Paschæ solennitates, sed omni die populis immolatur, nec utique mentitur, qui interrogatus eum responderit immolari? Si enim sacramenta quandam similitudinem earum rerum, quarum

sacramenta sunt, non haberent, omnino sacramenta non essent. Ex hac autem similitudine plerumque etiam ipsarum rerum nomina accipiunt. Sicut ergo secundum quemdam modum sacramentum corporis Christi corpus Christi est, sacramentum sanguinis Christi sanguis Christi est, ita sacramentum fidei fides est. *S. Aug. Ep. 98 al. 23 ad Bonifac.* (II. 267 E).—Dicit Apostolus, Quæ immolant gentes, dæmoniis immolant, et non Deo; non, quod offerebatur, culpans; sed quia illis offerebatur. Hebræi autem in victimis pecorum quas offerebant Deo multis et variis modis, sicut re tanta dignum erat, prophetiam celebrabant futuræ Victimæ, quem Christus obtulit, unde jam Christiani peracti ejusdem Sacrificii memoriam sacrosancta oblatione, et participatione Corporis et Sanguinis Christi celebrant. *Id. c. Faust. Manich. Lib. xx. c. 18* (VIII. 345 E).—Hujus Sacrificii Caro et Sanguis ante adventum Christi per victimas similitudinum promittebatur; in passione Christi per ipsam veritatem reddebatur; post ascensum Christi per Sacramentum memoriæ celebratur. *Ib. c. 21* (VIII. 348 C).—In isto sacrificio gratiarum actio atque commemoratio est carnis Christi, quam pro nobis obtulit, et sanguinis, quem pro nobis idem Deus effudit. *S. Fulgent. de Fide ad Petrum, c. 19.*

17. *Question.* What is the outward part or sign of the Lord's Supper?

18. *Answer.* Bread and Wine, which the Lord hath commanded to be received.

Panem, quo ipsum corpus suum repræsentat. *Tertull. adv. Marc. i. 14, cf. III. 19.*—'Εν τῇ ἐκκλησίᾳ προσφέρεται ἄρτος καὶ οἶνος, ἀντίτυπον τῆς σαρκὸς αὐτοῦ καὶ τοῦ αἵματος· καὶ οἱ μεταλαμβάνοντες ἐκ τοῦ φαινομένου ἄρτου, πνευματικῶς τὴν σάρκα τοῦ Κυρίου ἐσθίουσι. *S. Macar. Ægypt. Hom. 27, p. 164 A.*—*Cf. citata ad CLIII. R., supra.*

19. *Question.* What is the inward part, or thing signified?

of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.*

20. *Answer.* The Body and Blood

* Neither need we to think that such exact knowledge is required of every man, that he be able to discuss all high points in the doctrine thereof:

Vid. Just. Mart. Apol. i. 66, *citat. ad cxli.* 3.—Videmus... in vino ostendi sanguinem Christi. *S. Cypr. Ep.* 63 *ad Cæcil.* p. 153 *ad fin.*—De veritate carnis et sanguinis non relictus est ambigendi locus; nunc enim et ipsius Domini professione, et fide nostra vere caro est et vere sanguis est; et hæc accepta atque hausta id efficiunt, ut et nos in Christo et Christus in nobis sit. Anne hoc veritas non est? *S. Hilar. de Trin. Lib.* viii. c. 14, p. 956 A.—Εἰ ποῦ τι τῶν ἀντιτύπων τοῦ τιμίου σώματος ἢ τοῦ αἵματος ἢ χεὶρ ἐθησάυρισεν, τοῦτο καταμιγνύσα τοῖς δάκρυσιν, ἀπῆλθεν. *S. Greg. Naz. Orat. Funebris in Gorgoniam,* 8 *al.* 11, c. 18 (i. 229 C).—Ὁ μετὰ τοῦ Πατρὸς ἄνω καθημένος, κατὰ τὴν ὥραν ἐκείνην ταῖς ἀπάντων κατέχεται χερσὶ, καὶ δίδωσιν αὐτὸν τοῖς βουλομένοις περιπτύξασθαι καὶ περιλαβεῖν ποιοῦσι δὲ τοῦτο πάντες διὰ τῶν ὀφθαλμῶν τῆς πίστεως. *S. Chrys. de Sacerd. Lib.* iii. c. 3 (i. 382 D).—Corpus Christi dicimus illud, quod ex frugibus terræ acceptum, et prece mystica consecratum, rite sumimus ad salutem spiritualem in memoriam pro nobis Dominicæ passionis. *S. Aug. de Trin. Lib.* iii. c. 4 (viii. 798 B).—Tunc hoc erit, id est, vita unicuique erit Corpus et Sanguis Christi; si, quod in sacramento visibiliter sumitur, in ipsa veritate spiritaliter manducetur, spiritaliter bibatur. *Id. Serm.* 131 *al.* 2 *de Verb. Apost.* (v. 641 C).—*Orthod.* Εἰπέ τοίνυν, τὰ μυστικά σύμβολα παρὰ τῶν ἱερωμένων τῷ Θεῷ προσφερόμενα τίνων ἐστὶ σύμβολα; *Eran.* Τοῦ δεσποτικοῦ σώματος τε καὶ αἵματος. *Orthod.* Τοῦ ὄντως σώματος ἢ οὐκ ὄντως; *Eran.* Τοῦ ὄντως. *Orthod.* Ἀριστα. ... Εἰ τοίνυν τοῦ ὄντος σώματος ἀντίτυπά ἐστι τὰ θεῖα μυστήρια, σῶμα ἄρα ἐστὶ καὶ νῦν τοῦ Δεσπότη but thus much we must be sure to hold, that in the Supper of the Lord, there is no vain ceremony, no bare sign, no untrue figure of a thing absent: but (as the Scripture saith) the Table of the Lord, the Bread and Cup of the Lord, the memory of Christ, the Annunciation of his death, yea the Communion of the Body and Blood of the Lord, in a marvellous incorporation, which by the operation of the Holy Ghost (the very bond of our conjunction with Christ) is through faith wrought in the souls of the faithful. *The first part of the Homily on the Sacrament.*

του τὸ σῶμα, οὐκ εἰς θεότητος φύσιν μεταβληθὲν, ἀλλὰ
θείας δόξης ἀναπλησθέν. *Theod. Dial.* II. (IV. 84 C).—Τὸ
παρὰ τῶν πιστῶν λαμβανόμενον σῶμα Χριστοῦ, τῆς αἰσθητῆς
οὐσίας οὐκ ἐξίσταται· καὶ τῆς νοητῆς ἀδιαίρετον μένει χά-
ριτος. *Ephraim Antioch. ap. Photium Biblioth.* (p. 793, 13,
Ed. Rothomag. 1653).—Corpus...verum Domini...Jesu Christi,
quod datur...suscipientibus illud cum fide...Hoc est corpus et
sanguis Immanuelis, in rei veritate. Amen. *Lit. Ethiop. ap.*
Renaud. p. 520.—Quæsumus, ut sicut veritatem nunc Sacra-
menti cœlestis exequimur, ipsi veritati Dominici Corporis ac
Sanguinis hæreamus. *Miss. Gothic.* 195.

The pastours shall warne the peple, that they doubt nothing
but the lord himselfe is present in the myddest of theym, and
geueth them his verye bodye and bloud, that they euer may
more fully liue in hym, and he in them, and that they may
daily growe more and more into him, whiche is the heade, &c.
For as we receiue hym in the sacramente so we receiue with
hym all that pertayne to the chyldren of God. *Herman's Con-*
sultation, fol. 185.—And where as the holye fathers call the
ministration of thys Sacramente a sacrifice and oblation, and
wryte somtymes that the prieste in the administeryng the supper,
offreth Christe, lette the preachers knowe and teache other, when
neede shall be, that the holye fathers bi the name of a Sacri-
fice, understode not application, whiche was deuised a greate
whyle after the fathers, and preuayled with other abuses, but a
solemne remembraunce of the Sacrifice of Christe, as Augustine
expouneth it.* *The same*, fol. 189.

21. *Question.* What are the be-
nefits whereof we are partakers there-
by?

22. *Answer.* The strengthening

and refreshing of our souls by the
Body and Blood of Christ, as our
bodies are by the Bread and Wine.†

* We must then take heed, lest of the memory, it be made a sacrifice.
The first Part of the Sermon concerning the Sacrament.

† Here they may feel wrought the tranquillity of conscience, the increase
of faith, the strengthening of hope, the large spreading abroad of bro-

Ἐπειδὴ μέλη αὐτοῦ ἐσμέν, καὶ διὰ τῆς κτίσεως τρεφόμεθα, τὴν δὲ κτίσιν ἡμῖν αὐτὸς παρέχει, ... τὸ ἀπὸ τῆς κτίσεως ποτήριον, αἷμα ἴδιον ὡμολόγησε, ἐξ οὗ τὸ ἡμέτερον δεύει αἷμα, καὶ τὸν ἀπὸ τῆς κτίσεως ἄρτον, ἴδιον σῶμα διεβεβαιώσατο, ἀφ' οὗ τὰ ἡμέτερα αὖξει σώματα. *S. Iren. adv. Hær. v. 2. Vid. seqq.*—Caro corpore et sanguine Christi veseitur, ut et anima de Deo saginetur. *Tertull. de Resurr. c. 8.*—Cor nostrum esca ista confirmat, et potus iste lætificat cor hominis. *S. Ambros. de Myst. c. 9 (ii. 341 B).*—Desidera cibum qui confirmat animam, gusta potum qui cor exhilarat. *S. Greg. Nyss. adv. eos qui Bapt. differunt (i. 957 D).*—Ἀναγκαῖον μαθεῖν... τίς ἡ ὠφέλεια τοῦ πράγματος. Ἐν σῶμα γινόμεθα, μέλη ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ... διὰ τοῦτο ἀνέμιξεν ἑαυτὸν ἡμῖν, καὶ ἀνέφυρε τὸ σῶμα αὐτοῦ εἰς ἡμᾶς κ. τ. λ. *S. Chrys. Hom. 46 al. 45 in Joan. (iii. 272 C).*—Δι' ὕδατος μὲν ἀναγεννώμενοι δι' αἵματος δὲ καὶ σαρκὸς τρεφόμενοι. *Id. Hom. 85 in Joan. xix. 34.*—Αὕτη γὰρ ἡ τράπεζα τῆς ψυχῆς ἡμῶν τὰ νεῦρα. *Id. Hom. 24 in 1 Cor. (x. 218 D).*—Eis ἐκείνην (sc. τὴν ψυχὴν) ὁλόκληρος ἀναλύεται. *Id. Hom. 3 in Eph. (xi. 22 D).*—Potus et esus ad eandem pertinent rationem, quibus sicut corporea nutritur substantia, et vivit, et incolumis perseverat, ita vita spiritus hoc proprio alimento nutritur: et quod est esca carni, hoc animæ est fides; quod cibus corpori, hoc verbum spiritui, excellentiori virtute peragens æternaliter, quod agunt alimenta carnalia temporaliter et finaliter. *Arnold. Carnot. ap. S. Cypr. de*

therly kindness, with many other sundry graces of God... It is well known that the meat we seek for in this Supper, is spiritual food, the nourishment of our soul, a heavenly refection, and not earthly; an invisible meat, and not bodily; a ghostly substance, and not carnal... Take then this lesson (O thou that art desirous of this Table) of *Emissenus* a godly Father, that when thou goest up to the reverend Communion, to be satisfied with spiritual meats, thou look up with faith upon the holy Body and Blood of thy God, thou marvel with reverence, thou touch it with the mind, thou receive it with the hand of thy heart, and thou take it fully with thy inward man. *The First Part of the Homily concerning the Sacrament.*

Cæna Domini, p. 41 *ad fin.*—Sit nobis, Domine, reparatio mentis et corporis cœleste mysterium. *Sacr. Gelas.* 689.—Cœlesti cibo potuque roborati. *Miss. Gothic.* 190.—Quod ore sumpsimus, mente capiamus; et de munere temporali, fiat nobis remedium sempiternum. *Ibid.*—Cibo cœlesti saginati, et poculo æterni Calicis recreati. *Id.* 193.

See Herman's Consultation, fol. 185, *quoted above* § 20.

23. *Question.* What is required of them who come to the Lord's Supper?

24. *Answer.* To examine themselves, whether they repent them truly of their former sins, stedfastly

purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.*

Cf. citata supra CXXXVII.—CXXX.

R₁. ¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, after the Second Lesson at Evening Prayer,*

openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

R₂. ¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to*

come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

R₃. ¶ *So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other*

Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their confirmation.

R₄. ¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his*

hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.

In the mornynge let the catechisme be declared, if it maye be, if not let it be declared at euentyde, when the people resorte together. For a certayne houre of the holye dayes must be

* Only bring thou Faith to Christ's holy Word and Sacrament. Let thy Repentance shew thy Faith, let thy purpose of amendment and obedience of thy heart to God's law, hereafter declare thy true belief, &c. *The Homily of the Resurrection.*

appointed for the ruder sorte, and the youth to haue the Catechisme declared. &c. The parysh priestes in every congregation with their companions...shall diligently prepare the chyldren, whom they purpose to offer to confirmation, to make their confession of faith &c. And the pastours and elders must bringe no children...to be confirmed, but such as they trust know the summe of religion, and beleue trulye in Christe. *Herman's Consultation*, foll. 152. 174. 178.

THE ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED
AND COME TO YEARS OF DISCRETION.

CLXXXVIII.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in

the short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

This custome hath bene obserued in the olde, and newe testament, of the institution of God, that those, whiche in theyr fyrst infancie were receiued into the grace of the Lorde,...as sone as they had understande thys benifyte of God, whiche they had receyued, and assone as they hadde afore conceyued fayeth in God, they themselues shoulde professe theyr fayeth in the congregation, and they them selues shoulde bynde them selues to the obedience of God, and of the congregation. &c. *Herman's Consultation*, fol. 171.

CLXXXIX.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and

acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer,*

I do.

Dem. Doeth that please the then, and doest thou allowe it, and wilte thou continue in the same, that thy godfathers promysed and professed in thy name at holy baptisme, when in thy steede they renounced Satan, and the world, and bound the to Christe and to this congregation, that thou shouldest be thorowelie obedient to the Gospel? *Ans.* I allowe these thinges, and by the healpe of our Lorde Jesus Christe. I wil continue in the same unto thende. *Herman's Consultation*, fol. 176. See the preparatory Examination, fol. 175—178, which in some respects resembles the earlier part of the Catechism.

CXC.

<p><i>The Bishop.</i> OUR help is in the Name of the Lord; <i>Answer.</i> Who hath made heaven and earth. <i>Bishop.</i> Blessed be the Name of</p>	<p>the Lord; <i>Answer.</i> Henceforth, world without end. <i>Bishop.</i> Lord, hear our prayers. <i>Answer.</i> And let our cry come unto thee.</p>
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CXCI.

<p><i>The Bishop.</i> Let us pray. ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Com-</p>	<p>forter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. <i>Amen.</i></p>
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Ὑπὲρ τῶν νεοφωτίστων ἀδελφῶν ἡμῶν δεηθῶμεν, ὅπως ὁ Κύριος στηρίξῃ αὐτοὺς καὶ βεβαιώσῃ. *Const. Apost.* viii. 10, p. 401.—Ἐγκαταφυτεύσῃ ἐν αὐτοῖς τὸν ἀγνὸν αὐτοῦ καὶ σωτήριον φόβον. *Ibid.* c. 6, p. 397.—Ὁ Θεὸς ὁ Παντοκράτωρ...ὁ καὶ νῦν εὐδοκήσας ἀναγεννῆσαι τὸν δοῦλόν σου τὸν νεοφώτιστον δι' ὕδατος καὶ Πνεύματος, καὶ τὴν τῶν ἐκουσίων καὶ ἀκουσίων ἀμαρτημάτων ἄφεσιν αὐτῷ δωρησάμενος· αὐτὸς δέσποτα παμβασιλεῦ εὐσπλαγχνε, χάρισαι αὐτῷ καὶ τὴν σφραγίδα τῆς δωρεᾶς τοῦ ἁγίου, καὶ παντοδυνάμου, καὶ προσκυνητοῦ σου Πνεύματος, καὶ τὴν με-

τάληψιν τοῦ ἁγίου σώματος, καὶ τοῦ τιμίου αἵματος τοῦ Χριστοῦ σου. Φύλαξον αὐτὸν ἐν τῷ σῶ ἁγιασμῷ, βεβαίωσον αὐτὸν ἐν τῇ ὀρθοδόξῳ πίστει, ῥῦσαι ἀπὸ τοῦ πονηροῦ, καὶ πάντων τῶν ἐπιτηδευμάτων αὐτοῦ, καὶ τῷ σωτηρίῳ σου φόβῳ, ἐν ἀγνείᾳ καὶ δικαιοσύνῃ, τὴν ψυχὴν αὐτοῦ διατήρησον, ἵνα ἐν παντί ἔργῳ καὶ λόγῳ εὐαρεστῶν σοι, υἱὸς καὶ κληρονόμος τῆς ἐπουρανίου σου γένηται βασιλείας. *Goar, Officium Sancti Baptismatis*, p. 355.—*Gratiæ tuæ, quæsumus, in eo dona multiplica. Sacr. Leon.* 417.—*Vid. Sacr. Gelas.* 571, *Sacr. Greg.* 65 *ap. Palmer.*—*Nos pisciculi secundum ἰχθῦν nostrum Jesum Christum in aqua nascimur: nec aliter quam in aqua permanendo salvi sumus. Tertull. de Baptism.* c. 1.—Eodem sæpe numero (sc. septenario) significatur Spiritus Sanctus. *S. Aug. de Civ. Dei*, xi. 31 (vii. 297 B).—Justificati sumus: sed ipsa justitia, cum proficimus, crescit: et quomodo crescit dicam, et vobiscum quodam modo conferam, ut unusquisque vestrum jam in ipsa justificatione constitutus, accepta scilicet remissione peccatorum per lavacrum regenerationis, accepto Spiritu Sancto, proficiens de die in diem, videat ubi sit, accedat, proficiat et crescat, donec consummetur, non ut finiatur, sed ut perficiatur. *Id. de Verb. Apost. Sermon.* 158 *al.* 16 (v. 763 B).—Per invocationem solam septiformis Spiritus. *Siricus, Ep. i. ad Himerium*, c. 1 (*Labbe* ii. 1018 B).—*Spiritus Sanctus...in confirmatione augmentum præstat ad gratiam:...in baptismo regeneramur ad vitam; post baptismum confirmamur ad pugnam: in baptismo alimur, (al. abluimur); post baptismum roboramur....Per Spiritum Sanctum dono sapientiæ spiritualis illuminamur, ædificamur, erudimur, instruimur, consummamur. Euseb. Emisen. Hom. de Pentecost. (Bibl. Patr. vi. 649 E, Ed. Lugd.)*

CXCII.

¶ Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

DEFEND, O Lord, this thy Child [or *this thy Servant*] with thy heavenly grace, that he may continue thine for ever; and daily increase

in thy holy Spirit more and more,
until he come unto thy everlasting
kingdom. Amen.

¶ Then shall the Bishop say,
The Lord be with you.

Answer. And with thy spirit.

¶ And (all kneeling down) the Bishop
shall add,

Let us pray.

Ταῦτα καὶ τὰ τοῦτοις ἀκόλουθα λεγέτω. Ἐκάστου γὰρ ἡ δύναμις τῆς χειροθεσίας ἐστὶν αὕτη. *Const. Apost.* vii. 44, p. 385.—Κλίναντες εὐλογείσθωσαν παρὰ τοῦ ἐπισκόπου. *Const. Apost.* viii. 7, p. 399.—Deus,...hanc renatis in Christo concede custodiam, ut nullo erroris incursu gratiam tuæ benedictionis amittant. *Miss. Ambros.* 354.—Continuis educare non desistat augmentis. *Ib.* 356.—Caro manus impositione adumbratur, ut et anima Spiritu illuminetur. *Tertull. de Resurr.* c. 8.—Pax tecum. Et cum spiritu tuo. *Martene*, i. 94, *vid. infra*, p. 308.—Ut...laudabiles et probabiles in Ecclesia vivant, plusque per dies singulos in augmentum cœlestis gratiæ per fidei incrementa proficiant. *S. Cypr. Ep.* 69 *al.* 76, p. 188.—Quod deerat, id a Petro et Joanne factum est, ut oratione pro eis habita, et manu imposita, invocaretur et infunderetur super eos Spiritus Sanctus: quod nunc quoque apud nos geritur, ut, qui in Ecclesia baptizantur, præpositis Ecclesiæ offerantur, et, per nostram orationem ac manus impositionem, Spiritum Sanctum consequantur. *Id. Ep.* 73 *ad Jubaian.* p. 202.—Per manus impositionem Episcopi datur unicuique credenti Spiritus Sanctus, sicut Apostoli circa Samaritanos post Philippi baptismum manum ei imponendo fecerunt. *Anon. ap. Cypr. de Bapt. Hæret.* p. 23, *App.*—An nescio, etiam Ecclesiarum hunc esse morem, ut baptizatis postea manus imponantur, et ita invocetur Spiritus Sanctus? *S. Hieron. c. Lucifer.* c. 8 (ii. 180 D).—Neque enim aliquis discipulorum ejus dedit Spiritum Sanctum. Orabant quippe, ut veniret in eos, quibus manum imponebant, non ipsi eum dabant. Quem morem in suis præpositis etiam nunc servat Ecclesia. *S. Aug. de Trin. Lib.* xv. c. 26 (viii. 999 A).—*Cf. S. Aug. de Dono Persev. citat. ad CLXIII.*—Si quis diaconus regens plebem ...aliquos baptizaverit, episcopus eos per benedictionem perficere debet. *Conc. Illiber.* c. 77 (*Labbe* i. 978).

CXCHL

¶ *And this Collect.*

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty ; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious good-

ness towards them. Let thy fatherly hand, we beseech thee, ever be over them ; let thy Holy Spirit ever be with them ; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life ; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Ἐπιθεῖς αὐτῷ τὴν χειρὰ σου τὴν κραταίαν. Καὶ φύλαξον αὐτὸν ἐν τῇ δυνάμει τῆς σῆς ἀγαθότητος, ἄσυλον τὸν ἄρραβῶνα διαφύλαξον, καὶ ἀξιώσον αὐτὸν εἰς τὴν ζωὴν τὴν αἰώνιον, καὶ εἰς τὴν σὴν εὐαρέστιαν. *Ablutio post Sanctum Baptisma, Goar, 372.*—Protege eos et eas protectione Divina, ut fugiant ab eis universa peccata, et tua semper studeant adimplere præcepta. Amen. Requiescat in eis propitius, qui quondam requievit in apostolis gloriosus. *Confirmatio ex Pontif. Egberti ap. Martene, i. 92. Vid. aliam orationem ap. Palmer.*—Dehinc manus imponitur, per benedictionem advocans, et invitans Spiritum Sanctum. *Tertull. de Bapt. c. 8.—Vid. citata supra* CXCHL.

The Collecte. Almighty and merciful God, heauenly father, which onely workest in us to wyll and to performe the thynges that please the, and be good in dede, we besech the for these chyl dren whom thou hast gyuen to thy church ; &c. confyrme thys thy worke, which thou hast wrought in them, encrease in them the gift of thy spirite, that euer going forwarde in the knowledge and obedience of thy Gospell, in thy congregation, they maye continue to thende ;...giue these chyl dren the thing that we praye the for, thorowe thy sonne Christ, that when we shall now lay our handes upon them in thy name and shall certifye them by thys signe, that thy fatherlye hande shall be euer stretched forth upon them, and that they shall neuer wante

thy holy spirite to keepe, leade, and gouerne them,...grant thou &c. *Herman's Consultation*, fol. 179.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, &c. as CXLIX.

¶ *Then the Bishop shall bless them, saying thus,*

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

(Benedictio ad Missam post Confirmationem)... Ut quicunque sunt ex aqua et Spiritu Sancto renati semper sint tua protectione muniti. *Amen. Martene*, i. 92.—Benedictio Dei Patris, et Filii, et Spiritus Sancti vos custodiat, ab omni malo defendat, et ad vitam æternam perducatur. *Amen. Confirmatio Episcopalis. Ex MS. Libro Sacramentorum majoris monasterii annorum circiter 750, Martene*, i. 94.

¶ *And there shall none be admitted to the holy Communion, until such time* | *as he be confirmed, or be ready and desirous to be confirmed.*

Ad invocationem Sacerdotis, Spiritus Sanctus infunditur... Post hæc quid sequitur? Venire habes ad altare, &c. *Pseudo-Ambros. de Sacram.* III. c. 2 (II. p. 363).—Et sic manus impositione et chrismate communiti, eucharistiæ mysteriis admittantur. *Gennad. de Eccl. Dogmat.* c. 22 al. 52 (*ap. Aug. Opp.* VIII. *App.* 78 B).

THE FORM OF
SOLEMNIZATION OF MATRIMONY.

<p>¶ <i>First the Banns of all that are to be married together must be published in the Church three several Sundays, during the time of Morning Service,</i></p>	<p><i>or of Evening Service, (if there be no Morning Service,) immediately after the second Lesson; the Curate saying after the accustomed manner,</i></p>
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CXCIV.

I PUBLISH the Banns of Marriage between *M.* of — and *N.* of —. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second, or third*] time of asking.

¶ *And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

Messeueurs, vuos savez le traictiè du mariage qui est entre Monseigneurs *N.* fils de *N.* et Madame filie *N.* je vous amoneste que s'il y a aucun qui y sache chose, pourquoy le mariage ne se puisse fere, si le die sur paine d'escommuniement. C'est quant pour la premiere, pour la seconde, et pour la tierce fois pareillement. *Ex MS. Pontific. Eccl. Lugdun. ante annos 350 scripto, ap. Martene, II. 133.*

Lette hym (the pastour) wryte both theyr names, and aske the banes upon three holye dayes, or sondayes after thys sorte.

John *N.* and Anne *N.* haue made promyse eche to other of holie matrimonie, and they desire that the same be alowed and blessed of the congregacion. Therefore they require that the congregacion wyll praye for them &c. If anye man know anie lawful impediment of theyr copulacion, let hym shewe the same in tyme to the glorie of Christ, and for the remouing of an offence to the congregacion. *Herman's Consultation, fol. 226.*

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,*

Περίστανται οἱ μέλλοντες ζεύγυσθαι πρὸ τῶν ἁγίων θυρῶν. Ὁ μὲν ἀνὴρ ἐκ δεξιῶν. Ἡ δὲ γυνὴ ἐξ ἐναντύμων.
Ordo in Sponsalibus, Goar, p. 380.—Sponsus et sponsa cum benedicendi sunt a sacerdote, a parentibus suis, vel paranympis, offerantur. Conc. Carth. iv. c. 13 (Labbe II. 1201).

We wyll haue thys thyng obserued, that the wedding of all personnes...be confirmed and sanctified in the congregacion by the worde of God, and prayer, &c. Wherefore they shall endeouore them selues to bringe verie many with them unto the holye assemble, thoughe christian moderacion requireth not so many to be bidden to the mariage feast. For the prayers of many are godly desired....Finally they muste come into the temple at that houre, when Christes congregacion cometh together at other tymes, and they must be at the begynninge of the holye assemble, &c. When they then be present in the temple wyth the congregacion, in a place appoynted therunto, which shal be open to al men the pastour shal say to the bridgrome and the bryd. *Herman's Consultation, fol. 227.*

CXCv.

1. **D**EARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; 2. which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; 3. which holy estate Christ adorned and beautified with his presence, and first miracle that he

wrought in Cana of Galilee; and is commended of St. Paul to be honourable among all men: 4. and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discretely, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

Πρέπει τοῖς γαμοῦσι καὶ ταῖς γαμονμέναις, μετὰ γνωμῆς τοῦ ἐπισκόπου τὴν ἔνωσιν ποιῆσθαι, ἵνα ὁ γάμος ᾗ κατὰ Θεόν, καὶ μὴ κατ' ἐπιθυμίαν. Πάντα εἰς τιμὴν Θεοῦ γινέ-

σθω. *S. Ignat. ad Polyc.* c. 5.—Cogitemus nos sub Dei conspectu stare. *S. Cypr. de Orat. Domin.* p. 140.—Κατὰ φύσιν μὲν ἔστιν ὁ γάμος, παρὰ φύσιν ἡ πορνεία. *S. Athan. de Definit.* (II. 250 A).—Πῶς οὐκ ἔσται τίμιος ὁ γάμος,...ὅποτε κέκληται ὁ Σωτὴρ εἰς γάμους...ἵνα εὐλογήσῃ γάμον;...Τίμιος τοίνυν ὁ γάμος, ὅτι αὐτὸς αὐτὸν ὥρισε. *S. Eriph. Hæc. Hieracit.* 67 (I. 714 C).—Δέον...ἱερέας καλεῖν, καὶ δι' εὐχῶν καὶ εὐλογιῶν τὴν ὁμόνοιαν τοῦ συνοικεσίου συσφίγγειν, ἵνα καὶ ὁ πόθος τοῦ νυμφίου αὐξήται, καὶ τῆς κόρης ἡ σωφροσύνη ἐπιτείνηται, καὶ διὰ πάντων τὰ τῆς ἀρετῆς ἔργα εἰσελεύσεται εἰς τὴν οἰκίαν ἐκείνην,...καὶ αὐτοὶ μεθ' ἡδονῆς τὸν βίον διάζωσιν, ὑπὸ τῆς τοῦ Θεοῦ ῥοπῆς συγκροτούμενοι. *S. Chrys. Hom.* 48 in *Gen.* xxv (iv. 490 E).—'Ενταῦθα (sc. in Isaac) σκόπει μοι, ἀγαπητέ, πῶς οὐδαμοῦ τὰ περιττὰ ταῦτα καὶ ἀνόνητα, οὐδαμοῦ προπῇ διαβολικῇ, οὐδαμοῦ κύμβαλα, καὶ αὐλοὶ, καὶ χόρειαι, καὶ τὰ σατανικά ἐκεῖνα συμπόσια, καὶ αἱ λοιδορίαι, αἱ πάσης ἀσχημοσύνης γέμονσαι, ἀλλὰ πᾶσα σεμνότης, πᾶσα σοφία, πᾶσα ἐπιείκεια. *Ibid.* (iv. 490 D).—Εἶδες τὸ παλαιόν, μεθ' ὅσης σεμνότητος τοὺς γάμους ἐπέτελουν...Τὰ σεμνὰ τοῦ γάμου. *Id. Hom.* 56 in *Gen.* xxix. (iv. 539 C).—Τί δέ ἐστιν, 'Εν Κυρίῳ; Μετὰ σωφροσυνῆς, μετὰ κοσμιότητος. *Id. Hom.* in *1 Cor.* vii. (x. 168 A).—Δεσμός ἐστιν ὁ γάμος, δεσμός ὠρισμένος παρὰ Θεοῦ. *Id. Hom.* 12 in *Colos.* (xi. 418 B).—Μὴ γὰρ θέατρόν ἐστιν ὁ γάμος; μυστήριόν ἐστι, καὶ τύπος μεγάλου πράγματος· κἂν αὐτὸ μὴ αἰδῇ, αἰδέσθητι οὗ τύπος ἐστί. *Ibid.* (xi. 419 B).—'Οτι οὐ δεῖ χριστιανούς εἰς γάμους ἀπερχομένους βαλλίζειν ἢ ὀρχεῖσθαι, ἀλλὰ σεμνῶς δειπνεῖν ἢ ἀριστᾶν, ὡς πρέπει χριστιανοῖς. *Conc. Laod.* c. 53 (*Labbe* i. 1505).—'Ο ἐν τῇ σωτηριῳδαί σου οἰκονομίᾳ καταξιώσας ἐν Κανᾷ τῆς Γαλιλαίας, τίμιον ἀναδείξαι τὸν γάμον διὰ τῆς παρουσίας. *Officium Coronationis Nupt. Goar*, 391.

Be ye then presente here in the syghte of God our father, and of our Lorde Jesus Christ, before lys congregacion, to

professe your mariage, &c. *Herman's Consultation*, fol. 227.—The despoused persones, and rest of the congregacion muste be warned, that they lerne, and considre fyrste, howe holye a kynde of lyfe, and howe acceptable to God matrimonie is. For by these places (i. e. of Scripture) we knowe, that God hymselfe instituted holye wedloke, and that in paradise man beinge yet perfecte, and holye,...and gyueth the husbände to be and head and after a certaine wise a sauieur to the wife, as Christ is the heade, and the sauoure of the congregacion, &c. *The same*, fol. 228.—Christ vouchsafed not only to come thither (i. e. to Cana), and there to honour the said marriage with his corporal presence,...but there he began also, by turning of water into wine, first to work miracles, and to manifest his glory unto the world. *The Institution of a Christian Man*, p. 86.—This conjunction between man and woman in matrimony was instituted by God to the intent thereby should be signified and represented...the like conjunction or society...between Christ and his Church. *The same*, p. 84.

5. First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the

Lord, and to the praise of his holy Name.

Γάμος μὲν οὖν ἐστὶ συνόδος ἀνδρὸς καὶ γυναῖκος ἡ πρώτη κατὰ νόμον, ἐπὶ γνησίῳν τέκνων σπορά, κ.τ.λ. *Clem. Alex. Strom.* ii. c. 23, p. 502, l. 15.—Nuptiæ autem...liberorum procreandorum causa marem fœminamque conjungunt. *S. Aug. de Mor. Manich. Lib.* ii. c. 18 (i. 739 D).—Nam et ipsæ dotaless tabulæ indicant quod causa procreandorum liberorum uxor ducitur. *Isid. Hisp. de Eccl. Offic.* ii. 19 (*Bibl. Patr.* x. 219 C).

6. Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the

mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.*

Into which holy estate these two persons present come now to be joined. Therefore if any man can shew

* See the first Part of the *Homily of the State of Matrimony*.

any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

Ὁ τῶν φιλοσοφούντων (γάμος) ἐπὶ τὴν κατὰ λόγον ὁμόνοιαν ἄγει, ὃ μὴ τὸ εἶδος, ἀλλὰ τὸ ἦθος ἐπιτρέπων ταῖς γυναιξὶ κοσμεῖσθαι, ... προστάττων τοῖς ἀνδράσι... εἰς βοήθειαν πάντος τοῦ βίου καὶ τὴν ἀρίστην σωφροσύνην περιποιεῖσθαι τὸν γάμον. *Clem. Alex. Strom.* II. c. 23, q. v. p. 505, l. 25.—Quisquis affectus illos frænare non potest, cohibeat eos intra præscriptum legitimi tori; ut... in peccatum non incidat. *Lactant. Div. Institut. Lib.* VI. c. 23, p. 499.—Λιὺν γάρ ἐστι (sc. ὁ γάμος) σωφροσύνης τοῖς βουλομένοις αὐτῷ χρῆσθαι καλῶς, οὐκ ἀφιεῖς ἀγριαίνειν τὴν φύσιν. Ἀντὶ γὰρ προβόλων προστήσας τὴν ἔννομον μίξιν, καὶ ταύτῃ τὰ τῆς ἐπιθυμίας δεχόμενος κύματα, ἐν γαλήνῃ πολλῇ καθίστησιν ἡμᾶς καὶ διατηρεῖ. *S. Chrys. de Virginit.* c. 9 (l. 274 D).—Καλὸν ὁ γάμος, ὅτι ἐν σωφροσύνῃ τὸν ἀνδρα διατηρεῖ, καὶ οὐκ ἀφήσιν εἰς πορνείαν κατακυλισθέντα ἀποθανεῖν. *Ibid.* c. 25 (l. 286 C).—Γάμος πορνείας ἀναιρετικὸν φάρμακον. *Id. Hom. de Fornicat.* (III. 195 A).—Utriusque sexus infirmitas propendens in ruinam turpitudinis, recte excipitur honestate nuptiarum, ut quod sanis esse posset officium, sit ægrotis remedium. *S. Aug. de Gen. ad Lit.* IX. 7 (III. 247 C).—Sociale quiddam est humana natura.... Prima itaque naturalis societatis copula vir et uxor est. Bonum ergo conjugii, quod etiam Dominus in evangelio confirmavit.... Quod mihi non videtur propter solam filiorum procreationem, sed propter ipsam etiam naturalem in diverso sexu societatem. *Id. de Bono Conjug.* (VI. 319 A, 321 B).

CXCVI.

¶ And also, speaking unto the persons that shall be married, he shall say,

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment,

why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

Illud enim non debet imputari matrimonium, quod extra decretum Dei factum est. *S. Ambros. in 1 Cor. vii. 15* (ii. 134, App. D).—Non omne matrimonium, quod non viro suo secundum Christi præcepta conjungitur, rite conjugium appellari potest, sed magis adulterium. *S. Hieron. in Ephes. Lib. iii. Cap. v. (vii. 654 E)*.—*Vid. Man. Sar. &c. ap. Palmer.*

The minister shall diligently demaunde of them whether theyr handfasting wer made after the wil of the parents of both parties, or of them under whose gouernaunce and power they be, whether they haue done all other thynges lawfully, and after a christian facion, whethere ther be anye lawefull impediment of theyr copulation. For if there be anye impediment that they cannot lawefully and with out sclaunder be joyned together in matrimonie, let not the pastour alowe theyr mariage in any wyse, or blesse it in the congregacion, tyll that lette be remoued. *Herman's Consultation, fol. 226.*

¶ *At which day of Marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or*

else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation; then the solemnization must be deferred, until such time as the truth be tried.

CXCVII.

¶ *If no impediment be alleged, then shall the Curate say unto the Man,*
M. **W**ILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour,

and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*
I will.

CXCVIII.

¶ *Then shall the Priest say unto the Woman,*

N. **W**ILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love,

honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*
I will.

Vid. Man. Sarisb. ap. Palmer.—Cf. Martene, i. 133.—Herman's Consultation, fol. 230.

¶ Then shall the Minister say,
Who giveth this Woman to be married to this Man ?

CXCIX.

¶ Then shall they give their troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I M. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance ; and thereto I plight thee my troth.

CC.

¶ Then shall they loose their hands ; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister,

I N. take thee M. to my wedded husband, to have and to hold from

this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance ; and thereto I give thee my troth.*

Τῷ γε βούλεσθαι καὶ πάρειμι, καὶ συννεορτάζω, καὶ τῶν νεῶν τὰς δεξιὰς ἀλλήλαις τε ἐμβάλλω καὶ ἀμφοτέρας τῇ τοῦ Θεοῦ. *S. Greg. Naz. Ep. 57 ad Procopium, cujus nuptiis propter adversam valetudinem interesse non potuit* (II. 159 D).—Nisi forte sponsa erat a patre tradenda, et expectanda erat votorum solemnitas, &c. *S. Aug. de Gen. ad Lit. XI. 41* (III. 295 C).—*Vid. Conc. Carth. IV. 13, citat. ad R. CXCv.*—*Vultu controverso ad sponsum, monitoque eo, ut secum intelligibiliter et perfecte pronunciat subsequencia, dicat pastor prior: Ego N. N. do fidem meam matrimonialem in sacro fonte acceptam N. N. quam hic manu teneo, et eandem in legitimam uxorem accipio, et juro me nunquam eandem relicturum, neque propter meliorem, neque ditiozem, neque pulcriorem, neque nobiliorem,*

* By like holy promise the Sacrament of Matrimony knitteth man and wife in perpetual love, that they desire not to be separated for any displeasure or adversity that shall after happen. *The first Part of the Homily of Swearing.*

neque ob ullum defectum, quem Deus ei posset immittere : sed juro me fideliter præstiturum ei quod bonus maritus tenetur præstare uxori suæ legitimæ usque in horam mortis : Sic me Deus adjuvet et omnes Sancti ejus. *Deinde eodem modo converso pastore ad sponsam, qua etiam monita, ut secum intelligibiliter ac perfecte pronunciet sequentia, reciproce hoc modo perget* : Ego N. N. &c. (ut supra, mutatis mutandis). *Ex Ritual. Leodiensi ap. Martene, II. 139.*

¶ Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book with the accustomed duty to the Priest and Clerk. And the Priest, taking the Ring, shall de-

liver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,

CCI.

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee en-

dow: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Δίδωσιν αὐταῖς (sc. ὁ Λόγος) δακτύλιον ἐκ χρυσίου· οὐδὲ τοῦτον εἰς κόσμον, ἀλλ' εἰς τὸ ἀποσημαίνεισθαι τὰ οἴκοι φυλακῆς ἄξια, διὰ τὴν ἐπιμέλειαν τῆς οἰκουρίας. *Clem. Alex. Pædag. III. c. 11, p. 287, l. 26.*—Aurum nulla norat, præter unico digito, quem sponsus oppignorasset pronubo annulo. *Tertull. Apol. c. 6.*—Neque annulus, aut conjunctio maritalis, de alicujus idoli honore descendit. *Id. de Idolol. c. 16.*—Πῶς ἀθετήσεις τὰς ὁμολογίας, ἃς ἐπὶ τῷ γάμῳ κατέθου; καὶ ποίας οἶμι με λέγειν; ἄρα τῆς προικὸς τῆς συγγραφείσης ἐνταῦθα. *Asterius, Hom. in Matt. XIX. 3 (Combesis. Auct. Nov. p. 81 D, Ed. Paris. 1648).*

¶ Then the Man leaving the Ring upon the fourth finger of the Woman's left

hand, they shall both kneel down; and the Minister shall say,

CCII.

Let us pray.

ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of

everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca

lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and

may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

Ἐπεὶ τοῦ καταπεμφθῆναι αὐτοῖς ἀγάπην τελείαν, εἰρηνικὴν, καὶ βοηθείαν, τοῦ Κυρίου δεηθῶμεν. Ἐπεὶ τοῦ φυλαχθῆναι αὐτοὺς ἐν ὁμονοίᾳ καὶ βεβαίᾳ πίστει, τοῦ Κυρίου δεηθῶμεν. Ἐπεὶ τοῦ διαφυλαχθῆναι αὐτοὺς ἐν ἀμέμπτῳ βιωτῇ καὶ πολιτείᾳ, τοῦ Κυρίου δεηθῶμεν. Ὅπως Κύριος ὁ Θεὸς ἡμῶν χαρίσεται αὐτοῖς τίμιον τὸν γάμον, καὶ τὴν κοίτην ἀμίαντον, τοῦ Κυρίου δεηθῶμεν... Ὁ Θεὸς ὁ αἰώνιος... ὁ εὐλόγησας Ἰσαὰκ καὶ Ῥεβέκκαν, καὶ κληρονόμους τῆς σῆς ἐπαγγελίας ἀναδείξας, αὐτοὺς εὐλόγησον καὶ τοὺς δούλους σου τούτους, ὁδηγῶν αὐτοὺς ἐν πάντι ἔργῳ ἀγαθῷ. *Ordo in Sponsalibus, Goar, 381.*—Στήριζον τὸν παρ' αὐτοῖς λαληθέντα λόγον... Εὐλόγησον τὸ δακτυλοθέσιον τοῦτο εὐλογίαν οὐράνιον. *Ibid. 382, 383.*—Ὅπως βιώσωσι κατὰ τὸ θέλημά σου. *Ibid. 389.*—*Meminerit* (sc. hæc famula) se, Domine,... ad observantiam Dei, sanctorumque pignorum custodiæ delegatam. *Sacr. Leon. 447.*—Deus incrementorum et perfectum spiritualium munerator. *Sacr. Gelas. 555.*—Creator et conservator humani generis, dator gratiæ spiritualis, largitor æternæ salutis. *Id. 610.*—Instituti tuis, quibus propagationem humani generis ordinasti, benignus assiste: ut quod, te auctore, jungitur, te auxiliante, servetur. *Id. 721.*—Quos legitima societate connectis, longæva pace custodi. *Ib.*—Instituta providentiæ tuæ pio amore... unitare. *Rituale Ecc. Dunelm. 110.*—Respice, Domine, de cœlo, super hanc conventionem, atque sanctam dignamque tuam benedictionem super eos perfunde. *Ib.*—Quod nostro ministratur officio, tua benedictione potius impleatur. *Sacr. Gelas. 723.*—Conjugalis fœderis vinculum. *Lactant. Div. Inst. Epit. c. 66* (II. 59).—Εἰσηλθέ, φησιν, Ἰσαὰκ εἰς τὸν οἶκον τῆς μητρὸς αὐτοῦ, καὶ ἔλαβεν τὴν Ῥεβέκκαν κ.τ.λ. Ταύτην μμεῖσθωσαν αἱ γυναῖκες τοῦτον ζηλούτῳσαν ἄνδρες

οὕτω τὰς νύμφας ἀγαγέσθαι σπουδαζέτωσαν. *S. Chrys.*
Hom. 48 in Gen. (iv. 490 D).

CCIII.

¶ *Then shall the Priest join their right hands together, and say,*

Those whom God hath joined together let no man put asunder.

¶ *Then shall the Minister speak unto the People.*

FORASMUCH as *M.* and *N.* have consented together in holy wed-

lock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Λέγει τῷ ἀνδρί. Ἀρραβωνίζεται ὁ δούλος τοῦ Θεοῦ, ὁ δεῖνα, τὴν δούλην τοῦ Θεοῦ τήνδε, Εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ, καὶ [εἰς] τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Εἶτα τῇ γυναικὶ λέγει, Ἀρραβωνίζεται ἡ δούλη τοῦ Θεοῦ, ἡ δεῖνα, τὸν δούλον κ. τ. λ. *Goar*, 382.—*Quibus consentientibus, parochus dicit hæc verba Evangelii: Quod Deus conjunxit homo non separet. Interea sponsi genua flectunt, et parochus dextera sua sponsi dexteramprehendit, et ad significationem vinculi fideique conjugalis, imponit manui dexterae sponsæ,...et aperte dicit: Ego auctoritate sanctæ matris Ecclesiæ, qua fungor, conjungo vos in matrimonium,...in nomine Patris † et Filii † et Spiritus Sancti. R. Amen. Ex Rituali Ambros. jussu Cæsaris Montii Cardinalis et Archiepiscopi Mediolanensis edito; Martene*, II. 139.—*Servanda fides ab utroque alteri est. Lact. Div. Inst. Lib. VI. c. 23 (l. 500).—Vid. S. Greg. Naz. citat. ad ccl.—Inter decem testes confectis sponsalibus, quævis fœmina viro conjuncta mortali, non sine magno periculo perpetrat adulterium. S. Ambros. de Virg. Lapsu, c. 5 (II. 310 A).*

Than if perchaunce they haue ringes, lette them put them one upon an others finger, and so lette the ministr ioine their ryght handes to gether and saye that, that God hath ioned, lette no man disseuer. And lette the pastoure saye more ouer

wyth a lowde voice, that maye be hearde of all men. For asmuche as than thys John N. desireth thys Anne to be hys wyfe in the Lorde, and this Anne desireth thys John to be hyr husbände in the Lorde, and one hath made the other a promisse of holie, and Christian matrimonie, and haue nowe boeth professed the same openly, and haue confirmed it with giuinge of ringes ech to other, and ioyning of handes, I the minister of Christ and the congregacion pronounce that they be ioyned together with lawfull, and christian matrimony, and I confirme this theyr mariage in the name of the father, the sonne, and the holie goste. Amen. *Herman's Consultation*, fol. 231.

CCIV.

¶ *And the Minister shall add this Blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon

you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

Ἐπιδε...καὶ εὐλόγησον αὐτοὺς εὐλογίαν πνευματικὴν φύλαξον αὐτοὺς, διατήρησον αὐτοὺς ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ, καὶ καταξιώσον αὐτοὺς τῆς αἰωνίου ζωῆς. *Const. Apost.* viii. 39.—*Benedictio super sponsum et sponsam.* Benedicat et custodiat vos Deus Pater, ostendatque Dominus faciem suam vobis et misereatur vestri. Convertat Dominus vultum suum ad vos, et det vobis pacem. Impleatque vos Christus omni benedictione spiritali in remissionem peccatorum, ut habeatis vitam æternam. Per. *Ex MS. Missali Redonensis ann.* 750, ap. *Martene*, ii. 128.—Εὐλόγησον αὐτοὺς ἐν πάσῃ εὐλογίᾳ πνευματικῇ. *Lit. Basil. Text. Alex.* p. 85.—Ὁ Πατὴρ ὁ Υἱὸς καὶ τὸ Ἅγιον Πνεῦμα...εὐλογῆσαι ὑμᾶς, καὶ πάρασχοι ὑμῖν μακροζωίαν, εὐτεκνίαν, προκοπὴν βίου καὶ πίστεως, καὶ...ἀξιῶσαι ὑμᾶς τῶν ἐπηγγελμένων ἀγαθῶν τῆς ἀπολαύσεως. *Goar*, 393.—Quæsumus, Omnipotens Deus, instituta providentiæ tuæ pio favore comitare. *Sacr. Gelas.* 721.—*Cf. Rituale Eccl. Dunelm.* 110, *fere ut ap. Martene supra citat.*—Τίμι πρεσβύ-

τερος ἐπιτίθῃ χειρά; τίνα εὐλογήσῃ; οὐ τὴν γυναῖκα κεκοσμημένην, ἀλλὰ τὰς ἀλλοτρίας τριχὰν, καὶ δι' αὐτῶν ἄλλην κεφαλὴν. (De fœminis capillos indutis alienos). *Clem. Alex. Pædag. Lib. iii. 11, p. 291, l. 4.*—Unde sufficiamus ad enarrandam felicitatem ejus matrimonii, quod Ecclesia conciliat, et confirmat oblatio, et obsignat benedictio, angeli renunciant, Pater rato habet? *Tertull. ad Uxor. Lib. ii. c. 8.*—Quum ipsum conjugium velamine sacerdotali, et benedictione sanctificari oporteat. *S. Ambros. Ep. 19 ad 70 ad Vigil. (ii. 844 B).*—Ὁ διὰ τῆς εὐλογίας ζύγος (sc. ὁ γάμος). *S. Basil. Hom. 7 in Hexaem. (i. 68 A).*

¶ Then the Minister or Clerks, going to the Lord's Table, shall say or sing this Psalm following.

Beati omnes. Psal. cxxviii.
¶ Or this Psalm.
Deus misereatur. Psal. lxxvii.

Εἰ μὲν βούλονται ἐν τῷ αὐτῷ στεφανωθῆναι, εἰσέρχονται ἐν τῷ ραῖ... , προπορευόμενον τοῦ ἱερέως, ... καὶ ψάλλοντος τὸν ψάλμον [οὕτως] ... Μακάριοι πάντες κ. τ. λ. *Officium Coronationis, Goar, 385.*—*Psalm.* Beati omnes qui timent Dominum usque in finem. *Ex MS. Missali Redonensi ann. 750, ap. Martene, ii. 128.*—*Post hæc introducuntur in Ecclesiam, et prosternant se in medio Ecclesiæ dicente sacerdote :* Beati omnes &c. *Ex MS. Pontific. monast. Lyrensis ann. 650, ap. Martene, ii. 128.*—Γάμον ταῖς ἐπιθαλαμίοις ᾠδαῖς δεξιούμεθα. *S. Greg. Nyss. de Bapt. Christi (ii. 800 B).*

After thys lette the Psal. cxxvii. be redde or sonnge, excepte the Lorde builde the house &c. And the Psalme, cxxviii. Blessed are al they &c. *Herman's Consultation, fol. 231.*

¶ The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards

them, shall say,
Lord, have mercy upon us, &c.
O UR Father, which art in heaven, &c.

CCV.

Minister. O Lord, save thy servant, and thy handmaid ; &c.

Domine, exaudi orationem meam &c. Ap. Palmer. Ex MS.

Pontific. monast. Lyrensis, Martene, II. 128.—Vid. capit. simil. ap. Rituale Eccl. Dunelm. p. 174.

CCVI.

Minister.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless

them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

Ὁ Θεὸς Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, καὶ πάντων τῶν ἀγγέλων. *Const. Apost. VIII. 40 (Invocatio).—*Ut sacris intenta doctrinis et intelligant, quod sequantur, et sequendo fideliter apprehendant. *Sacr. Gelas. 254.—*Benedic, Domine, de cœlis hanc conventionem, et sicut misisti angelum tuum Raphaellem ad Tobiam et Saram filiam Raguelis; ita digneris, Domine, mittere benedictionem tuam super hos adolescentes, ut in tua caritate consistent, et in amore tuo vivant, et senescant, et multiplicentur in longitudinem dierum. *Per. Ex MS. Missali Redonensis ann. 750, ap. Martene, II. 128, ubi vid. similia iis quæ citavit Palmer, e Man. Sarisb.*

CCVII.

* *This Prayer next following shall be omitted, where the Woman is past child-bearing.*

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing

these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

Ὑπὲρ τοῦ παρασχεθῆναι αὐτοῖς τέκνα εἰς διαδοχὴν γένους, καὶ πάντα τὰ πρὸς σωτηρίαν αἰτήματα, τοῦ Κυρίου δεηθῶμεν. *Ordo in Sponsalibus, Goar, 381.—*Ὑπὲρ τοῦ εὐφρανθῆναι αὐτοὺς ἐν ὁράσει υἱῶν καὶ θυγατέρων, τοῦ Κυρίου δεηθῶμεν. Ὑπὲρ τοῦ δωρηθῆναι αὐτοῖς εὐτεκνίας ἀπόλαυσιν καὶ ἀκαταγνώστον διαγωγὴν, τοῦ Κυρίου δεηθῶμεν. *Goar, 387.—*

Desiderata sobole gaudere perficias, atque ad optatam seriem cum suo conjuge provehas benignus annorum. *Sacr. Leon.* 446.—Institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste. *Ibid.*—Ut pariter bene et pacifici senescant; et videant filios filiorum suorum,... *Sacr. Gelas.* 722.—Conjunctiones famulorum tuorum fovere digneris; benedictiones tuas excipere mereantur; et filiorum successibus fecundentur. *Id.* 723.—Deus, qui multimoda subsidiorum remedia fragilitati humanæ beneficia confers, et tribuis incrementum, ut natura non defraudetur a semine, per quod geminata propago crescat in progenies. . . . Da eis, ergo, Domine, famolis tuis procreandorum filiorum unanime desiderium. *Miss. Bobiense,* 956.—*Cf. Præfationem in Rituali Eccl. Dunelm.* p. 108.

Giue them also plentiful fruite of theyr bodies, holye seede, and children of thy kyngdome graunte that they maye brynge them up to thy glorye, that thy holye name maye be euer more sanctified, and glorified by them, and by theyr children. *Herman's Consultation,* fol. 232.

CCVIII.

O GOD, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ

and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

Τὰ πάντα ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγόν.
Const. Apost. viii. 12, p. 403.—Ὁ Θεὸς ὁ . . . πάσης κτίσεως δημιουργὸς, ὁ τὴν πλευρὰν τοῦ προπάτρός Ἀδὰμ διὰ τὴν σὴν φιλανθρωπίαν εἰς γυναῖκα μεταμορφώσας, καὶ εὐλογήσας αὐτοὺς καὶ εἰπὼν, Ἀύξάνεσθε κ. τ. λ., καὶ ἀμφοτέροις

αὐτοὺς ἐν μέλος ἀναδείξας διὰ τῆς συζυγίας...καὶ οὐς ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω....Εὐλόγησον τὸν γάμον τοῦτον καὶ παράσχου τοῖς δούλοις σου τούτοις, τῷ δεῖνι, καὶ τῇ δεῖνι, ζῶν ἐιρηνικῇν, μακροήμερουσιν, σωφροσύνην, τὴν εἰς ἀλλήλους ἀγάπην, ἐν τῷ συνδέσμῳ τῆς εἰρήνης,...τὸν ἀμαράντινον τῆς δόξης στέφανον. *Goar*, p. 388.—Κατά-πεμψον τὴν χάριν σου τὴν ἐπουράνιον, ἐπὶ τοὺς δούλους σου τούτους, τὸν δεῖνα, καὶ τὴν δεῖνα, καὶ δὸς τῇ παιδίσκῃ ταύτῃ ἐν πᾶσιν ὑποταγῆναι τῷ ἀνδρί. *Ibid.* 389.—Fidelis et casta nubat in Christo, imitatrixque sanctarum permaneat fœminarum. Sit amabilis...sapiens...fidelis :...uni thoro juncta contactus vitet illicitos : sit verecundia gravis, pudore venerabilis, doctrinis cœlestibus erudita,...et ad beatorum requiem, atque ad cœlestia regna perveniat. *Sacr. Leon.* 447.—Qui fœdera nuptiarum blando concordiae jugo et insolubili pacis vinculo nexuisti. *Sacr. Gelas.* 721.—...Ut in jugali consortio affectu compari, mente consimili, sanctitate mutua copulentur. *Id.* 722.—*Cf. Martene*, II. 129, *ap. Palmer ; Rituale Eccl. Dunelm.* p. 109.—Ἐποίησεν ἐξ ἐνὸς ἕνα, καὶ πάλιν τοὺς δύο τούτους ἕνα ποιήσας οὕτω ποιεῖ ἕνα. Ὡστε καὶ νῦν ἐξ ἐνὸς τίκτεται ἄνθρωπος· γυνὴ γάρ καὶ ἀνὴρ οὐκ εἰσιν ἄνθρωποι δύο, ἀλλ' ἄνθρωπος εἷς. *S. Chrys. Hom.* 12 in *Col.* (xi. 419 E).

CCIX.

¶ Then shall the Priest say,
ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage ;

Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

Nuptias eorum sicuti primi hominis confirmare dignare. *Sacr. Gelas.* 723.—Omnipotens Deus, &c. usque ad dilectionis conjungat. Amen (*fere ut ap. Palmer*). Benedicat vos Dominus omni benedictione, efficiatque vos dignos in conspectu suo, et abundet in vobis divitiis gloriæ suæ, et erudiat vos verbo veritatis, et ei corpore pariter et mente placere valeatis. Amen.

Ex MS. Pontif. Monast. Lyrensis ap. Martene, II. 128.—
Ἀγάπη ἀγνή. S. Clem. Rom. Ep. ad Corinth. c. 21 ad fin.

CCX.

¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.*
ALL ye that are married, or that intend to take the holy estate of

Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands. &c.

Ὁ Ἀπόστολος. Πρὸς Ἐφεσίους ἐπιστολῆς Παύλου τὸ ἀνάγνωσμα. Ἀδελφοὶ κ. τ. λ. *Goar, 390, 391.—Cf. Rituale Ambros. ap. Martene, II. 139.—*Γύναιξιν ἐν ἀμώμφ καὶ σεμνῇ καὶ ἀγνῇ συνειδήσει πάντα ἐπιτελεῖν παρηγγέλλετε, στεργούσας καθηκόντως τοὺς ἄνδρας ἑαυτῶν, ἐν τε τῷ κανόνι τῆς ὑποταγῆς ὑπαρχούσας, τὰ κατὰ τὸν οἶκον σεμνῶς οἰκουργεῖν ἐδιδάσκετε, πάνυ σωφρονούσας. *S. Clem. Rom. Ep. ad Corinth. c. 21.*

¶ *It is convenient that the new-married persons should receive the holy Communion at the time of their*

Marriage, or at the first opportunity after their Marriage.

Post hæc dicis: Pax vobiscum. Et sic eos communicas. Sacr. Gelas. 723.

THE ORDER FOR
THE VISITATION OF THE SICK.

CCXI.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers; Spare us, good Lord, spare thy people, whom thou hast

redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us. &c.

OUR Father, which art in heaven, &c.

Minister. O Lord, save thy servant; &c.

· Καὶ οἱ πρεσβύτεροι δὲ εὐσπλαγχοὶ...ἐπισκεπτόμενοι πάντας ἀσθενεῖς, μὴ ἀμελοῦντες χήρας, ἢ ὀρφανοῦ, ἢ πένητος. *S. Polyc. Ep. ad Phil.* c. 6.—Aut imbecillus aliquis ex fratribus visitatur, aut sacrificium offertur &c. *Tertull. de Cultu fæmin.* II. c. 11.—Οὐ τὸ διδάσκειν μόνον καὶ νοθετεῖν, ἀλλὰ καὶ τὸ δι' εὐχῶν βοηθεῖν· οὐ γὰρ ὅταν ἡμᾶς ἀναγεννώσι μόνον, ἀλλὰ τὰ μετὰ ταῦτα συγχωρεῖν ἔχουσιν ἐξουσίαν ἁμαρτήματα. Ἀσθενεῖ γάρ τις, φησιν, ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβύτερους τῆς ἐκκλησίας κ. τ. λ. *S. Chrys. de Sacerd.* III. 6 (I. 384 E).—Πολλάκις αὐτὴν (sc. εἰρήνην) δίδωσιν ὁ τῆς ἐκκλησίας προεστὼς, Εἰρήνη ὑμῖν, ἐπιλέγων. Διάτι; ὅτι αὕτη μῆτηρ τῶν ἀγαθῶν ἐστίν, αὕτη τῆς χαρᾶς ὑπόθεσις. Διὰ τοῦτο καὶ ὁ Χριστὸς εἰσιούσιν εἰς τὰς οἰκίας τοῖς ἀποστόλοις τοῦτο λέγειν προσέταξεν εὐθέως καθάπερ τι σύμβολον τῶν ἀγαθῶν. Ὅταν εἰσέλθῃ ὁ τῆς ἐκκλησίας προεστὼς, εὐθέως λέγει, Εἰρήνη πᾶσιν ὅταν ὁμολῇ, Εἰρήνη πᾶσιν. *Id. Hom. 3 in Col.* (XI. 348 C).—ORDO AD VISITANDUM INFIRMUM. *Cum ingreditur Sacerdos ad visitandum*

infirmum, primum dicat; Pax huic domui. Ex MS. Pontific. Prudentii Episc. Trecensis ante annos 900 ap. Martene, i. 303.
 —Parce, Domine, parce famulo tuo, quem redemisti, Christe, sanguine tuo, ne in æternum irascaris ei. Kyrie eleison....
 Pater noster. Salvum fac servum tuum, &c. *Ordo ad Visitand. Infirm. Ex Sacramentario annorum circiter 850 ap. Martene, i. 313.*—Ne de eis inimicus valeat triumphare. *Sacr. Gelas. 743.*—Ne memineris iniquitatum ejus antiquarum et ebrietatum, quæ suscitavit furor male desiderii. *Id. 748.*—A persecutione inimici. *Ex Litan. Vet. Anglic. ap. Mabillon. Analect. p. 168.*—*Cf. Capitt. ap. Rituale Eccl. Dunelm. 174.*

CCXII.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, de-

fend him from the danger of the enemy, and keep him in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

Ἐπίδε ἐφ' ἡμᾶς εὐμενέσιν ὀφθαλμοῖς. *Const. Apost. viii. 38.*—Oculis tuæ miserationis intende. *Sacr. Leon. 346.*—Ut hunc famulum suum. . . visitare, lætificare, et confortare dignetur. *Ordo ad Visit. Infirm. ex MS. Eccl. Noviomensis ab annis 800 scripto, ap. Martene, i. 316.*

CCXIII.

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance: That, if it

shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else, give him grace so to take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

Ægris restituas pristinam sanitatem. *Sacr. Gelas. 716.*—
 Omnipotens sempiterne Deus, qui subvenis in periculis laborantibus, qui temperas flagella: te, Domine, supplices exoramus,

ut visitatione tua sancta erigas famulum tuum ill. de hac ægro-
tatione qua tenetur, et præsentia eum Ecclesiæ tuæ sanctæ
incolumem ad laudem et gloriam nominis tui. Amen. *Ex MS.*
cod. Monast. S. Ben. Floriacensis, ann. 950 ap. Martene,
II. 378.—Exaudi nos &c., ut ap. Palmer, Martene, Ib.—
Quid est diu vivere, nisi diu torqueri? S. Aug. Serm. 84 de
Verb. Evang. al. Serm. 113 de Temp. (v. 452 D).

CCXIV.

¶ Then shall the Minister exhort the sick person after this form, or other like

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of

glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.*

Αἱ θλίψεις... ἐπὶ τὴν πατρίαν δόξαν τὸν ἀγωνιστὴν προβιβάζουσai. *S. Basil. in Ps. xxxiii. (I. 144 A).—Πολλάκις μάλιστα ἁμαρτημάτων εἰς τὰ ἀρρώστηματα εἰς ἐπιστροφὴν προσαγόμενα. Id. in Regulis, Interrog. 55, c. 4, quod cf. (II. 399 D).—Τοὺς Χριστιανοὺς ἢ ἐν τοῖς πειρασμοῖς δοκιμασία πρὸς τὴν τελείωσιν ἄγει, ἐὰν μετὰ τῆς πρεπούσης ὑπομονῆς ἐν εὐχαριστίᾳ πάσῃ τὰ οἰκονομούμενα παρὰ τοῦ Κυρίου κατα-*

* If we believe stedfastly the word of God, we shall perceive that such bodily sickness, pangs of death, or whatsoever dolorous pangs we suffer, either before, or with death, be nothing else in Christian men, but the rod of our heavenly and loving Father, wherewith he mercifully correcteth us, either to try and declare the Faith of his patient Children, that they may be found laudable, glorious, and honourable in his sight, when Jesus Christ shall be openly shewed to be the Judge of all the world, or else to chastise and amend in them, whatsoever offendeth his Fatherly and gracious goodness, lest they should perish everlastingly. *The Second Part of the Homily against the Fear of Death.*

δεξώμεθα. *Id. Ep. 101 al. 202* (III. 197 B).—Τῆς τῶν ἀγίων κακώσεως τῆς ποικίλης καὶ παντοδαπῆς, ὅκτῳ τὸν ἄριθμον αἰτίας ἔχω πρὸς τὴν ὑμετέραν ἀγάπην εἰπεῖν. *S. Chrys. Hom. 1 ad pop. Antioch. q. vid.* (II. 8 D).—Θεὸς...πειράζει οὐκ αὐτὸς ἀγνοῶν, ἀλλ' ἵνα δημοσιεύσῃ τὸν δίκαιον, ἵνα πολλοὺς τῆς τοῦ θεράποντος ἀρετῆς ἐπιστήσῃ τοὺς μάρτυρας. *S. Basil. Seleuc. Orat. 7, de Abrahamo, p. 39 D, Ed. Paris. 1622.*—In tua misericordia confidentes nulla adversa percellant, sed potius exerceant ad salutem. *Sacr. Leon. 356.*—Deus, sub cuius nutibus vitæ nostræ momenta decurrunt. *Sacr. Gelas. 736.*—Omnipotentis Dei...cuius iudicio aut nascimur, aut finimur. *Id. 750.*—Castigationibus emendata (sc. anima). *Sacr. Greg. 265.*—Deus, qui fideles tuos ad hoc corripis, ut emendes. *Miss. Franc. 316.*

Compare the Chapter in *Herman's Consultation* on the Crosse, and Afflictions, foll. 191—201.—Neuerthesse let us aske consolacion, and healpe of hym wyth continuall, and faruent praiers thorow our Lorde Jesus Christ, our onely Sauour. Undoubtedly at length he shall turne all our aduersities to our health, and profite both present, and to come. *The same, fol. 101.*

CCXV.

^a *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which cor-

rected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his

gracious goodness to visit us.* And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous

Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

* Here the Minister shall rehearse the Articles of the Faith, saying thus,

DOST thou believe in God the Father Almighty, &c.

† The sick person shall answer,
All this I stedfastly believe.

Si autem ipse sui accusator fiat, dum accusat semet ipsum et confitetur, simul evomit et delictum, atque omnem morbi digerit causam. *Orig. Hom. 2 in Ps. xxxvii.* (ii. 688 F).—Ingressus es regenerationis sacrarium: repete, quid interrogatus sis; recognosce, quid responderis. Renunciasti diabolo, et operibus ejus, mundo, et luxuriæ ejus et voluptatibus. *S. Ambros. de Initiatis, c. 2* (ii. 326 B).—Βέλτιον εἶναι νῦν παιδευθῆναι καὶ καθαρθῆναι, ἢ τῇ ἐκεῖθεν βασάνῃ παραπεμφθῆναι, ἥνικα κολάσεως καιρὸς, οὐ καθάρσεως....Οὐκ ἔστιν ἐν ᾧ τοῖς ἀπελθοῦσιν ἐξομολόγησις καὶ διόρθωσις· συνέκλεισε γὰρ ὁ Θεὸς ἐνταῦθα μὲν καὶ βίον καὶ πράξιν, ἐκεῖ δὲ τὴν τῶν πεπραγμένων ἐξέτασιν. *S. Greg. Naz. Orat. 16 al. 15, c. 7* (i. 304 E).—Παρακαλῶ καὶ δέομαι καὶ ἀντιβολῶ ἐξομολογεῖσθαι τῷ Θεῷ· οὐδὲ γὰρ εἰς θεάτρον σε ἄγω τῶν συνδούλων τῶν σῶν, οὐδὲ ἐκκάλυψαι τοῖς ἀνθρώποις ἀναγκάζω τὰ ἁμαρτήματα· τὸ συνειδὸς ἀνάπτυσσον ἐμπροσθεν τοῦ Θεοῦ, καὶ

* Let us call to our remembrance the life and joyes of Heaven, that are kept for all them that patiently do suffer here with Christ;...and then we shall with patience, and the more easily, suffer such sorrows and pains, when they come. Let us not set at light the chastisement of the Lord, &c. *The Second Part of the Homily against the Fear of Death.*

αὐτῷ δεῖξον τὰ τραύματα, καὶ παρ' αὐτοῦ τὰ φάρμακα αἴτησον· δεῖξον τῷ μὴ ὀνειδίζοντι, ἀλλὰ θεραπεύοντι. Κἄν γὰρ σιγήσῃς, οἶδεν ἐκεῖνος ἅπαντα· εἰπέ τοίνυν, ἵνα κερδάνῃς· εἰπέ ἵνα ἐνταῦθα ἀποθέμενος ἀπέλθῃς ἐκεῖ καθαρὸς καὶ ἔξω τῶν πλημμημάτων, καὶ τῆς ἀφορήτου δημοσιεύσεως ἐκείνης ἀπαλλαγῇς. *S. Chrys. Hom. 5 de Incompr. Dei Natura* (I. 490 C).—Οὐκ ἔστι μετὰ τὴν πάροδον τοῦ βίου πραγματεύσασθαι. Οὐκ ἔστι μετὰ τὴν θεάτρου ἀπόλυσιν στεφανωθῆναι. Οὗτος ὁ καιρὸς μετανοίας, ἐκεῖνος κρίσεως. *Id. Hom. 9 de Pœnit.* (II. 350 E).—Βούλει ἄνεσιν εὐρεῖν ἐκεῖ; θλίβῃθι ἐνταῦθα διὰ τὸν Χριστόν. *Id. Hom. 15 in Acta* (IX. 123 E).—Παρ' ἡμῶν αὐτῶν δίκην λάβωμεν, ἡμῶν αὐτῶν κατηγορήσωμεν· οὕτως ἐξιλεωσόμεθα τὸν κριτὴν. *Id. Hom. 31 in Hebr.* (XII. 289 A).—'Επὶ τοῦ Θεοῦ ταῦτα ὁμολόγησον, ἐπὶ τοῦ δικαστοῦ ὁμολόγει τὰ ἁμαρτήματα·...βέλτιον δάκνεσθαι αὐτῶν τῇ μνήμῃ νῦν, ἢ κατ' ἐκείνον τὸν καιρὸν τῇ τιμωρίᾳ· νῦν εἰάν ᾗς αὐτῶν μεμνημένος, καὶ συνεχῶς αὐτὰς προσφέρῃς τῷ Θεῷ καὶ ὑπὲρ αὐτῶν δέῃ, ταχέως ἐξαλείψεις αὐτάς· εἰάν δὲ νῦν ἐπιλάβῃ, τότε αὐτῶν ἀναμνησθῇ καὶ ἄκων, ἐπὶ τῆς οἰκουμένης ἀπάσης, εἰς μέσον φερομένων αὐτῶν, καὶ ἐκπομπευομένων ἐπὶ πάντων, καὶ φίλων, καὶ ἐχθρῶν, καὶ ἀγγέλων. *Ibid.* (XII. 290 A).—*Si ideo mori velit, non quod nolit vivere, sed ut post mortem melius vivat. S. Aug. de Civ. Dei, xiv. 25* (VII. 376 B).—*Multiplex misericordia Dei ita lapsibus subvenit humanis, ut... per poenitentiae medicinam spes vitae reparetur aeternae, ...ut... proprio se iudicio condemnantes, ad remissionem criminum pervenirent. S. Leo, Ep. 91 ad Theodor. p. 471 B.*—Tu parce confitenti, ut sic in hac mortalitate peccata sua, te adjuvante, defleat, qualiter in tremendi Iudicii die sententiam damnationis aeternae evadat. *Sacr. Greg. 210.*—INCIPIT ORDO QUALITER CONFITERI DEBET HOMO REATUM SUUM. *Interrogatio sacerdotis.* Credis in Deum Patrem, et Filium, et Spiritum Sanctum? *R.* Credo. *Interrogatio.* Credis quia hæ tres personæ unus sit Deus? *R.* Credo. *Interrog.* Credis quia in ipsa carne,

in qua modo es, resurgere habes, et recipere sive bonum sive malum pro ut gessisti? *R. Credo. Ex MS. Codice ante annos 850 exarato insignis Ecclesiæ S. Gatiani Turonensis ap. Martene, l. 278.*

Besydes thys profite and necessitie of the crosse, the dignitie also, and glorie of the same crosse muste be diligently comended to the people. For God woulde haue hys owne sonne, in whom he had delyte, as he testifieth wyth a voyce from heauen, to be exalted by the crosse and death, and to be crowned with glorie and honoure. If then the sonne of God... thorowe the crosse entred into glorie, the disciple is not greater, nor oughte to be in better case, then the maister. Wherefore thoughe there were non other profite in the crosse, yet for thys cause onely we oughte to suffre it, paciently and gladelye, that we maye be made lyke unto Christe... The crosse then is an entraunce to glorie and life. *Herman's Consultation, foll. 99, 100.*—In thys confession the pastour must heare and examine euerie man of hys fayth, &c. *The same, fol. 219.*

¶ Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost

of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ These words before rehearsed may be said before the minister begin his

Prayer, as he shall see cause.

¶ The Minister should not omit earnestly to move such sick persons as are

of ability to be liberal to the poor.

¶ Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After

which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort*.

* If the sick person shew himself truly penitent, it ought not to be left to the minister's pleasure to deny him absolution, if he desire it. Our church's direction is according to the thirteenth canon of the venerable Council of Nice, both here and in the next that follows. *Answer of the Bishops to the Exceptions of the Ministers, Cardwell's Conference, p. 361.*

Quoniam video facultatem veniendi ad vos nondum esse, et jam ætatem cœpisse, quod tempus infirmitatibus assiduīs et gravibus infestatur, occurrendum puto fratribus nostris; ut, si incommodo aliquo et infirmitatis periculo occupati fuerint, non expectata præsentia nostra, apud presbyterum quemcunque præsentem, vel si Presbyter repertus non fuerit, ut urgere exitus cœperit, apud diaconum quoque exomologesin facere delicti sui possint, ut manu eis in pœnitentia imposita veniant ad Dominum cum pace. *S. Cypr. Ep. 13.*—Apud sacerdotes Dei dolenter et simpliciter confitentes, exomologesin conscientiæ faciunt, animi sui pondus exponunt, salutarem medelam parvis licet et modicis vulneribus exquirunt. *Id. de Lapsis, p. 134, ubi vide Cl. Fell. not.*—Si enim hoc fecerimus, et revelaverimus peccata nostra non solum Deo, sed et his qui possunt mederi vulneribus nostris atque peccatis, delebuntur peccata nostra. *Orig. Hom. 17 in Luc. (III. 953 A).*—Σεραπίων τις ἦν παρ' ἡμῖν πιστὸς γέρων ἀμέμπτως μὲν τὸν πολὺν διαβιώσας χρόνον· ἐν δὲ τῷ πειρασμῷ πεσὼν...ἐν νόσῳ δὲ γενόμενος, τριῶν ἑξῆς ἡμερῶν ἄφωνος καὶ ἀναίσθητος διετέλεσε. Βραχὺ δὲ ἀνασφύλας τῇ τετάρτῃ, προσεκαλέσατο τὸν θυγατριδοῦν, καὶ μεχρὶ τίνος, φησιν, ὦ τέκνον με κατέχετε· δέομαι σπεύσατε, καὶ με θάπτον ἀπολύσατε· τῶν πρεσβυτέρων μοί τινα κάλεσον. *Euseb. Hist. Eccl. vi. 44, p. 246.*—Ἐντολῆς ὑπ' ἐμοῦ δεδομένης, τοὺς ἀπαλλαττομένους τοῦ βίου, εἰ δέοιντο, καὶ μάλιστα εἰ καὶ πρότερον ἱκετεύσαντες τύχοιεν, ἀφίσθαι, ἵνα εὐελπίδες ἀπαλλάττωνται. *Dionys. Alex. Decretum ap. Euseb. Ibid.*—Is qui pœnitentiam in infirmitate petit...accipiat pœnitentiam; et...reconcilietur. *Conc. Carth. iv. c. 76 (Labbe II. 1205).*—*Interrog.* Vis dimittere omnibus qui in te peccaverunt, ut et Deus dimittat tibi peccata tua, ipso docente, si non dimiseritis hominibus peccata eorum, nec Pater vester cœlestis dimittet vobis peccata vestra? *Si vult dimittere, suscipe ejus confessionem; sin autem, noli suscipere.* CONFESSIO OMNIMODA per quam confiteri potest peccator peccata sua Deo et

Sacerdoti suo.... Confiteor tibi, Domine,... hæc omnia superius memorata peccata,... tibi Deus Pater omnipotens, confiteor coram hoc Sacerdote tuo.... Ideoque, O Domine Sacerdos, consilium tuum, immo iudicium,... supplex deprecor; et ut pro eisdem peccatis meis intercessor existas, humiliter imploro.... Dignare pro me Dei misericordiam deprecari, ut donet mihi veniam indulgentiæ, et omnium peccatorum meorum remissionem.... *Responsio Sacerdotis pœnitenti post confessionem.* Misereatur tui omnipotens Deus, et donet tibi veram indulgentiam et emendationem, et de peccatis tuis veniam et remissionem. *Ex MS. Codice Eccl. S. Gatiani (ut supra ccxv. citat.) Martene, l. 278, &c.—Cf. OFFICIA PAROCHI ERGA INFIRMUM PROPE MORITURUM. Ex Rituali Ambrosiano ap. Martene, II. 404, &c.*

CCXVI.

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by

his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Εὐχὴ συναπτική. Ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ Θεὸς ὁ τὴν ἐντολὴν δέδωκώς τοῖς θείοις καὶ ἱεροῖς αὐτοῦ μαθηταῖς καὶ ἀποστόλοις τοῦ δεσμεῖν τε καὶ λύειν τὰς τῶν ἀνθρώπων ἀμαρτίας, αὐτὸς ἐξ ὕψους παρίδοι σου πάσας τὰς ἀμαρτίας, καὶ τὰ πλημμελήματά σου. Ἐγὼ δὲ ἀνάξιος αὐτοῦ δούλος ἐξ ἐκείνων λαβὼν τὰς ἀφορμὰς τὸ αὐτὸ ποιεῖν ἀπολύω σε ἀπὸ πάντος ἀφορισμοῦ καθ' ὅσον δύναμαι, καὶ σθένω, καὶ σὺ χρειαν ἔχεις· ἔτι ἀπολύω σε ἀπὸ πασῶν ἀμαρτιῶν σου ὅσα ἐξωμολογήσω ἐνώπιον τοῦ Θεοῦ καὶ τῆς ἐμῆς ἀναξιότητος· εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος. *Oratio super Pœnitentes, Goar, 678.—FORMÆ ABSOLUTIONIS PœNITENTIS MORIENTIS. E. g.* Deus omnipotens Salvator, et Redemptor generis humani, qui Apostolis suis dedit potestatem ligandi atque solvendi, ipse te absolvere dignetur a cunctis iniquitatibus et peccatis tuis, et

quantum meæ fragilitati permittitur, auxiliante Domino, sis absolutus ante faciem illius qui vivit et regnat, &c. *Ex perve-
tusto codice Gellonensi ap. Martene*, I. 283.—Non utique sic intelligendum est, sed simpliciter dictum more communi. Sicut est, verbi gratia, Imperator proposuit Edictum, aut, Præfectus fustibus cæcidit: numquid ipse proponit, aut numquid ipse cædit? Semper is dicitur facere, cui præministratur. *Tertull. in illa verba Evangelii*: Ipse vos tinguet. *De Baptismo*, c. 11.—Manifestum est, ubi et per quos remissa peccatorum dari possit....Nam Petro primum Dominus...potestatem primum dedit, ut id solveretur in cælis, quod ille solvisset in terris. Et post resurrectionem quoque ad apostolos loquitur, dicens,... *Accipite Spiritum Sanctum*, &c. Unde intelligimus, non nisi in Ecclesia Præpositis, et in evangelica lege Dominica ordinatione fundatis licere...remissam peccatorum dare. *S. Cypr. Ep. 73 ad Jubaian*, p. 201.—Potestas peccatorum remittendorum apostolis data est, et ecclesiis quas illi a Christo missi constituerunt, et episcopis qui eis ordinatione vicaria successerunt. *Firmil. Ep. 75 ad Cypr.* p. 225.—Homines in remissione peccatorum ministerium suum exhibent, non jus alicujus potestatis exercent; neque enim in suo, sed in nomine Patris, et Filii, et Spiritus Sancti peccata dimittuntur. *S. Ambros. de Spir. Sancto*, III. 18 (II. 693 F).—Solus remanet, quia non potest hoc cuiquam hominum cum Christo esse commune, solius hoc munus est Christi, qui tulit peccatum mundi, ut peccata condonet. *S. Ambros. Ep. 26 ad Irenæum al. Ep. 76 ad Studium* (II. 897 A).

CCXVII.

¶ And then the Priest shall say the Collect following.

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open

thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father,) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider

his contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins, but strengthen *him* with

thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

Quicquid diabolicæ fraudis irrepit, quicquid terrenæ labis incurrit, expelle. *Sacr. Leon.* 379.—Precor, Domine, clementiam...ut huic famulo tuo peccata et facinora sua confitenti veniam dare, et præteritorum criminum relaxare digneris. *Sacr. Gelas.* 505.—Ut fletus ac gemitus ejus pie suscipias. *Id.* 551.—*Vid. Sacr. Gelas.* 552, *Sacr. Greg.* 213, *fere ut ap. Palmer.*—Moveant pietatem tuam, quæsumus, Domine, hujus famuli tui lacrymosa suspiria: Tu ejus medere vulneribus; Tu jacenti manum porrige salutarem; ne Ecclesia tua aliqua corporis portione vastetur, ne grex tuus detrimentum sustineat. *Sacr. Greg.* 210.—Renova in eo, piissime Pater, quicquid terrena fragilitate corruptum, vel quicquid diabolica fraude vitiatum est. *Ex Cod. Monast. S. Bened. Floriacensis ann.* 950 (*Reliqua ut ap. Palmer*) *ap. Martene*, II. 376.—Deus...misericordiæ peccatorum, da huic famulo tuo plenam indulgentiæ veniam,...ut qui præterita peccata deplorat, futura mala non sentiat, neque jam ulterius lugenda committat. Dimitte ei, Domine, omnia crimina, et in semitis justitiæ placatus restaura, ut securus mereatur deinceps inter tuos bene meritos currere, et ad pacis æternæ præmia pervenire. *Ordo ad Visitand. Infirm. ex MS. ann.* 580 *ap. Martene*, I. 310.

* Then shall the Minister say this Psalm.

In te, Domine, speravi. Psal. LXXI.

Inclina ad me aurem tuam. Et hæc confessio est humilitatis. Qui dicit, Inclina ad me, confitetur quia jacet tamquam æger prostratus medico stanti. Denique vide quia æger loquitur; *Inclina*, &c. *S. Aug. in Ps. LXX.* (IV. 722 A).

Tunc oret Minister hunc Psalmum. *Rubrica in Libro Precum Publicarum*, A.D. 1560.

CCXVIII.

¶ *Adding this.*

O SAVIOUR of the world, who hast redeemed us, Save us, and help by thy Cross and precious Blood us, we humbly beseech thee, O Lord.

Antiphona. Salvator mundi, salva nos. Qui per crucem et præciosum sanguinem redemisti nos, adjuva nos, te rogamus, O Deus. *Liber Precum Publicarum*, A.D. 1560.—*Vid. citat. ad xvii. 12.*

CCXIX.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

O God Almighty,...give us of thy grace, and pour thy favour into our hearts, that we may believe, feel, and know perfectly, that thou only art our God, our Father, and to us an almighty helper, deliverer, and a saviour from sin, from all the devilish powers of hell, of this world, and from death, and that by thy Son our Lord Jesu Christ. So be it. *Marshall's Prymer*, p. 91, *Ed. Oxon.*

CCXX.

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

Vid. Benedictiones ap. Ordinem ad Visitand. Infirm. ex Sacramentario S. Gatiani Turonensis ann. 850, Martene, i. 306.

CCXXI.

¶ *A Prayer for a sick child.*

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the

bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him*

into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Μετατίθενται (sc. οἱ δίκαιοι) ἐκ τοῦ κόσμου τούτου εἰς τὴν αἰώνιον ἀνάπαυσιν. *S. Athan. de Virgin. c. 18 (II. 120 F).*

CCXXII.

A Prayer for a sick person, when there appeareth small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no

more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

Διὰ τῆς μεσιτείας τοῦ μονογενοῦς σου Υἱοῦ. *Const. Apost. VIII. 18.*—Deus, mæstorum consolatio, laborantium fortitudo. *Sacr. Gelas. 561.*—Famulum tuum ex adversa valetudine corporis laborantem placidus respice. *Id. 735.*—*Missa pro infirmo de cujus salute desperatur.* Deus, qui famulo tuo N. dedisti fidei conjunctionem, concede, ut per temporalem corporis incommoditatem ad supernorum civium pertingere mereatur consortium. *Per. Miss. Sarisb. ap. Martene, i. 326.*—Ad esto, Domine, pro tua pietate supplicationibus nostris, et suscipe hostiam quam tibi offerimus pro famulo tuo ill. jacentem in grabato, salutem non corporis sed animæ petente: præsta, omnipotens Deus, indulgentiam ei omnium iniquitatum suarum, propter

immensam misericordiam, et...anima ejus suscepta pervenire mereatur ad tuæ gloriæ regnum. Per. *Ex MS. Cod. Monast. S. Bened. Floriac. ann. 950 ap. Martene*, II. 378.—Ne prævaleat adversus eum adversarius in hora exitus sui de corpore, sed transitum habere mereatur ad vitam. Per. *Ibid.*

CCXXIII.

A commendatory Prayer for a sick person at the point of departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world,

through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

Misericordiam tuam, mundi Redemptor,...imploramus, ut cari nostri *Illius* animam ad te datorem proprium revertentem, blande leniterque suscipias: et si quas illa ex hac carnali commoratione contraxit maculas, Tu Deus inoleta bonitate elementer deleas; pie indulgeas; oblivione in perpetuum tradas. *Sacr. Gelas. 747.*—Spiritus famuli tui *Illius* ac cari nostri, in pace sanctorum tuorum recipias. *Id. 748.*—Suscipe, Domine, creaturam tuam non ex diis alienis creatam, sed a te Deo solo, vero, et vivo. *Ibid.*—Commendamus tibi, Domine, animam fratris nostri *Illius*. *Id. 751.*—Et quid de regione mortali tibi contrarium contraxit, fallente diabolo, tua pietate ablue indulgendo. *Id. 752.*—Ut animæ...ab omnibus, quæ per humanitatem commiserunt, exutæ, in tuorum censeantur sorte justorum. *Id. 759.*—Quicquid conversatione contraxerunt humana. *Id. 760.*—Ut si quæ eum sæcularis macula invasit, aut vitium mundiale infecit; dono tuæ pietatis indulgeas et extergas. *Id. 762.*—Tibi, Do-

mine, commendamus animam famuli tui ill. ut defunctus sæculo tibi vivat, et quæ per fragilitatem mundanæ conversationis peccata admisit, tu venia misericordissimæ pietatis absterge. Per. *Ex MS. Ben. Floriac. ap. Martene*, II. 380.—Suscipe, Domine, animam servi tui ill. quam de ergastulo hujus sæculi vocare dignatus es. *Ib.* 381.—Καὶ πρὸς τῇ ἐξόδῳ αἰτεῖν μὴ ὑπὸ τῆς αὐτῆς τινὰ δύναμιν ὑποπεσεῖν τὰς ψυχὰς ἡμῶν φαίνεται. Καὶ γὰρ ἀποδιδούς τὸ πνεῦμα ἐπὶ τῷ σταυρῷ, εἶπε, Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. *Just. Mart. Dial. c. Tryph. c. 105, p. 200 C.*—Ὡς περ τις ἀπὸ φυλακῆς ἐξέλθοι, οὕτως καὶ οἱ ἅγιοι ἐξέρχονται ἀπὸ τοῦ μοχθηροῦ βίου τούτου εἰς τὰ ἀγαθὰ τὰ ἡτομασμένα αὐτοῖς. *S. Athan. de Virg. c. 18 (II. 120 F).*—Vide justum velut corporeæ carcere molis inclusum velle dissolvi ut incipiat esse cum Christo. *S. Ambros. in Luc. II. 29 (I. 1301 B).*—*In manus tuas commendo spiritum meum*: hoc est, in potestatem tuam commendo animam meam. Hoc exemplum accepit Ecclesia a Christo: hoc et S. Stephanus fecit: hoc et sancti orant, ut illud: Fideli Creatori commendant animas suas, quando exeunt a corpore. *S. Hieron. in Ps. xxx. 5 (VII. App. 77).*—Πείθομαι σοφῶν λόγοις, ὅτι ψυχὴ πᾶσα καλὴ τε καὶ θεοφιλὴς, ἐπειδὴ τοῦ συνδεδεμένου λυθεῖσα σώματος ἐνθένδε ἀπαλλαγῇ, εὐθὺς μὲν ἐν συναισθήσει καὶ θεωρίᾳ τοῦ μένοντος αὐτὴν καλοῦ γενομένη... θανμασίαν τινὰ ἡδονὴν ἥδεται, καὶ ἀγάλλεται, καὶ ἴλεως χωρεῖ πρὸς τὸν ἐαυτῆς δεσπότην, ὥς περ τι δεσμωτήριον χαλεπὸν τὸν ἐνταῦθα βίον ἀποφυγοῦσα, καὶ τὰς περικειμένας ἀποσεισαμένη πέδας. *S. Greg. Naz. Orat. 7 Epitaph. Cæsaris, c. 21, p. 212 D.*—*Similia habet S. Chrys. Hom. 21 in Acta (IX. 173 E).*—Nobis... cum eo pariter orantibus, obdormivit cum patribus suis. *Possid. Vit. S. Aug. c. 31 (X. 280 A).*

CCXXIV.

A Prayer for persons troubled in mind or in conscience.

O BLESSED Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither

cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

Sana vulnera, ejusque remitte peccata. Sacr. Gelas. 504.

—Moveant pietatem tuam, quæsumus, Domine, hujus famuli tui lacrymosa suspiria: Tu ejus modere vulneribus: Tu jacenti manum porrige salutare...ne de familiæ tuæ damno inimicus exultet. *Id. 550.*—Eum de tenebris ad lumen revoces:...nec ultra inimicus in ejus habeat anima potestatem. *Id. 551.*—Pater misericordiarum et Deus consolationis. *Id. 608.*—Non tua deitas ex judicio puniat. Non iniquitas propria, non adversitas arguat aliena: siquid tibi delinquant, ignosce: siquid offendunt, omnibus tu dimitte! submove ab eis cruciatus mentis, simul ægritudines cordis, et corporis. Ut te compuncti corde requirant, et a te acti non doleant, per te sustentati adversa despiciant, et a te correcti diligenter exquirant. *Miss. Mozar. de Tribulat. 1096.*—Dolorum ejus ac febrium ita sana discrimina, ut cum his etiam ejus aboleantur piacula. Non indurando pœna coerceat reum, sed absolvat miseratio jam prostratum. Mitiga in eo, Pater et Domine,...cunctarum cruciationes infirmitatum. Sit in eo, quæsumus, ita respectus pie parcentis, ut nec infirmitatum ulterius sancietur stimulis, nec pœnam post transiitum sentiat de commissis. *Miss. Mozar. de Uno Infirmo, p. 1103.*

THE COMMUNION OF THE SICK.

¶ Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life: therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in

case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

Σπουδάζετε οὖν πυκνότερον συνέρχεσθαι εἰς εὐχαριστίαν Θεοῦ καὶ εἰς δόξαν. *S. Ignat. ad Ephes. c. 13.*—*S. Greg. Naz. narrat Gorgoniam sororem suam, post acceptam Eucharistiam, ad pristinam sanitatem mire restitutam esse. Orat. 8 al. 11, c. 18 (l. 229).*—Eodem tempore quo migravit (Ambrosius) ad Dominum, ab hora circiter undecima diei usque ad illam horam, in qua emisit spiritum, expansis manibus in modum crucis oravit: nos vero labia illius moveri videbamus, vocem autem non audiebamus. Honoratus etiam Sacerdos Ecclesiæ Vercellis cum in superioribus domus se ad quiescendum composuisset, vocem vocantis se audivit, dicentisque sibi: Surge, festina, quia modo

* Quod si contingat eodem die Cœnam Domini in Ecclesia celebrari, tunc sacerdos in cœna tantum sacramenti servabit, quantum sufficit ægroto: et mox finita cœna, una cum aliquot ex his qui intersunt, ibit ad ægrotum, et primo communicabit cum illis, qui assistunt ægroto, et interfuerunt cœnæ, et postremo cum infirmo....Sed si infirmus illo die petat communionem, quo non celebratur Cœna, tunc sacerdos in loco decenti, in domo ægroti, celebravit Cœnam, hoc modo. *Rubrica in Libro Precum Publicarum, A.D. 1660.*—*Cf. Institution of a Christian Man, p. 189.*

est recessurus. Qui descendens, obtulit Sancto Domini Corpus : quo accepto, ubi glutivit, emisit spiritum, bonum viaticum secum ferens ; ut in virtute escæ anima refectior, Angelorum nunc consortio, quorum vita vixit in terris, et Eliæ societate lætetur, &c. *Paulin. Vit. S. Ambros. c. 47, p. xii. F.*—Jussit sibi ante lectulum suum sacra vasa et ornamenta ecclesiastica exhiberi, et una cum sanctis Episcopis obtulit Deo sacrificium. *Paulini Nol. Vita, Authore Uranio Presbyt. p. xciv. Ed. Veronæ 1736.*—Quotiens aliqua infirmitas supervenerit, Corpus et Sanguinem Christi ille, qui ægrotat, accipiat. *S. Aug. Serm. 265 al. 215 de Temp. (v. App. 437 B).*—Περὶ τῶν ἐξοδεούντων, ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται καὶ νῦν, ὥστε εἴ τις ἐξοδεύοι, τοῦ τελευταίου καὶ ἀναγκαιοτάτου ἐφοδίου μὴ ἀποστερεῖσθαι... Καθόλου δὲ καὶ περὶ πάντος οὐτινοσοῦν ἐξοδεύοντος αἰτοῦντος δὲ μετασχεῖν εὐχαριστίας, ὁ ἐπίσκοπος μετὰ δοκιμασίας μεταδίδωτω τῆς προσφορᾶς. *Conc. Nicæn. c. 13.*—Viaticum omnibus in morte positis non negandum. *Conc. Agath. c. 15 (Labbe iv. 1386).*

When it shall chaunce that...such as...be sicke shall require the Lordes supper upon workynge dayes, fearynge that they can not come to the communion the nexte holy daye, the pastours shall minstre the Lordes supper unto them upon anie daye, &c. But if the sicke folke be in suche case, that they can not come to the temple, the pastours must go to them, and gyue them the holy supper at home, so that they do all thynges accordinge to the forme prescribed....The pastours muste also exhort the people, that not onely theyr householde, but also the neibours and kinsfolke of the sicke, endeuoure to come together to the celebration of the holie supper, and to receyue the sacramentes together. *Herman's Consultation, fol. 212.—Cf. The pastour muste often warne them, that it pertaineth to the dutie of a christen man to be often partaker of the Lordes bourde &c. The same, fol. 208.*

CCXXV.

THE COLLECT.

ALmighty, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant

that he may take his sickness patiently, and recover his bodily health, (if it be thy gracious will;) and whensoever his soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

MISSA IN DOMO CUJUSLIBET. *Secreta. Contestatio. Miss. Bobiense, 916.*—MISSA &c. Omnipotens sempiterne Deus, conservator animarum, qui quos recipis pie ad emendationem coerces: te invocamus, Domine, ut medelam tuam conferre digneris animæ famuli tui ill. qui in corpore patitur membrorum debilitationem, vim laboris, stimulos infirmitatum. Da ei, Domine, gratiam tuam, ut in hora exitus sui de corpore absque mortalis peccati macula tibi datori proprio per manus sanctorum angelorum repræsentari mereatur ejus anima. *Ex MS. Cod. Monast. S. Ben. Floriacensis ann. 950 ap. Martene, ii. 378.*—Deus pûssime et misericordissime, qui quos diligis corripis, et quos recipis ad emendationem flagellas: Inclina, Domine, aurem tuam ad preces nostras, et famulo tuo ill. per mysterii tui perceptionem, et longioris vitæ tempora et tam animæ quam corporis sanitatem precamur tribuas. *Ibid.*

¶ After which the Priest shall proceed according to the form before prescribed for the holy Communion, be-

ginning at these words [Ye that do truly, &c.]

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are

appointed to communicate with the sick, and last of all to the sick person.

¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus

Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.

- ¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm [In the O Lord, have I put my trust, &c and go straight to the Communion.*
- ¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased the Minister may only communicate with him.*

Credere in eum, hoc est manducare panem vivum. Qui credit, manducat: invisibiliter saginatur, quia invisibiliter renascitur. *S. Aug. Tract. 26 in Joh. vi. (III. 494 D).*—Sacramenti quippe illius participatione ac beneficio non privatur, quando ipse hoc, quod illud Sacramentum significat, invenit. *S. Aug. Serm. ad Infantes de Sacr. ap. Bed. in 1 Cor. x. (Bed. Op. v. 365, Ed. Col. Agr. 1612).*—Solet humanæ naturæ infirmitas in ipso mortis exitu prægravata, tanto siccitatis pondere deprimi, ut nullis ciborum illationibus refici; sed vix tantumdem illati delectetur poculi gratia sustentari. Quod etiam in multorum exitu vidimus, qui optatum suis votis sacræ communionis expetente viaticum, collatam sibi a sacerdote eucharistiam rejecerunt; non quod infidelitate hoc agerent, sed quod præter Dominici calicis haustum, traditam sibi non possent eucharistiam deglutire. Non ergo hujusmodi a corpore Ecclesiæ separandi sunt, qui talia non infidelitate, sed necessitate fecerunt; præsertim hi, de quibus nihil fidei sinistra sentitur. *Conc. Tolet. xi. c. 11 (Labbe vi. 552).*—Si homini alicui eucharistia denegata sit, et ipse interea moriatur de his rebus nihil aliud conicere possimus, nisi quod ad judicium Dei pertineat; quoniam in Dei potestate erat, quod absque eucharistia obierit. *Pœnitentiale Egberti, i. 13, ap. Maske Monum. Ritualia, Vol. i. p. 90, n. 11.*

See various directions given in Herman's Consultation for the Communion of the Sick, foll. 213—216.

THE ORDER FOR

THE BURIAL OF THE DEAD.

¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

Placuit ut hi, qui sibi ipsis aut per ferrum, aut per venenum, aut per præcipitium, aut suspendium, vel quolibet modo violentam inferunt mortem, nulla pro illis in oblatione commemoratio fiat, neque cum psalmis ad sepulturam eorum cadavera deducantur;... similiter et de his placuit, qui pro suis sceleribus puniuntur. Placuit, ut catechumenis sine redemptione baptismi defunctis, simili modo, neque oblationis commemoratio, neque psallendi impendatur officium. *Conc. Bracarens. II. cc. 16, 17 (Labbe v. 841).*

As touchynge déade personnes, wee wyll haue thys difference obserued, that if anye departe in the manifest contempte of Christe, theyr corpes shall not be buried amonge the bodyes of the fayethfull, nor anye of the ministers of the congregation shall followe them to theyr graues. *Herman's Consultation, fol. 235.*—If anie die in excommunication, let not the other members of the congregation be presente at hys buriall, but let them compte hym as a caste awaye, seynge that he died wythout the inuocation of the name of Christe, and acknowledgedynge of hys sinnes. *The same, 222.*

¶ The Priest and Clerks meeting the Corpse at the entrance of the Churchyard, and going before it, either into the Church, or towards the Grave, shall say, or sing,

I AM the resurrection and the life, saith the Lord: he that believeth

in me, &c.

¶ After they are come into the Church, shall be read one or both of these Psalms following.

Dixi, Custodiam, Ps. xxxix.

Domine, refugium. Psalm xc.

Quid (sibi volunt) hymni? nonne ut Deum glorificemus; quod jam coronavit discedentem, quod a laboribus liberavit, quod liberatum a timore apud se habeat? *S. Hieron. Ep.* 84.—Ex hinc (viz. post mortem Paulæ) non ululatus, non planctus, ut inter sæculi homines fieri solet, sed Psalmorum linguis diversis examina concrepabant:.... Græco, Latino, Syroque sermone Psalmi in ordine personabant. *Id. ad Eustoch.* 108 *al.* 27 (1. 716, 717).—Illud quod audivimus, nunc ex Evangelio tenere debemus, *Qui credit in me &c.* *S. Aug. Sermon.* 173 *in defunctorum obsequiis, al. Sermon.* 33 *de Verb. Apost.* (v. 829 A).—Religiosorum omnium corpora, qui divina vocatione ab hac vita recedunt, cum Psalmis, Psallentium vocibus debere ad Sepulcrum deferri. In spe resurrectionis Christianorum corporibus famulatus Divinorum impenditur canticorum. Prohibet enim nos Apostolus lugere defunctos, dicens: *De dormientibus &c.*... Sic enim Christianorum per omnem mundum humani oportet corpora defunctorum. *Conc. Tolet.* III. c. 22 (*Labbe* v. 1014).—*Vid. Palmer.*

While the corpes is caried forthe, it shal be good to synge in the midde waye, the psalme Frome the deepe places, or suche other lyke songes. *Herman's Consultation*, fol. 235.

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the*

Corinthians.

1 Corinthians xv. 20.

Vid. Palmer, in loc.—LECTIO REDI... Et sicut in Adam omnes moriuntur &c. *Rituale Ecc. Dunelm.* p. 156.

CCXXVI.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful

ears to our prayers; but spare us, | most worthy Judge eternal, suffer us
 Lord most holy, O God most mighty, | not, at our last hour, for any pains of
 O holy and merciful Saviour, thou | death, to fall from thee.

Μηδένα αὐτῶν ἀπόβλητον ποιήσης ἐκ τῆς βασιλείας σου.
Const. Apost. viii. 15, p. 410.—Μὴ κατισχύσῃ θάνατος
 ἀμαρτίας καθ' ἡμῶν. *Lit. Marci*, p. 140.—Ἡμῖν τὰ τέλη
 τῆς ζωῆς...ἀναμάρτητα δώρησαι. *Ibid.* 150.—Ἀληθῶς μα-
 ταίότης τὰ σύμπαντα, ὁ δὲ βίος σκία καὶ ἐνύπνιον, καὶ
 γὰρ μάτην ταραττέται πᾶς γηγενής, ὡς εἶπεν ἡ γραφή.
 Ὅτε τὸν κόσμον κερδήσωμεν, τότε τῷ τάφῳ οἰκήσωμεν.
Officium Exequiarum, *Goar*, 529.—Ἐπελθὼν ὁ θάνατος ταῦτα
 πάντα ἐξηφάνισται. Διὸ Χριστῷ τῷ ἀθανάτῳ βοήσωμεν.
Ibid. 533, *cf.* 536.—Βλέποντες προκείμενον νεκρὸν, λόγον
 ἀναλάβωμεν πάντες τῆς τελευταίας ροπῆς. Οὕτως γὰρ...ὥσεί
 ἄνθος ἐξήνθησεν, ὡς χόρτος ἐτμήθη...ὅνπερ ἀφανῆ λιπόντες,
 τῷ Χριστῷ εὐζώμεθα. *Ibid.* 536.—Hostiam, Domine, suscipe
 benignus oblatam, ut hoc sacrificio singulari vinculis horrendæ
 mortis exuti, vitam mereantur æternam. *Sacr. Greg.* 223.—
 Cum mihi extrema dies finisque vitæ advenerit...me Angelus
 sanctitatis suscipiat. *Missa. Bobiense*, 905.—Quando de corpore
 me exire jusseris, pars iniqua in me non habeat potestatem, sed
 Angelus tuus inter sanctos et electos conlocet. *Ibid.* 906.—
 Ecce corpus elatum est, imus redimus sine lacrymis: nam neque
 in iis precibus, quas tibi fudimus, cum offerretur pro ea sa-
 crificium pretii nostri, jam juxta sepulcrum posito cadavere,
 priusquam deponeretur, sicut illic fieri solet, nec in iis precibus
 ego flevi, sed toto die graviter in occulto mæstus eram. *S. Aug.*
Confess. Lib. ix. c. 12. *De Funere Matris suæ Monicæ* (1.
 168 F).—Ecstasin pavorem dicit quem...impendentibus passio-
 nibus...mortis, humana infirmitas patitur. *Id. in Ps.* cxv. 11
 (iv. 1269 G).—Profecto ex quo esse incipit in hoc corpore, in
 morte est homo. *Id. de Civ. Dei, Lib.* xiii. c. 10, q. v. (vii.
 331 E).—Si anima in pœnis vivit æternis,...mors est illa potius
 æterna quam vita. Nulla quippe major et pejor est mors, quam
 ubi non moritur mors. *Ibid. Lib.* vi. c. 12 (vii. 162 B).—Agi

potest in adiutorio gratiæ Redemptoris nostri, ut saltem secundam mortem declinare possimus. *Ibid. Lib. XIII. c. 11* (vii. 333 D).

Heiliger Herre Gott, Heiliger starker Gott, Heiliger barmherziger Heiland, du ewiger Gott, lass uns nicht versinken in des bittern Todes Noth, Kyrieleison. Mit in den Tod ansieht uns der Höllen Rachen, wer will uns aus solchen Noth frey und ledig machen? Das thust du, Herr, alleine. Es jammert deine Barmherzigkeit, unser Sünd und grossen Leid: heiliger Herre Gott, heiliger starker Gott, heiliger barmherziger Heiland, du ewiger Gott, lass uns nicht verzagen vor der tiefen Höllen Glut, Kyrie eleison. Mitten in der Höllen angst unser Sünd uns treiben, wo sollen wir denn fliehen hin, da wir mögen bleiben? Zu dir, Herr Christ, alleine &c.—Heiliger Herre Gott, heiliger starker Gott, heiliger barmherziger Heiland, du ewiger Gott, lass uns nicht entfallen von des rechten Glaubens Trost, Kyrieleison. *Luthers Geistliche Lieder* (x. 1756, 1757, *Ed. Walch.*) [*See Archbishop Laurence's Bampton Lectures, 3d Ed. p. 381.*]
—Keep us that we . . . neither fall into desperation, now, nor in the point of death. *Marshall's Prymer*, p. 65.—Wherefore, to whom shall I flee, except I flee unto thee? *The same*, p. 69.—What shall I do that am so wretched? Whither shall I fly, but to thee that art my God and Saviour? Have thou mercy upon me, when thou shalt come at the last day. *The Dirige, in the same*, p. 253.—The man that is born of the woman &c. *The same.*

CCXXVII.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to

dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Τῶν ἀδελφῶν ὑμῶν τῶν ἐν Κυρίῳ κεκοιμημένων. *Const. Apost.* vi. 29.—Commemorationem faciamus cari nostri *Illius*, quem Dominus de tentationibus hujus sæculi adsumpsit. *Sacr. Gelas.* 747.—Quia ipse est expectatio nostra, quem expectamus venire de cœlis, ut conformet corpus humilitatis nostræ corpori gloriæ suæ. *Miss. Bobiense*, 871.—Ὁ θάνατος χωρισμὸς ψυχῆς ἀπὸ σώματος. *Clem. Alex. Strom.* vii. c. 12, p. 874, l. 42.—Μὴ λυποῦ διὰ τὸν θάνατον, φύσεως γὰρ ἐστὶ. *S. Chrys. Hom.* 6 *ad pop. Antioch.* (ii. 78 E).—Μετὰ βεβαίας καὶ ἀληθοῦς τῆς ἐλπίδος. *Dion. Eccl. Hierarch.* vii. 1.—*Vid. Man. Sarisb. citat. ap. Palmer.*

¶ *Then shall be said or sung,*
I HEARD a voice from heaven,
saying unto me, Write, From
henceforth blessed are the dead which
die in the Lord: even so saith the

Spirit; for they rest from their labours.

¶ *Then the Priest shall say,*
Lord, have mercy upon us. &c.

ANTIPHONA. Audivi vocem de cœlo dicentem, Beati mortui.
Rit. Eccl. Dunelm. p. 157.—Tum recitatur Antiphona. Audivi
&c. *Liber Precum Publicarum*, A. D. 1560.

CCXXVIII.

Priest.
ALMIGHTY God, with whom do
live the spirits of them that de-
part hence in the Lord, and with
whom the souls of the faithful, after
they are delivered from the burden

of the flesh, are in joy and felicity;
We give thee hearty thanks, for that
it hath pleased thee to deliver this
our brother out of the miseries of this
sinful world;*

Ἐν χώρῃ ζώντων, ἐν τῇ βασιλείᾳ σου, ἐν τῇ τρυφῇ
τοῦ παραδείσου, ἐν τοῖς κόλποις Ἀβραάμ, καὶ Ἰσαὰκ, καὶ
Ἰακώβ, τῶν ἁγίων πατέρων ἡμῶν ὅθεν ἀπέδρα ὀδυνὴ, λύπη,
καὶ στεναγμός. Ἐνθα ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου
σου, καὶ καταλάμπει διὰ πάντος. *Lit. Jacobi, Græc.* 46.—
Fratris nostri *Illius*, quem Domini pietas de incolatu mundi
hujus transire præcepit. *Sacr. Gelas.* 750.—Quem Deus de
laqueo hujus sæculi liberare dignatus est. *Ibid.*—Deus, apud

* For death shall be to him no death at all, but a very deliverance from
all death, from all pains, cares, and sorrows, miseries, and wretchedness of
this world, &c. *The first Part of the Homily against the Fear of Death.*

quem omnia morientia vivunt. *Id.* 752.—*Vid. Sacr. Greg.* 216, et *MS. Cod. monast. S. Ben. Floriacens. Martene*, II. 382. *ap. Palmer*.—Περίστυται οὐ παρὰ Χριστιανοῖς καὶ Ἰουδαίοις μόνον, ἀλλὰ καὶ παρ' ἄλλοις πολλοῖς Ἑλλήνων καὶ Βαρβάρων, ὅτι ζῇ καὶ ὑπάρχει μετὰ τὸν ἀπὸ τοῦ σώματος χωρισμὸν ἢ ἀνθρωπίνῃ ψυχῇ. *Orig. c. Cels. Lib.* VII. c. 5 (I. 696 E).—Memorias sanctorum facimus,...vel amicorum in fide morientium devote memoriam agimus, tam illorum refrigerio gaudentes, quam etiam nobis piam consummationem in fide postulantes. *Id. aut Anon. in Job. Lib.* III. (II. 902 A).—Symeon ...dixit: *Nunc dimittas* &c.; probans, scilicet, atque contestans tunc esse servis Dei pacem, tunc liberam, tunc tranquillam quietem, quando de istis mundi turbinibus extracti, sedis et securitatis æternæ portum petimus, quando expuncta hac morte ad immortalitatem venimus. *S. Cypr. de Mortalit.* c. 3, p. 157.—Cum cari quos diligimus de sæculo exeunt, gaudendum potius quam dolendum. *Ibid.* c. 4, p. 158.—Οὐκ ἐστὶ παρὰ τοῖς δικαίοις θάνατος, ἀλλὰ μετάρθεις· μετατίθεται γὰρ ἐκ τοῦ κόσμου τούτου, εἰς τὴν αἰώνιον ἀνάπαυσιν. *S. Athan. de Virgin.* c. 18 (II. 120 F).—*Cf. S. Greg. Naz. Epitaph. Caesaris, Orat.* VII. c. 18 (I. 210 D).—Τί τούτου καιριώτερον καὶ θαυμασιώτερον, πιστεύειν μὲν τοὺς παρόντας, ὅτι οἱ ἀπελθόντες ζῶσι, καὶ ἐν ἀνυπαρξίᾳ οὐκ εἰσιν, ἀλλὰ εἰσὶ καὶ ζῶσι παρὰ τῷ Δεσπότῃ; *S. Epiphani. Hæc. Arian.* 75, c. 7 (I. 911 A).—Ψαλμψοὶ καὶ εὐχαὶ...καὶ πλῆθος ἀδελφῶν τοσοῦτον...ἵνα εὐχαριστῇς τῷ λαβόντι....Ἀνάπαυσις ἐστὶν ὁ θάνατος, ἰδρώτων καὶ φροντίδων βιωτικῶν ἀπαλλαγὴ. *S. Chryst. Hom.* 29 *de Dormient.* (I. 765 D).—Τί γὰρ ἔχει δεινὸν ὁ θάνατος, εἰπέ μοι; ὅτι σε ταχύτερον ἐπὶ τὸν εὐδὶον λιμένα παραπέμπει, καὶ τὴν ἀτάραχον ἐκείνην ζώην; *Id. Hom.* 5 *ad pop. Antioch.* c. 2 (II. 61 B).—Ἡ τοῦ θανάτου παρουσία πόνων ἐστὶν ἀπαλλαγὴ. *Id. Hom.* 18 *ad pop. Antioch.* c. 2 (II. 183 D).

beseeking thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy

Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

Παρακαλούμέν σε, ὅπως ἅπαντας ἡμᾶς, διατηρήσας ἐν τῇ εὐσεβείᾳ, ἐπισυναγάγῃς ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ σου, καὶ Θεοῦ πάσης αἰσθητῆς καὶ νοητῆς φύσεως, ... ἀτρέπτους, ἀμέμπτους, ἀνεγκλήτους. *Const. Apost.* viii. 12, p. 408.—Τὸν ἀριθμὸν τῶν ἐκλεκτῶν σου. *Ibid.* c. 22, p. 413.—Eorum, qui in fide vera dudum obierunt. *Lit. Jacobi, Syr. ap. Renaud.* ii. 36.—Quum finito mundi termino supernum cunctis illuxerit Regnum, omnium sanctorum cœtibus aggregatus cum electis resurgat, in parte dexteræ coronandus. *Sacr. Greg.* 217.—Ἄγων ἦν ἡμῖν ἡμέρας τε καὶ νυκτὸς ὑπὲρ πάσης τῆς ἀδελφότητος, εἰς τὸ σῶζεσθαι μετ' ἐλέους καὶ συνειδήσεως τὸν ἀριθμὸν τῶν ἐκλεκτῶν αὐτοῦ. *S. Clem. Rom. Ep. ad Corinth.* c. 2.—Profectio est quam mortem putas. *Tertull. de Patient.* c. 9.—Amisus est aliquis Christianus: ... non amisisti, sed præmisisti. Neque enim ille decessit, sed præcessit. *S. Aug. Sermon.* 86 *al. Sermon.* 43 *de Diversis* (v. 460 A).—Optamus ut finem faciat nostris malis, et veniens de cœlo, nos assumat in regnum. *Id. Sermon.* 65 *al. 126 de Temp.* (v. App. 119 E).—*Cf. S. Ambros. de Theodos. Episc. Mediolan. Obitu* (ii. 1197, &c.)

CCXXIX.

THE COLLECT.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him,

as our hope is this our brother doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

Ζωοποιήσον τὰς ἀπάντων ἡμῶν ψυχὰς, καὶ μὴ κατισχύσει θάνατος ἁμαρτίας καθ' ἡμῶν, μηδὲ κατὰ πάντος τοῦ λαοῦ σου. *Lit. Marci*, p. 146.—Deus, cujus miseratione animæ fidelium requiescunt. *Sacr. Greg.* 223.—Cum terribile illud judicii tempus advenerit,...ducantur ad præmium, palmam accipiant ad triumphum. *Miss. Gall. Vet.* 350.—Sic te miserante hic percipere mereamur omnium veniam delictorum, ut tuum in futuro judicium nobis sentiamus omnino mitissimum, et dextræ tuæ participes facti, a te mereamur perpetuæ vitæ percipere præmium, tuumque consequamur invictum, infinitum, et fortissimum regnum. R. Amen. *Miss. Mozar. ap. Martene*, i. 169.—'Εν εἰρήνῃ γενέσθαι τὴν κοίμησιν ἡμῶν αἰτοῦμεν. *S. Basil. Ep.* 97 *al.* 68 (iii. 191 C).—Πότε πνεύματι ζήσομεν; ὅταν ἀποδημήσωμεν ἐντεῦθεν ἀλλ' οὐκέτι πόνων, οὐδὲ ἀγώνων καιρὸς, ἀλλὰ στεφάνων καὶ κολάσεων. *S. Chrys. de Virgin.* c. 84 (i. 335 B).—*Cf. Dion. Areop. Eccl. Hierarch.* c. vii. p. 405—420.

O God, which by the mouth of St. Paul thine apostle hath taught us not to be sorry for them that sleep in Christ, grant, we beseech thee, that in the coming of thy Son our Lord Jesu Christ, we with all other faithful people being departed, may be graciously brought unto joys everlasting, which shalt come to judge both the quick and the dead, and the world by fire. *Bishop Hilsey's Prymer*, p. 420, *cf. King Henry VIII's Prymer*, p. 492.—To thee, Lord, we commend the souls of all Christian people, both men and women; so that, when we shall depart, we may live ever with thee. *Marshall's Prymer*, p. 287, *Ed. Oxon.*

THE grace of our Lord Jesus Christ, and the love of God, and | the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE
THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,
COMMONLY CALLED,

THE CHURCHING OF WOMEN.

¶ *The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

CCXXX.

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,
(¶ *Then shall the Priest say the cxvith Psalm.*)

Or, Psalm cxxvii. Nisi Dominus.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us, &c.

OUR Father, which art in heaven, &c.

CCXXXI.

Minister. O Lord, save this woman thy servant, &c.

CCXXXII.

Minister. Let us pray.

O ALMIGHTY God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Fa-

ther, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

¶ *The woman, that cometh to give her Thanks, must offer accustomed Offerings; and, if there be a Com-*

munion, it is convenient that she receive the holy Communion.

Cf. Εὐχὴ εἰς γυναῖκα λεχὼ, μετὰ μ' ἡμέρας—ἐπὶ τῷ ἐκκλησιασθῆναι. Ἀξίωσον αὐτὴν μεταλαβεῖν τοῦ τιμίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου. *Goar, 325.*—Muliere astante prope altare. *Ex Vett. Ritualibus ap. Martene, ii. pp. 136, 137.*

A COMMINATION,

Or Denouncing of God's Anger and Judgments against Sinners, with certain Prayers, to be used on the first day of Lent, and at other times, as the Ordinary shall appoint.

CCXXXIII.

¶ *After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit, say,*

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of

Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Ἰδὼν δὲ σὺ τὸν ἡμαρτηκότα, πικρανθεὶς κέλευσον αὐτὸν ἔξω βληθῆναι...οὕτως οὖν καὶ ἡμᾶς δέον ἐστὶ ποιεῖν, τοὺς ἐφ' ἁμαρτίας (i. e. de peccato) λέγοντας μετανοεῖν, ἀφορίζειν χρόνον ὠρισμένον κατὰ τὴν ἀναλογίαν τοῦ ἁμαρτήματος, ἔπειτα μετανοοῦντας προσλαμβάνεσθαι, ὡς πατέρες υἱούς. *Const. Apost.* vii. 16, p. 227.—Ὅπως οἱ θεώμενοι αὐτοὺς κατανγγῶσι, καὶ ἀσφαλέστεροι γένωνται, εὐλαβούμενοι τοῖς ὁμοίοις περιπεσεῖν. *Ibid.* c. 39, p. 252.—*Cf. Ibid.* cc. 41—43, *de abscindendis peccatoribus ab Ecclesia*, &c. pp. 252—255.—*Ibidem* (sc. in Ecclesia) etiam exhortationes, castigationes, et censura Divina. Nam et judicatur magno cum pondere, ut apud certos de Dei conspectu, summumque futuri iudicii præiudicium est, si quis ita deliquerit, ut a communicatione orationis, et conventus, et omnis sancti commercii relegatur. *Tertull. Apol.* c. 39.—*Cf. Eund. de Pœnit.* c. 9. *De Pudic.* cc. 5. 13. 18.—Nam cum in minoribus delictis,...pœnitentia agatur justo tempore, et exomologesis fiat, inspecta vita ejus qui agit pœnitentiam, &c. quanto magis in his gravissimis et extremis delictis caute omnia et moderate secundum disciplinam Domini observari oportet? *S. Cypr. Ep.* 17 *al.* 12, p. 39, *cf. Epp.* 15, 16 *al.* 11, 10.—Quando cujusque

crimen notum est, et omnibus execrabile apparet,...non dormiat severitas disciplinæ. *S. Aug. c. Ep. Parmen. Lib. III. c. 2* (ix. 64 B).—*Cf. Gennad. de Eccl. Dogm. c. 23 al. 53* (ap. *Aug. VIII. App. 78 D*).—Si quis post acceptam pœnitentiam, sicut canis ad vomitum suum, ita ad sæculares illecebras, derelicta quam professus est pœnitentia, fuerit reversus, a communione Ecclesiæ, vel a convivio fidelium extraneus habeatur, quo facilius et ipse compunctionem, per hanc confusionem accipiat, et alii ejus terreantur exemplo. *Conc. Turon. I. c. 8* (*Labbe IV. 1052*).—Suscipis eum IV Feria mane in capite Quadragesimæ, et cooperis eum cilicio, ores pro eo, &c. *Sacr. Gelas. 505*.—Cor suum luctu, corpus adflixit jejuniis, ut animæ suæ reciperet, quam perdiderat, sanitatem. Diaconus, in ordine agentibus publicam Pœnitentiam. *Id. 549*.—Te poscimus, ut...aspersione hujus cineris veniam consequamur, et de peccato ad justitiam, de corruptione ad incorruptionem, de morte ad vitam pervenire mereamur æternam. *Ex MS. Cod. Eccl. Narbonens. ann. 650, ap. Martene, III. 50*.—Sancta Ecclesia de amissione filiorum suorum contristatur; sed acrius dolet de animarumstrarum interitu. Unde oportet vos ab ejus communione projicere, et corpora vestra juxta Apostolum tradi Satanæ, ut salvi sint spiritus in die Domini. *Ex antiquo Miss. Eccl. Rotomag. Martene, III. 54*.—*Vid. Cod. Bellovacensem, &c. ap. Martene, I. 284.*

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time. (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that

ye should answer to every Sentence, *Amen*: To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

CCXXXIV.

CURSED is the man that maketh any carved or molten image, to worship it.

¶ *And the People shall answer and say, Amen.*

&c.

We wil haue lente to be kepte after this sorte. Fyrst that the preachers admonish the congregation...of their synnes, and exhorte them to true, and liuely repentaunce; &c. Furthermore lette them declare that the obseruation of lente was instituted of the olde fathers for thys purpose, that if anie in the rest of the yere had fallen in to some grieuous synnes, &c., such persons shoulde be stirred up, and kendled at thys tym to earnest repentaunce of their synnes, &c. Therefore...we wyl that...holye assembles bee made, and that lessons be religiously red, and declared out of the scriptures, which do more vehemently prouoke to repentaunce of synnes, &c. Whereout the pastours shall make erneste and feruent exhortacions, &c. For we can not well hope that the old maner of fastynge maye be called agayne chiefly among us Germaines. *Herman's Consultation*, foll. 247, 248; and compare the whole.

CCXXXV.

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgment hanging, &c.)*

Legat Diaconus...hunc sermonem qui inferius scriptus est.

INCIPIT SERMO LEGENDUS. Perpendite, fratres, et sollicito corde vobiscum agite, ne ea quæ fletibus et lamentis punitis, deinceps repetentes maiorem et severiorem erga vos iram Dei provocetis. Nam auctoritate sacri Eloquentii etiam de propitiato peccato securi esse prohibemur. Unde non sufficit unicuique ad veram salutem a malo declinare nisi faciat bonum. Utrunque enim præceptum est, quapropter mecum vos admoneo, ut salubribus remediis

* Let us cast away the burden of sin that lieth too heavy on our necks, and return unto God by true penance and amendment of our lives. *The Second Part of the Homily against the Fear of Death.*—For we do not turn again unto him, &c. *The First Part of the Homily on Repentance.*—Let us hearken to the voice of Almighty God, when he calleth us to repentance, &c. *The same, the Second Part.*—Men, who abusing the long-suffering and goodness of God, do never think on repentance or amendment of life. *The same, the Third Part.*—See the concluding Paragraph of the Homily.

pœnitentiæ, omni tempore vigilanter insistentes, salutem animarum nostrarum Deo auxiliante reportare possimus. Quod tunc obtinere promerebimur, si fructus dignos pœnitentiæ, juxta B. Joannis Baptistæ vocem, non segniter operemur, qui ait: *Facite ergo fructus dignos pœnitentiæ....* Recogitemus ergo, fratres carissimi, mala quæ fecimus, nosmetipsos assiduis lamentis atteramus.... Quia igitur momentis suis horæ fugiunt, agite, fratres carissimi, ut in boni operis mercede teneantur. Audite quid sapiens Salomon dicat, *Quodcunque potest, &c. (Ecc. ix. 10).* Quia ergo eventuræ mortis tempus ignoramus, et post mortem operari jam non possumus, superest ut ante mortem tempora indulta rapiamus. Sic enim, sic mors ipsa cum venerit, vincetur, si priusquam veniat semper timeatur; districtiorem quippe venturi Judicis Paulus considerans, ait; *Horrendum est incidere in manus Dei viventis.* Illum ergo diem, fratres carissimi, quando Judex ad judicium properat, illum ante oculos ponite. Hinc enim Psalmista dicit: *Deus manifestus veniet, Deus noster, et non silebit: ignis ante ipsum ardebit, et in circuitu ejus tempestas valida....* De illo enim die per prophetam dicitur: *Juxta est dies Domini magnus, &c. (Joel ii. 1, 2).* Pensate ergo, fratres carissimi, extremi diem judicii, super corda reproborum. ...De hac die Dominus iterum per prophetam dicit: *Adhuc semel, et ego movebo, non solum terram, sed et cælum....* Considerate, fratres carissimi, ante conspectum tanti Judicis, quantus in illo die terror erit, quando jam in pœna remedium non erit, quæ illi confusio, cui reatu suo exigente continget in conventum hominum angelorumque erubescere. Illum ergo diem, fratres carissimi, tota intentione cogitate: vitam corrigite, mores mutate, mala tentantia resistendo vincite, perpetrata autem fletibus punite; adventum namque æterni Judicis tanto securiores quandoque videbitis, quanto nunc districtiorem illius timendo prævenitis. Ipse etenim, qui est Advocatus noster, fieri dignatus est Judex noster, qui hac nocte traditus est pro peccatis nostris ut redimeret nos in sanguine suo Christus Salvator noster, qui vivit et

regnat cum Deo Patre in unitate Spiritus Sancti Deus per omnia sæcula sæculorum. *Ex MS. Pontific. antiqui Ritus Ecclesiæ Pictavensis ann. 850, ap. Martene, iii. 103—105.*

CCXXXVI.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.

Miserere mei, Deus. Psalm xi.
Lord, have mercy upon us, &c.
Our Father, which art in heaven, &c.
Minister. O Lord, save thy servants, &c.

Hic ergo (sc. Pœnitens)...sub conspectu ingemiscantis Ecclesiæ...protestatur et dicit, Iniquitates meas ego agnosco: et delictum meum, &c. Averte faciem tuam, &c. *Sacr. Gelas. 549.—Mox surgat Episcopus, faciatque omnes pœnitentes ante se prostrare, simulque cum astantibus cantet hos psalmos. Ps. Miserere mei, Deus, &c. Post hæc sequatur Dominica Oratio, Pater noster, &c....Kyrie eleison, &c. Ex MS. Cod. Bellovacensi ap. Martene, i. 285.—Ἡμέρας ἥδη ὑπολαμπούσης, πάντες κοινῇ, ὡς ἐξ ἐνὸς στόματος καὶ μίας καρδίας τὸν τῆς ἐξομολογήσεως ψαλμὸν ἀναφέρουσι τῷ Κυρίῳ, ἴδια ἐαυτῶν ἕκαστος τὰ ῥήματα τῆς μετανοίας ποιούμενοι. S. Basil. Ep. 207 al. 63 ad Neocæs. (iii. 311 C).*

CCXXXVII.

Minister. Let us pray.
O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins

unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

CCXXXVIII.

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare

us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

Vid. Sacr. Gelas. 504, 505 *ap. Palmer.*—Παντοκράτορ Θεὲ αἰώνιε, δέσποτα τῶν ὅλων κτίστα καὶ πρῶτα τῶν πάντων...ἐπιδε ἐπὶ τοὺς κεκλικότας σοι αὐχένα ψυχῆς, καὶ σώματος· ὅτι οὐ βούλει τὸν θάνατον τοῦ ἀμαρτωλοῦ, ἀλλὰ τὴν μετανοίαν, ὥστε ἀπόστρεψαι αὐτὸν ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ ζῆν...αὐτὸς καὶ νῦν πρόσδεξαι τῶν ἱκετιῶν σου τὴν μετάνωσιν...ὅτι παρά σοι ὁ ἱλασμός ἐστι καὶ ἀποκατάστησον αὐτοὺς κ. τ. λ. *Const. Apost.* viii. 9, p. 399. —Deus...qui hominem...ab æternitate dejectum, Unici tui sanguine redemisti; vivifica itaque, quem tibi nullatenus mori desideras. *Sacr. Gelas.* 550.—Iram tuam...a populo tuo miseratus averte. *Id.* 714.—Domine Deus incomprehensibilis et inenarrabilis,...non vis mortem peccatoris, sed ut convertatur et vivat....Ne intres in iudicium cum servis tuis, ne tradas bestiis animam confitentem tibi. Memento congregationis tuæ, et dirige nos in via recta. *Miss. Bobiense,* 919.—Deus, qui non mortem sed pœnitentiam desideras peccatorum, fragilitatem conditionis humanæ benignissime respice;...ut qui nos cinerem esse, et ob pravitatis nostræ meritum in pulverem reversuros cognoscimus, peccatorum veniam...misericorditer consequi mereamur. *Per. Ex MS. Eccl. Arelatens. ap. Martene,* iii. 51.—Memento famulorum tuorum, qui lubrica terrenaque corporum fragilitate decepti in multis deliquerunt: quæsumus ut des veniam confitentibus, parce supplicibus, ut qui nostris meritis accusamur, tua miseratione salvemur. *Per. Ex MS. Pontific. Petri Episc. Silvanectensis ap. Martene,* iii. 53.

CCXXXIX.

¶ Then shall the People say this that followeth, after the Minister.

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath

thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

Deus, qui delinquentes perire non pateris, donec convertantur et vivant, debitam, quæsumus, peccatis nostris suspende vindictam. *Sacr. Leon.* 410.—Tibi ergo, Domine, supplices preces, tibi fletum cordis effundimus. *Sacr. Greg.* 210.—Converte nos, Domine, ad te, et convertemur. Converte nos, Deus salutaris noster, et ne perdas nos cum peccatis nostris; ne tradas nos in finem....Memento congregationis tuæ. *Miss. Bobiense*, 919.—Tu clementissime, qui revocas errantes: tu misericordissime, qui non despicias peccatores. *Ibid.*—*Vid. citata supra ad ccxxxvii.* —'Εδίδασκον (sc. οἱ ἱερεῖς τὸν Κωνσταντῖνον) δέύτερον καθαρὸν τετάχθαι ἐκ μετανοίας. Φιλάνθρωπον γὰρ ὄντα Θεὸν συγγνώμην νέμειν τοῖς ἐπταικόσιν, εἰ μεταμεληθῶσι, καὶ ἔργοις ἀγαθοῖς τὴν μεταμέλειαν βεβαιώσουσι. *Sozom. Hist. Eccl. Lib. i. c. 3, p. 404 D.*

¶ *Then the Minister alone shall say,*

THE Lord bless us, and keep us; | countenance upon us, and give us
the Lord lift up the light of his | peace, now and for evermore. *Amen.*

THE
FORM AND MANNER OF MAKING, ORDAINING, AND CONSECRATING
OF
BISHOPS, PRIESTS, AND DEACONS,
ACCORDING TO THE ORDER OF
The United Church of England and Ireland.

THE PREFACE.

IT is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted

thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the United Church of England and Ireland; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.

Κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες, (sc. οἱ Ἀπόστολοι) καθεύσαντων τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ Πνεύματι, εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν.... Καὶ μεταξὺ ἐπινομήν δεδώκασιν, ὅπως εἰὰ κοιμηθῶσιν, διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν. Τοὺς οὖν κατασταθέντας ὑπ' ἐκείνων, ἡ μεταξὺ ὑφ' ἑτέρων ἐλλογίμων ἀνδρῶν, συνευδοκησάσης τῆς ἐκκλησίας πάσης, κ. τ. λ. *S. Clem. Rom. Ep. ad Corinth. cc. 42—44.*—Τῷ ἐπισκόπῳ, καὶ τοῖς σὺν αὐτῷ πρεσβυτέροις καὶ διακόνοις, ἀποδεδειγμένοις ἐν γνώμῃ Ἰησοῦ Χριστοῦ, οὓς κατὰ τὸ ἴδιον θέλημα ἐστήριξεν ἐν βεβαιωσύνῃ, τῷ Ἁγίῳ αὐτοῦ Πνεύματι.

S. Ignat. ad Phil. Inscr. Cf. Ind. Verborum, Ed. Jacobson, sub υν. ἐπίσκοπος, πρεσβύτερος, διάκονος.—Ἐπὶ Ὑγίνου, ἔννατον κλῆρον τῆς ἐπισκοπικῆς διαδοχῆς ἀπὸ τῶν ἀποστόλων ἔχοντος. *S. Iren. adv. Hær. Lib. i. c. 27, p. 105.*—Habemus annumerare eos qui ab Apostolis instituti sunt Episcopi in Ecclesiis, et successores eorum usque ad nos, qui nihil tale docuerunt, neque cognoverunt, quale ab his deliratur. *Ibid. iii. 3. 1, p. 175.*—Θεμελιώσαντες οὖν καὶ οἰκοδομήσαντες οἱ μακάριοι Ἀπόστολοι τὴν ἐκκλησίαν (sc. τὴν ἐν Ῥώμῃ), Λίνῳ τὴν τῆς ἐπισκοπῆς λειτουργίαν ἐνεχείρισαν. Τοῦτου δὲ Λίνου Παῦλος ἐν ταῖς πρὸς Τιμόθεον ἐπιστολαῖς μέμνηται. Διαδέχεται δὲ αὐτὸν Ἀνέγκλητος· μετὰ τοῦτον δὲ τρίτῳ τόπῳ ἀπὸ τῶν Ἀποστόλων τὴν ἐπισκοπὴν κληροῦται Κλήμης, ὁ καὶ ἑωρακὺς τοὺς μακαρίους Ἀποστόλους...τὸν δὲ Κλήμεντα τοῦτον διαδέχεται Εὐάρεστος· καὶ τὸν Εὐάρεστον Ἀλέξανδρος· εἰθ' οὕτως ἔκτος ἀπὸ τῶν Ἀποστόλων καθίσταται Ξύστος· μετὰ δὲ τοῦτον Τελέσφορος, ὃς καὶ ἐνδόξως ἐμαρτύρησεν ἔπειτα Ὑγίνος, εἰτα Πῖος· μεθ' ὃν Ἀνίκητος. Διαδεξαμένον τὸν Ἀνίκητον Σωτῆρος, νῦν δωδεκάτῳ τόπῳ τὸν τῆς ἐπισκοπῆς ἀπὸ τῶν Ἀποστόλων κατέχει κλῆρον Ἐλευθέρος. *Ibid.*—Καὶ Πολύκαρπος δὲ οὐ μόνον ὑπὸ Ἀποστόλων μαθητευθεὶς, καὶ συναναστραφεὶς πολλοῖς τοῖς τὸν Χριστὸν ἑωρακόσιν, ἀλλὰ καὶ ὑπὸ Ἀποστόλων κατασταθεὶς εἰς τὴν Ἀσίαν ἐν τῇ ἐν Σμύρνῃ Ἐκκλησίᾳ Ἐπίσκοπος, ὃν καὶ ἡμεῖς ἑωράκαμεν ἐν τῇ πρώτῃ ἡμῶν ἡλικίᾳ...καὶ οἱ μέχρι νῦν διαδεδεγμένον τὸν Πολύκαρπον. *Ibid. p. 176.*—Ἐπεὶ καὶ αἱ ἐνταῦθα κατὰ τὴν ἐκκλησίαν προκοπαί, ἐπισκόπων, πρεσβυτέρων, διακόνων, μιμήματα, οἶμαι, ἀγγελικῆς δόξης. *Clem. Al. Strom. vi. 13, p. 793, l. 26.*—Præsident probati quique seniores, honorem istum non pretio, sed testimonio adepti. *Tertull. Apol. c. 39.*—Edant ergo (sc. hæretici) origines Ecclesiarum suarum: evolvant ordinem Episcoporum suorum, ita per successiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis vel Apostolicis viris, qui tamen cum Apostolis perseveraverit, habuerit

auctorem, et antecessorem. Hoc enim modo Ecclesiæ apostolicæ census suos deferunt: sicut Smyrnæorum Ecclesia Polycarpum ab Johanne collocatum refert: sicut Romanorum, Clementem a Petro ordinatum itidem: perinde utique et cæteræ exhibent, quos ab Apostolis in episcopatum constitutos, apostolici seminis traduces habeant. *Id. de Præscript. Hæret. c. 32.*—Habemus et Joannis alumnas Ecclesias. Nam si etsi Apocalypsin ejus Marcion respuit, ordo tamen Episcoporum ad originem recens, in Joannem stabit auctorem. Sic et cæterarum generositas recognoscitur. *Id. adv. Marcion. Lib. iv. c. 5.*—*Cf. Eund. de Baptismo, c. 17.*—Πλεῖον ἐγὼ ἀπαιτοῦμαι παρὰ τὸν διάκονον, πλεῖον ὁ διάκονος παρὰ τὸν λαῖκον, ὁ δὲ τῶν πάντων ἡμῶν ἐγκεχειρισμένος ἀρχὴν αὐτὴν τὴν ἐκκλησιαστικὴν, ἐπὶ πλεῖον ἀπαιτεῖται. *Orig. Hom. 11 in Jerem. (iii. 189 D).*—Dominus noster, cujus præcepta metuere et observare debemus, Episcopi honorem, et Ecclesiæ suæ rationem disponens, in Evangelio loquitur, et dicit Petro, *Ego tibi dico, &c.* Inde per temporem et successionum vices Episcoporum ordinatio et Ecclesiæ ratio decurrit, ut Ecclesia super Episcopos constituatur, et omnis actus Ecclesiæ per eosdem Præpositos gubernetur. *S. Cypr. Ep. 33 al. 27, p. 66.*—Post resurrectionem quoque ad Apostolos loquitur dicens: *Sicut misit me Pater, et ego mitto vos: &c. (Joh. xx. 21).* Unde intelligimus, non nisi in Ecclesia præpositis, et in evangelica lege ac dominica ordinatione fundatis, licere baptizare, et remissam peccatorum dare, foris autem nec ligari aliquid posse nec solvi, ubi non sit, qui aut ligare possit aliquid, aut solvere. Nec hoc, frater carissime, sine scripturæ divinæ auctoritate proponimus, ut dicamus certa lege ac propria ordinatione divinitus cuncta esse disposita, nec posse quemquam contra Episcopos et Sacerdotes usurpare sibi aliquid quod non sit sui juris et potestatis. Nam et Chore et Dathan et Abiron contra Moysen et Aaron sacerdotem sacrificandi sibi licentiam usurpare conati sunt; nec tamen quod illicite ausi sunt, impune fecerunt, &c. *Id. Ep. 73 ad Jubaian. c. 3.*—Πόθεν οὖν πρεσβύτερος

ἰσχύρας; τίνος καταστήσαντος; ἄρα Καλλούθου; τοῦτο γὰρ λατὸν. Ἄλλ' ὅτι Κόλλουθος πρεσβύτερος ὢν ἐτελεύτησε, καὶ πᾶσα χεὶρ αὐτοῦ γέγονεν ἄκυρος, καὶ οἱ παρ' αὐτοῦ κατασταθέντες ἐν τῇ σχίσματι λαῖκα γέγονεν. *S. Athan. Apol.* II. c. *Arianos*, q. *vid.* (I. 134).—Rectores et cætera officia in Ecclesiis sunt ordinata, ut nullus de clericis anderet, qui ordinatus non esset, præsumere officium, quod sciret non sibi creditum vel concessum. *S. Ambros. (sive Hilar. Diac.) in Eph.* IV. 12 (p. 241 E).—Jacobus, qui appellatur frater Domini post passionem Domini, statim ab Apostolis Hierosolymorum Episcopus ordinatus. *S. Hieron. Catal. Script.* c. 2 (II. 815), *ubi vide plura*.—Plerique nostrorum χειροτονίαν, id est, ordinationem clericorum, non solum ad imprecationem vocis, sed ad impositionem impletur manus, ne scilicet ... vocis imprecatio clandestina clericos ordinet nescientes, sic intelligunt, ut assumant testimonium Pauli (1 Tim. V. 22) &c. *Id. Lib. XVI. in Esai. cap. LVIII.* (IV. 694 E).—Et ut sciamus traditiones apostolicas sumptas de veteri Testamento, quod Aaron et filii ejus atque Levitæ in Templo fuerunt, hoc sibi Episcopi, Presbyteri, atque Diaconi vindicent in Ecclesia. *Id. Ep.* 146 *al.* 85 *ad Evangelum* (I. 1077 D).—Radix Christianæ societatis per sedes Apostolorum et successores Episcoporum certa per orbem propagatione diffunditur. *S. Aug. Ep.* 24 (II. 120), *cf. Ep.* 53 *al.* 165 *de Donat*.—Sequere viam Catholicæ disciplinæ, quæ ab ipso Christo per Apostolos ad nos usque manavit, et adhinc ad posteros manatura est. *Id. de Utilit. Credendi*, c. 8 (VIII. 58 B).—Εἰ οὖν ἄνευ τοῦ Πατρὸς ὁ Χριστὸς οὐ δοξάζει ἑαυτὸν, πῶς οἶον τε ἄνθρωπον ἑαυτὸν εἰς ἱερωσύνην ἐπὶρρίπτειν, μὴ λαβόντα τὸ ἀξίωμα παρὰ κρείττονος, καὶ ποιεῖν ἐκεῖνα, ἃ μόνοις τοῖς ἱερεῦσιν ἔξεστιν; *Const. Apost.* II. 27, p. 243; *cf.* c. 2 *de qualitatibus et probatione Episcoporum et reliquorum Clericorum*, p. 216.—*Cf. Const. Apost.* VII. 46, p. 385, et VIII. 3, &c. *de Ordinationibus*, p. 394.—Ἐξεῖ δὲ ἐκάστου τάγματος ὁ βαθμὸς οὐκ ἐλαχίστου δηλονότι χρόνου μῆκος, δι' οὗ ἡ πίστις αὐτοῦ καὶ ἡ τῶν

τρόπων καλοκάγαθία, καὶ ἡ στερρότης, καὶ ἡ ἐπιεικεία γνώριμος γίνεσθαι δυνήσεται· καὶ αὐτὸς ἄξιος τῆς θείας ἱερωσύνης νομισθεὶς, τῆς μεγίστης ἀπολαῦσαι τιμῆς· οὔτε γὰρ προσῆκόν ἐστιν, οὔτε ἡ ἐπιστήμη, οὔτε ἡ ἀγαθὴ ἀναστροφὴ ἐπιδέχεται τολμηρῶς καὶ κούφως ἐπὶ τοῦτο ἰέναι, ὥστε ἡ Ἐπίσκοπον, ἡ Πρεσβύτερον, ἡ Διάκονον προχείρως καθίστασθαι. *Conc. Sardic. c. 10 (Labbe II. 636 B).*

And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a

Priest shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.

See *Bp. Gibson's Codex*, Vol. I. p. 145. *Ed. 1761.*

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scrip-

ture, may at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

Nec hoc in Episcoporum tantum et Sacerdotum, sed in Diaconorum ordinationibus observasse Apostolos animadvertimus (sc. in Act. vi. 2): quod utique idcirco tam diligenter et caute convocata plebe tota gerebatur, ne quis ad altaris ministerium vel ad sacerdotalem locum indignus obreperet. *S. Cypr. Ep. 67, p. 172, ubi vid. plura de hac consuetudine.*—Τὰς δημοτελεῖς ἐορτάς, ἐν αἷς μάλιστα τῶν ἐκκλησιαστικῶν ἀρχῶν τὰς αἱρέσεις ποιεῖσθαι νόμος. *S. Chrys. de Sacerd. III. 15, q. v. (I. 392 E).*—Περὶ τῶν μελλόντων χειροτονεῖσθαι οὗτος ἐστὶν τύπος· ὅτι πᾶν τὸ ἱερατεῖον συμφωνεῖν καὶ αἰρεῖσθαι, καὶ τότε τὸν ἐπίσκοπον δοκιμάζειν ἢ καὶ συναινούντος αὐτῷ τοῦ ἱερατεῖου χειροτονεῖν ἐν μέσῃ τῇ ἐκκλησίᾳ παρόντος τοῦ λαοῦ καὶ προσφωνούντος τοῦ ἐπισκόπου, εἰ καὶ ὁ λαὸς δύναται αὐτῷ μαρτυρεῖν· χειροτονία δὲ λαθραίως μὴ γινέσθω.... Τῶν ἀληθῶς ὀρθοδόξων κληρικῶν δοκιμαζόντων, παρόντος πάλιν τοῦ ἐπισκόπου καὶ προσφωνούντος παρόντι τῷ λαῷ, ἵνα μὴ μέσον περιδρομή τις γένηται. *Theophil. Alex. Can. VI. (Bevereg. Pandect. Can. II. p. 172).*—Omnes qui peregre fue-

rint baptizati, eo quod eorum minime sit cognita vita, placuit, ad Clerum non esse promovendos, in alienis provinciis. *Conc. Elliber. c. 24 (Labbe l. 973).*—Presbyter vel Diaconus sine literis, vel si baptizandi ordinem nesciat, nullatenus ordinetur. *Conc. Aurel. ii. c. 16 (Labbe iv. 1782).*

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the People ought to esteem them in their Office.*

Postquam omnes fuerint in præsentia Episcopi, faciat sermonem vel ipse vel archidiaconus congruentem ad hoc opus. *Pontific. Turon. ap. Martene, ii. 61.*—Et convertens se ordinator ad populum faciat sermonem, si velit. *Morinus de Ordinationibus.*

CCLI.

¶ *First, the Archdeacon, or his Deputy, shall present unto the Bishop (sitting in his chair near to the holy Table) such as desire to be ordained Deacons, (each of them being decently habited,) saying these words,*
REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

The Bishop.

TAKE heed that the persons, whom I present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

I HAVE inquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People.*

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the Crime or Impediment is.
 ¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

Postquam Antiphonam ad introitum dixerint, data Oratione annunciat Pontifex in populo dicens, &c. *ut ap. Palmer, ex Gelas. Sacr. 512.—Cf. eadem ap. Martene, ii. 50.*—Archi-

diaconus...ad chori usque medium procedens,...respiciens in Episcopum, his eum verbis alloquitur: Postulat hæc sancta Ecclesia, Reverende Pater, hos viros ordinibus aptos consecrari sibi a vestra paternitate. *Responsio Episcopi.* Vide ut natura, scientia, et moribus tales introducantur per te, immo per nos tales in domum Dei ordinentur personæ, per quas diabolus procul pellatur, et clerus de nostro multiplicetur. *Et Archidiaconus:* Quantum ad humanum spectat examen, natura, scientia, et moribus digni habentur, et probi cooperatores effici in his, Deo volente, possunt. *Ex MS. Pontif. Eccl. Noviomensis ann. 450 ap. Martene, II. 74.—Cf. Miss. Franc. 303.*—Seditionarios nunquam ordinandos clericos, sicut nec usurarios, nec injuriarum suarum ultores. Ex pœnitentibus, quamvis sit bonus, clericus non ordinetur. *Conc. Carth. IV. cc. 67, 68 (Labbe II. 1205), citat. ap. Conc. Agath. c. 43 (Labbe IV. 1390), cf. Conc. Nicæn. c. 10, Can. Apost. 17.*—Ejusmodi homines ad pœnitentiam quidem agendam admitti, ab ordinatione autem Cleri, atque sacerdotali honore prohiberi. *S. Cypr. Ep. 67 al. 68, p. 174.*—Ipsa Ecclesia Patres illos (sc. Episcopos) appellat. *S. Aug. in Ps. XLIV. 16 (IV. 398 B).*—Apostolus Paulus, quando elegit ordinandos vel presbyteros vel diaconos,...non ait, *Si quis sine peccato est*; hoc enim si diceret, omnis homo reprobaretur, nullus ordinaretur: sed ait, *Si quis sine crimine est*, sicuti est homicidium, adulterium, aliqua immunditia fornicationis, furtum, fraus, sacrilegium, et cætera hujusmodi. *Id. Tract. 41 in Joann. VIII. (III. 575 A).*—Πάντων δὲ οὖν τὸν Ἀντίστοχον ψηφισαμένων τοῦ θείου διαδόχου, καὶ παρὰ τὴν ἱερὰν τράπεζαν ἀγαγόντων τε καὶ κλίνειν βιασαμένων τὰ γόνατα κ. τ. λ. *Theodoret. IV. c. 13 al. c. 15 (IV. 678 A).*

CCLII.

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| * Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the Congregation) | shall, with the Clergy and People present, sing or say the Litany, with the Prayers as followeth. |
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The Litany and Suffrages.

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, [or Priests,] and to pour thy grace upon them; that they may duly execute	their Office, to the edifying of thy Church, and the glory of thy holy Name; <i>We beseech thee to hear us, good Lord.</i>
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Ἐπίδε ἐπὶ τὸν δουλὸν σου τοῦτον, τὸν ψήφῳ καὶ κρίσει τοῦ κλήρου παντὸς πρεσβυτέριον ἐπιδοθέντα, καὶ ἔμπλησον αὐτὸν πνεύματος χάριτος καὶ συμβουλίας, τοῦ ἀντιλαμβάνεσθαι καὶ κυβερνᾶν τὸν λαόν σου ἐν καθαρᾷ καρδίᾳ. *Const. Apost.* viii. 16, p. 411, cf. c. 18, p. 412.—*Cf. Goar, 250 in Ordinatio Diaconi, ap. Palmer.*—Ὅπως ὁ φιλόανθρωπος Θεὸς, ἄσπιλον καὶ ἀμώμητον αὐτῷ τὴν διακονίαν χαρίσῃται, τοῦ Κυρίου δεηθῶμεν. *Goar, 250.*—*Cf. Goar, 293 ap. Palmer.*—Domine Deus, preces nostras clementer exaudi: ut...quos sacris ministeriis exequendis pro nostra intelligimus credimus offerendos, tua potius electione justifies. *Sacr. Leon. 423.*—Oremus,... ut super hos famulos suos, quos ad Presbyterii munus elegit, celestia dona multiplicet; quibus, quod ejus dignatione suscipiunt, ejus exequantur auxilio. *Sacr. Leon. 424.*—*Vid. Sacr. Gelas. 512 ap. Palmer.*—Ut super hunc famulum suum, quem ad officium Diaconatus vocare dignatur, benedictionem gratiæ tuæ clementer effundat, et consecrationis indulta propitius dona conservet; ut preces nostras clementer exaudiat. *Miss. Franc. 304.*—Oremus, fratres carissimi, ut Deus Omnipotens gratiam Spiritus Sancti super nos electosque nostros dignetur effundere, ut in domo illius sancta digna majestati illius designatis ordinibus ministrent. *Per. Tunc incipiat Episcopus vel Cantor Kyrie eleison. Et prosternatur Episcopus cum omnibus ordinandis fiatque letania. Ex MS. Pontif. ad usum Eccl. Suessionensis ann. 650 ap. Martene, ii. 50.*

CCLIII.

¶ Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

THE COLLECT.

ALMIGHTY God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administration; replenish them so with the

truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

Στέφανον τὸν μάρτυρα. *Invocatio ordinationis Diaconi, Const. Apost. viii. 18.*—Ὁ Θεὸς ὁ Σωτὴρ ἡμῶν, ὁ τῇ ἀφθάρτῳ σου φωνῇ τοῖς ἀποστόλοις σου θεσπίσας τὸν τῆς διακονίας νόμον, καὶ τὸν Πρωτομάρτυρα Στέφανον τοιοῦτον ἀναδείξας... καὶ τὸν δουλὸν σου τοῦτον, ὃν κατηξίωσας τὴν τοῦ διακόνου ὑπεισελεθεῖν λειτουργίαν, πλήρωσον πάσης πίστεως, καὶ ἀγάπης, καὶ δυνάμεως, καὶ ἀγιασμοῦ, τῇ ἐπιφοιτήσει τοῦ ἁγίου καὶ ζωοποιῦ σου Πνεύματος. *In Ordinatio Diaconi, Goar, 251.*—Omnipotens Deus, bonorum dator, ordinum distributor,... qui cuncta...sempiterna providentia præparas...sacri muneris servitutem trinis gradibus Ministrorum nomini tuo militare constituens; electis ab initio Levi filiis, &c. Super hos quoque famulos, quæsumus, Domine, placatus intende, quos...in officium Diaconii suppliciter dedicamus. *Sacr. Leon. 423, 424. Cf. Miss. Franc. 304.*—Hos quoque famulos tuos nostri speciali dignare aspectu: ut tuis obsequiis expediti,...puri aderescant: et indulgentia puriores, eorum gradu, quos Apostoli tui in septenarium numerum, Beato Stephano duce atque prævio, Sancto Spiritu auctore, elegerunt, digni existant: et virtutibus universis, quibus tibi servire oportet, instructi complacent. *Sacr. Gelas. 517.*—Diaconos, post ascensum Domini in cælos, Apostoli sibi constituerunt Episcopatus sui et Ecclesiæ ministros. *S. Cypr. Ep. 3 al. 65, p. 6.*—*Vide citata ad xxvii. supra.*

CCLIV.

¶ And before the Gospel, the Bishop, sitting in his chair, shall cause the Oath of the Queen's Supremacy, and against the power and authority of all foreign Potentates, to be ministered unto every one of them that are to be Ordered.

The Oath of the Queen's Sovereignty.

I A. B. do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable Doctrine and Position, That Princes excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be deposed or murdered by their Sub-

jects, or any other whatsoever. And I do declare, that no foreign Prince, Person, Prelate, State, or Potentate, hath, or ought to have, any Jurisdiction, Power, Superiority, Pre-eminence, or Authority, Ecclesiastical or Spiritual, within this Realm. So help me God.

Neque enim quisquam nostrum episcopum se esse episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suas adigit, quando habeat omnis episcopus, pro licentia libertatis et potestatis suæ, arbitrium proprium, tamque judicari ab alio non possit, quam nec ipse potest alterum judicare. *S. Cypr. in Sententias Episcoporum LXXXVII. Carthaginî convocatorum Præfatio.*—Nec altera Romanæ urbis Ecclesia, altera totius orbis existimanda est. Et Galliæ, et Britanniæ, et Africa, et Persis, et Oriens, et India, et omnes barbaræ nationes, unum Christum adorant, unam observant regulam veritatis. Si auctoritas quæritur, orbis major est urbe. Ubi-
cunque fuerit Episcopus, sive Romæ, sive Eugubii, sive Constantinopoli, sive Rhegii, sive Alexandriæ, sive Tanis, ejusdem meriti, ejusdem est et sacerdotii. Potentia divitiarum et paupertatis humilitas, vel sublimiorem, vel inferiorem Episcopum non facit. Cæterum omnes Apostolorum successores sunt. *S. Hieron. Ep. 146 al. 85 ad Evangelum* (i. 1076 D).—*Δεικνὺς ὅτι πᾶσι ταῦτα* (Rom. XIII. 1) *διατάσσεται, καὶ ἱερεῦσι, καὶ μοναχοῖς, οὐχὶ τοῖς βιωτικοῖς μόνον, ἐκ προοιμίων αὐτὸ δῆλον ἐποίησεν οὕτω λέγων· πᾶσα ψυχὴ κ. τ. λ. κᾶν ἀπόστολος ᾗς, κᾶν εὐαγγελιστὴς, κᾶν προφήτης, κᾶν ὁστισοῦν.* *S. Chrys. Hom. in Rom. XIII. (ix. 686 B).*—Non enim nobis ordinationes vestrarum provinciarum defendimus. *S. Leo Papa, Ep. ad Episc. Vienn. Ep. 79 (Labbe III. 1400).*—*Περὶ δὲ τῶν ἀκοινωνήτων γενομένων, εἴτε τῶν ἐν τῷ κλήρῳ εἴτε τῶν ἐν λαϊκῷ τάγματι ὑπὸ τῶν καθ' ἐκάστην ἐπαρχίαν ἐπισκόπων...ἐξεταζέσθω, μὴ μικροψυχία ἢ φιλονεκία, ἢ τινι τοιαύτῃ ἀηδία τοῦ ἐπισκόπου ἀποσυνάγωγοι γεγένηται. ἵνα οὖν τοῦτο τὴν πρέπουσαν ἐξέτασιν*

λαμβάνη, καλῶς ἔχειν ἔδοξεν ἐκάστου ἐνιαυτοῦ καθ' ἐκάστην ἐπαρχίαν δις τοῦ ἔτους συνόδους γίνεσθαι. ἵνα κοινῇ πάντων τῶν ἐπισκόπων τῆς ἐπαρχίας ἐπὶ τὸ αὐτὸ συναγομένων τὰ τοιαῦτα ζητήματα ἐξετάζοιτο· καὶ οὕτως οἱ ὁμολογουμένως προσκεκρουκότες τῷ ἐπισκόπῳ κατὰ λόγον ἀκοινώνητοι παρὰ πᾶσιν εἶναι δόξωσι, μέχρις ἂν τῷ κοινῷ τῶν ἐπισκόπων δόξη τὴν φιλανθρωποτέραν ὑπὲρ αὐτῶν ἐκθέσθαι ψῆφον.... Τὰ ἀρχαῖα ἔθη κρατεῖτω, τὰ ἐν Αἰγύπτῳ καὶ Λιβύῃ καὶ Πενταπόλει, ὥστε τὸν Ἀλεξανδρείας ἐπίσκοπον πάντων τούτων ἔχειν τὴν ἐξουσίαν, ἐπειδὴ καὶ τῷ ἐν τῇ Ῥώμῃ ἐπισκόπῳ τοῦτο σύνηθές ἐστιν. Ὁμοίως δὲ καὶ κατὰ τὴν Ἀντιόχειαν καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις, τὰ πρεσβεῖα σώζεσθαι ταῖς ἐκκλησίαις. *Conc. Nicæn. cc. 5, 6.—Cf. Conc. Const. c. 2.—*

Ἐξουσι τὸ ἀνεπηρέαστον καὶ ἀβίαστον οἱ τῶν ἀγίων ἐκκλησιῶν τῶν κατὰ τὴν Κύπρον προεστῶτες, κατὰ τοὺς κανόνας τῶν ὁσίων πατέρων καὶ τὴν ἀρχαίαν συνήθειαν, δι' ἑαυτῶν τὰς χειροτονίας τῶν εὐλαβεστάτων ἐπισκόπων ποιούμενοι. τὸ δὲ αὐτὸ καὶ ἐπὶ τῶν ἄλλων διοικήσεων καὶ τῶν ἀπανταχοῦ ἐπαρχιῶν παραφυλαχθήσεται· ὥστε μηδένα τῶν θεοφιλεστάτων ἐπισκόπων ἐπαρχίαν ἑτέραν οὐκ οὖσαν ἄνωθεν καὶ ἐξ ἀρχῆς ὑπὸ τὴν αὐτοῦ, ἡγουν τῶν πρὸ αὐτοῦ, χεῖρα καταλαμβάνειν. ἀλλ' εἰ καὶ τις κατέλαβεν, καὶ ὑφ' ἑαυτῷ πεποίηται βιασάμενος, ταύτην ἀποδιδόναι· ἵνα μὴ τῶν πατέρων οἱ κανόνες παραβαίνωνται, μηδὲ ἐν ἱερουργίας προσχήματι, ἐξουσίας τύφος κοσμικῆς παρεισδύηται, μηδὲ λάθωμεν τὴν ἐλευθερίαν κατὰ μικρὸν ἀπολέσαντες, ἣν ἡμῖν ἐδωρήσατο τῷ ἰδίῳ αἵματι ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, ὁ πάντων ἀνθρώπων ἐλευθερώτης. *Conc. Ephes. c. 8.—Cf. Conc. Chalced. c. 28.—*Placuit, ut Presbyteri, Diaconi, vel cæteri inferiores Clerici, in causis, quas habuerint, si de judiciis Episcoporum suorum questi fuerint, vicini Episcopi eos audiant; et inter eos finiant adhibiti ab eis ex consensu Episcoporum suorum. Quod si et ab eis provocandum putaverint, non provocent, nisi ad Africana Concilia, vel ad primates provinciarum suarum. Ad

transmarina autem qui putaverit appellandum, a nullo intra Africam in communionem suscipietur. *Conc. Milevit. c. 22* (ii. 1542), *cf. Conc. Chalced. c. 9.*—*De iurjurando obedientie regie majestati, vid. Conc. Tolet. v. cc. 2—7* (*Labbe v. 1736*).

CCLV.

¶ *Then shall the Bishop examine every one of them that are to be Ordered, in the presence of the People, after this manner following.*

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and the due

order of this Realm, to the Ministry of the Church?

Answer. I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

The Bishop.

WILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

Ut credimus, te divino nutu vocante. *MS. Pontif. Turon. Episc. Consecr. ap. Martene, ii. 59.*—Ὁ τοῦ λόγου τὴν διακονίαν ἐγκειρισμένος. *S. Chrys. Hom. de decem Talentis* (iii. 7 C), *q. vid. citat. ad CCLXI. 7.*—Exigi autem ante omnia ab eo qui ordinandus est, libellum ejus propria subscriptione complectentem quæ ad rectam ejus fidem pertinent. *Justin. Novell. 137, n. 2.*—*Vid. citata ad CCLXI. 1, &c.*—Itaque veteris Testamenti, omnium primo Moysi quinque libri sunt traditi, Genesis &c. Novi vero quatuor Evangelia &c.: Apocalypsis Johannis. Hæc sunt quæ patres intra Canonem concluserunt, et ex quibus fidei nostræ assertiones constare voluerunt. *Ruffinus de Symbolo, c. 37.*

CCLVI.

The Bishop.

1. **I**T appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help

him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants, and to preach, if he be admitted

thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhort-

ation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

Εὐχαριστήσαντος δὲ τοῦ προεστῶτος, ... οἱ καλούμενοι παρ' ἡμῶν διάκονοι διδῶσιν ἐκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος. *Just. Mart. Apol.* i. 65.—Ubi solemnibus adimpletis calicem diaconus offerre præsentibus cœpit, &c. *S. Cypr. de Laps.* p. 132.—Nicostratum vero, diaconio (*vid. n. ad loc.*) sanctæ administrationis amisso, ecclesiasticis pecuniis sacrilega fraude subtractis, et viduarum ac pupillorum depositis denegatis, &c. fugisse. *Id. Ep.* 52 *al.* 49, p. 96, *cf. Ep.* 50 *al.* 48.—Exanguis, marcidus, pallidus, ut suspicione omni careres, Evangelium Christi, quasi Diaconus, lectitabas. Nos pallorem jejunii putabamus. *S. Hieron. Ep.* 57 *ad Sabin., Lapsum Diaconum* (i. 1084 D).—Καὶ γὰρ οὔτε διάκονοι ἐν τῇ ἐκκλησιαστικῇ τάξει ἐπιστεύθησάν τι μυστήριον ἐπιτελεῖν, ἀλλὰ μόνον διακονεῖν τὰ ἐπιτελούμενα. *S. Epiph. Hær. Collyrid.* 79 (i. 1061 A).—Dixisti quod sæpe ad Carthaginem, ubi Diaconus es, ad te adducuntur, qui fide Christiana imbuendi sunt. *S. Aug. de Catech. Rudibus*, c. 1.—Τοῦτο δὲ καὶ νῦν ἐστὶν εὐρεῖν γιγνόμενον, πρεσβυτέρου οὐ παρόντος, καὶ τῆς χρείας κατεπειγούσης, ἀναγκάζεται ὁ Διάκονος προσφέρειν τῷ δεομένῳ τὸ βάπτισμα. *Theodoret. Qu. i. in 2 Paraleip.* xxix. 34 (ii. 389 C).—Adjecistis execranda superbia, quæ nec leguntur, nec sine sui pontificis jussione aliquando ordinis vestri homines præsumpserunt, auctoritatem vobis prædicationis contra omnem consuetudinem vel canones vindicare. *Vigil. Papa, Ep. ad Rustic. (Labbe v. 554 D)*.—Ipsi (sc. diaconi) quoque evangelizant... Ille (sc. sacerdos) oblata sanctificat, hic (sc. diaconus) sanctificata dispensat. *Isid. Hispal. de Eccl. Offic.* ii. c. 8 *de Diaconibus*, q. v. (*Bibl. Patr.* x. 208 D).—Λεόντιος (ἐπίσκοπος)... εἰς διακονίαν τὸν μαθητὴν προ-

χειρίζεται καὶ διδάσκειν ἐν ἐκκλησίᾳ τὰ τῆς ἐκκλησίας ἐπιτρέπει δόγματα. *Philostorg. Hist. Eccl.* iii. 17 *cum Euseb.* p. 210.—Εἰ οὖν γινώσκεις, ὦ διάκονε, θλιβόμενόν τινα, ὑπομνήσας τὸν ἐπίσκοπον, οὕτω δίδου· ἀλλὰ μὴ λαθραίως εἰς λοιδορίαν αὐτοῦ τι ἐπιτέλει, κ. τ. λ. *Const. Apost.* ii. 32, *cf.* 31.—Διάκονος ἢ πρεσβύτερος ἀναγινωσκέτω τὰ εὐαγγέλια...Οἱ δὲ διάκονοι μετὰ τὴν προσευχὴν, οἱ μὲν τῇ προσφορᾷ τῆς εὐχαριστίας σχολαζέτωσαν, ὑπηρετούμενοι τῷ τοῦ Κυρίου σώματι μετὰ φόβου, οἱ δὲ τοὺς ὄχλους διασκοπεύωσαν, καὶ ἡσυχίαν αὐτοῖς ἐμποιεῖτωσαν, κ. τ. λ. *Ibid.* ii. 57, pp. 265, 267.—Ἐπιτρέπομεν βαπτίζειν...μόνοις ἐπισκόποις καὶ πρεσβυτέροις, ἐξυπηρετουμένων αὐτοῖς τῶν διακόνων. *Ibid.* iii. 11.—Εἰ οὖν ὁ Κύριος ἡμῶν, καὶ ὁ διδάσκαλος, οὕτως ἐταπείνωσεν ἑαυτόν· πῶς ἂν ὑμεῖς ἐπισχυνθήσεσθε τοῦτο ποιῆσαι τοῖς ἀδυνάτοις καὶ ἀσθενέσι τῶν ἀδελφῶν;... Χρὴ οὖν ὑμᾶς τοὺς διακόνους ἐπισκέπτεσθαι πάντας τοὺς δεομένους ἐπισκέψεως· καὶ περὶ τῶν θλιβομένων ἀναγγέλλετε τῷ ἐπισκόπῳ ὑμῶν· ψυχὴ γὰρ αὐτοῦ, καὶ αἰσθησις εἶναι ὀφείλετε. *Ibid.* iii. 19; *cf.* c. 20.—Ὁ διάκονος κατεχέτω τὸ ποτήριον, καὶ ἐπιδίδους λεγέτω, Αἷμα Χριστοῦ, ποτήριον ζωῆς. *Ibid.* viii. 13.—Διάκονος...οὐ προσφέρει, τοῦ δὲ ἐπισκόπου προσενέγοντος ἢ τοῦ πρεσβυτέρου, αὐτὸς ἐπιδίδωσι τῷ λαῷ, οὐχ ὡς ἱερεὺς, ἀλλ' ὡς διακονούμενος ἱερεῦσι. *Ibid.* c. 28.—Si quis diaconus regens plebem...sine presbytero aliquos baptizaverit, &c. *Conc. Eliberit.* c. 77 (*Labbe* i. 978).—Diaconus, præsente presbytero, eucharistiam corporis Christi populo, si necessitas cogat, jussus eroget. *Conc. Carth.* iv. c. 38 (*Labbe* ii. 1203).—Si presbyter, aliqua infirmitate prohibente, per seipsum non potuerit prædicare, sanctorum Patrum homiliæ a diaconibus recitentur. Si enim digni sunt diaconi, quod Christus in Evangelio loquutus est legere, quare indigni judicentur sanctorum Patrum expositiones publice recitare? *Conc. Vasens.* ii. *al.* iii. c. 2 (*Labbe* iv. 1680).—Sacerdotem oportet offerre, et benedicere, et bene præesse, prædicare,

et baptizare. Levitam, id est, ministrum oportet ministrare ad altare, et baptizare, et communicare. *Ex MS. Pontific. Anglic. ann. 950 ap. Martene, II. 37.*

The Bishop.

2. **W**ILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ; and to make both yourselves

and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

In moribus eorum præcepta tua fulgeant: ut suæ castitatis exemplo imitationem sanctæ plebis acquirant. *Sacr. Leon. 424.*—Ut filii Episcoporum vel Clericorum spectacula sæcularia non exhibeant, sed nec spectent, quandoquidem a spectaculo et omnes Laici prohibeantur. Item placuit ut filii vel filię Episcoporum, vel quorumlibet Clericorum, gentibus vel hæreticis aut schismaticis matrimonio non jungantur. *Conc. Carth. III. cc. 11, 12 (Labbe II. 1169).—Vid. citata ad XXVII. XVII. 19, CXXVI. 6.*

The Bishop.

3. **W**ILL you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is committed,

following with a glad mind and will their godly admonitions?

Answer. I will endeavour myself, the Lord being my helper.

Εἰς τὸ ὑπακούειν ὑμᾶς τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ ἀπερισπάστῃ διανοίᾳ. *S. Ign. ad Ephes. c. 20.*—Ἄνευ τοῦ ἐπισκόπου, καὶ τῶν πρεσβυτέρων, μηδὲν πράσσετε. *Id. ad Magnes. c. 7.*—*Cf. S. Hieron. Epist. 146 al. 85 ad Evangelum, in qua refellit eorum errorem, qui Diaconum Presbytero æquabant, ostendens quid sit discriminis inter Episcopum, Presbyterum, et Diaconum (I. 1075, &c.).*—Quid patitur mensarum et viduarum minister, ut supra eos se tumidus efferat, ad quorum preces Christi corpus sanguisque conficitur? *Ibid. (I. 1075).*—Quapropter si consilio meo...libenter acquiescis; episcopo tuo in hac re noli resistere, et quod facit ipse, sine ullo scrupulo vel disceptatione sectare. *S. Aug. Ep. 36 al. 86 ad Casulan. ad fin. (II. 81 E).*—Πάντα τὰ ἐπιτελούμενα ὑπ'

αὐτοῦ εἰς τινα, ἐμφανῇ τῷ ἐπισκόπῳ γινέσθω, καὶ δι' αὐτοῦ τελειούσθω. *Const. Apost.* II. 30, *cf.* c. 31.—Εἰ γὰρ ὁ λαϊκὸς εἰρηκῶς ῥακὰν ἢ μωρὸν, οὐκ ἀτιμώρητος, ὡς ὑβρίσας τὸ τοῦ Χριστοῦ ὄνομα, τί ἂν τις κατ' ἐπισκόπον εἴπῃ; δι' οὗ τὸ ἅγιον Πνεῦμα ὁ Κύριος ἐν ὑμῖν ἔδωκεν ἐν τῇ χειροθεσίᾳ, κ.τ.λ. Στέργε τὸν μετὰ Θεὸν γενομένον σου πατέρα, καὶ σέβου τοῦτον. *Ibid.* c. 32.

CCLVII.

¶ Then the Bishop laying his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then shall the Bishop deliver to every one of them the New Testament, saying,

TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

Διάκονον καταστήσεις, ὃ ἐπίσκοπε, ἐπιθείς αὐτῷ τὰς χεῖρας. *Const. Apost.* VIII. 17 *init.*—Diaconus cum ordinatur, solus Episcopus, qui eum benedixit, manum super caput illius ponat : quia non ad sacerdotium, sed ad ministerium consecratur. *Conc. Carth.* IV. c. 4 (*Labbe* II. 1200).—Post hæc, spectante plebe, Episcopus tradat ei codicem (sc. Lectori), de quo lecturus est, dicens ad eum, Accipe, et esto Lector Verbi Dei. *Ibid.* c. 8.—*Cf. eadem citat. ap. Miss. Franc.* 301.—Postea tradat ei Episcopus sanctum Evangelium, dicens : Accipe istud volumen Evangelii, Lege, et intellige, et aliis trade, et tu opere adimple. *Ex MS. Pontif. Beccensis Monaster. ann.* 550, *ap. Martene*, II. 64.

¶ Then one of them, appointed by the Bishop, shall read

THE GOSPEL. St. Luke XII. 35.

Cf. Const. Apost. II. 57 *et alia citata ad CCLVI.* 1 *supra.*

CCLVIII.

¶ Then shall the Bishop proceed in the Communion, and all that are Ordered shall tarry, and receive the holy Communion the same day with the Bishop.

¶ The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.

ALmighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they hav-

ing always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour world without end. *Amen.*

Τὸν δοῦλόν σου τόνδε τὸν προχειρίζόμενόν σοι εἰς διακονίαν...καταξίωσον εὐαρέστως λειτουργήσαντα τὴν ἐγχειρισθεῖσαν αὐτῷ διακονίαν ἀτρέπτως, ἀμέμπτως, ἀνεγκλήτως, μεῖζονος ἀξιωθῆναι βαθμοῦ, διὰ τῆς μεσιτείας τοῦ μονογενοῦς σου Υἱοῦ· μεθ' οὗ σοι δόξα, τιμὴ, καὶ σέβας, καὶ τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν. *Const. Apost. viii. 18.*—Σωφρόνως γὰρ καὶ ὁσίως καὶ δικαίως πολιτενόμενος...τῆς μεῖζονος ἀξιωθήσῃ λειτουργίας· ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *Ordo in Ordinatione Lectoris, Goar, 236.*—Super hos famulos suos, quos ad officium Diaconii vocare dignatur. *Sacr. Leon. 423.*—Quæsumus, ut hos famulos tuos, quos ad officium Levitarum vocare dignaris, altaris sancti ministerium tribuas sufficienter implere. *Ibid.*—Abundat in eis...auctoritas modesta, (auctoritas, modestia, *ap. Miss. Franc. 304*) pudor constans, innocentiae puritas, et spiritalis observantia disciplinæ....Et bonum conscientiae testimonium præferentes, in Christo firmi et stabiles perseverent, dignisque successibus de inferiori gradu per gratiam tuam capere potiora mereantur. *Ibid. 424.*—Fac nos, Domine, quæsumus, prompta voluntate subjectos. *Sacr. Gelas. 693.*

[†] And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In exe-

cuting whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.

Vid. Ord. in Ordinatione Lectoris ap. Goar, 236.—Vid. Morinum de Ordinationibus, ii. 56.—Ἰνα καθ' ἕκαστον βαθμὸν ἐάνπερ ἄξιος νομισθεῖη, εἰς τὴν ἀντίδα τῆς ἐπίσκοπῆς

κατὰ προκοπὴν διαβῆναι δυνηθεῖη. Ἐξεί δὲ ἐκάστου τάγματος ὁ βαθμὸς οὐκ ἐλαχίστου δηλονότι χρόνου μῆκος, δι' οὗ ἡ πίστις αὐτοῦ, καὶ ἡ τρόπων καλοκάγαθία καὶ ἡ στερότης, καὶ ἡ ἐπικεικία γνῶριμος γίνεσθαι δυνήσεται. *Conc. Sardic. c. 10 (Labbe II. 636).*

THE FORM AND MANNER OF ORDERING OF PRIESTS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the People ought to esteem them in their Office.*

CCLIX.

(Nearly as CCLL.)

Allocutio ad Populum in Ordinatione Presbyteri. Quoniam, dilectissimi fratres, Rectoris navem et navigium deferentis eadem est vel securitatis ratio, vel timoris: communis eorum debet esse sententia; quorum causa communis existit. Nec frustra a Patribus reminiscimur institutum, ut de electione eorum, qui ad regimen altaris adhibendi sunt, consulatur et populus.... Fratris nostri et compresbyteri conversatio, quantum nosse mihi videor, probata ac Deo placita est; et digna, ut arbitror, Ecclesiastici honoris augmento: sed ne unam fortasse vel paucos aut decipiat adsensio, aut fallat affectio; sententia est expectanda multorum, &c. *Miss. Franc. p. 305.*—*Cf. MS. ad usum Eccl. Suessionensis ante annos 650 scriptum, ap. Palmer, ex Gelas. Sac. citat.*—Ut Episcopus, sine consilio clericorum suorum, clericos non ordinet; ita ut civium et adsensum et conniventiam et testimonium quærat. *Conc. Carth. IV. c. 22 (Labbe II. 1201).*—In ordinationibus clericis solemus vos ante consulere, mores et merita singulorum communi consilio ponderare. *S. Cypr. Ep. 38 al. 33, p. 74.*—

Coram omni synagoga jubet Deus (sc. Num. xx. 25) constitui sacerdotem, id est, instruit et ostendit ordinationes sacerdotales non nisi sub populi adsistentis conscientia fieri oportere, ut plebe præsente vel detegantur malorum crimina, vel bonorum merita prædicentur, et sit ordinatio justa et legitima, quæ omnium suffragio et judicio fuerit examinata. *Id. Ep. 67 al. 68, p. 172.*—

Πολλοὶ τοῦ παρόντος ὄχλου, ἐν τῇ Δημοφίλου καθιδρύσει, ἀντὶ τοῦ Ἁγίου ἀνεβόων Ἀνάξιος. *Philostorg. Hist. Eccl. ix. c. 10 (Labbe i. 459 A) aut cum Euseb. p. 223 (Ed. 1677, Paris).*

¶ Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the Congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers, as is before appointed

in the Form of Ordering Deacons; save only, that, in the proper Suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted instead of it.

Ὁ μέλλων χειροτονεῖν, καὶ τὰς ἐκείνων εὐχὰς καλεῖ τότε, καὶ αὐτοὶ ἐπιψηφίζονται, καὶ ἐπιβοῶσιν ἅπερ ἴσασιν οἱ μεμνημένοι. *S. Chrys. Hom. 18 in 2 Cor. (x. 568 A).—Cf. citat. ad CCLII. supra.*

CCLX.

¶ Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

THE COLLECT.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit, &c. nearly as CCLIII.

Δὸς δύναμιν πρὸς τὸ κοπιᾶν αὐτοὺς λόγῳ καὶ ἔργῳ εἰς οἰκοδομήν τοῦ λαοῦ σου. *Const. Apost. viii. 16.—Vid. citata ad CCLIII.*

¶ Then the Bishop, sitting in his chair, shall minister unto every one of them the Oath concerning the

Queen's Supremacy, as it is before set forth in the Form for the Ordering of Deacons.

Vid. citata ad CCLIV.

CCLXI.

¶ And that done, he shall say unto them as hereafter followeth.

1. YOU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye

are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: 2. that is to say, to be Messengers, Watchmen, and Stewards of the Lord; 3. to teach, and to premonish, to feed and provide for the Lord's family; 4.

to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty

world, that they may be saved through Christ for ever.

Monita ad sacerdotem novum. Nota tibi sit, O frater, mensura doni, qua hodie dignus effectus es, qui est presbyteratus: ...tuum erit operari, et docere exemplo et conversatione bona; præstantem verbo; et recordare verbi...Petri dicentis, *Seniores &c.* (1 *Pet.* v. 1, &c.) Impendantur igitur opera tua secundum talentum traditum tibi et conducat tibi et duplicetur, accipiasque mercedem, &c. *Ex Rituali Coptitarum, ap. Martene, II. 119.*—Amodo, carissime frater, scias, te maximum pondus suscepisse laboris, quod est ars artium regimen animarum, et moribus deservire multorum. omniumque fieri ministrum, et pro credito tibi talento in die examinis iudicii rationem redditurum. Nam si Salvator noster dixit: *Non veni ministrari &c.*, quanto magis nos desidiosi servi summi Patris familias debemus maximo sudore incumbere, ut oves Dominicas nobis a summo Pastore consignatas ad ovile Dominicum suffragante divina gratia absque morbo vel macula producere valeamus?...quatenus oves, quas nobis ad regendum tradidit, juxta ipsius voluntatem in procella hujus sæculi regere possimus, atque ad ovile ipsius vitam rectam incedentes, quæ via recta est, una nobiscum perducere valeamus? *Exhortatio ad novum Episcopum, ex MS. Pontif. Turon. ap. Martene, II. 59, 60.*—Οὗτος ὁ τελειώτατος τῆς διδασκαλίας ὁρος, ὅτ' ἂν καὶ δι' ὧν πράττουσι, καὶ δι' ὧν λέγουσι, τοὺς μαθητευομένους ἐνάγωσι πρὸς τὸν μακάριον βίον, ὃν ὁ Χριστὸς διετάξατο. *S. Chrys. de Sacerd. IV. c. 8 (I. 413 E).*—Erogator sum (sc. thesaurorum divinatorum). Si non erogem, et pecuniam servem, terret me evangelium....Prædicare, arguere, corripere, ædificare, pro uno quoque satagere magnum onus, magnum pondus, magnus labor. *S. Aug. Serm. 339 al. 25 (v. 1309 F).*

Compare Herman's Consultation, foll. 273, 274.

5. Have always therefore printed | treasure is committed to your charge.
in your remembrance, how great a | For they are the sheep of Christ,

which he bought with his death, and for whom he shed his blood. 6. The Church and Congregation whom you must serve, is his Spouse, and his Body. 7. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. 8. Wherefore consider with yourselves the end of your Ministry towards the children of God, towards

the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Quid nos in diem districti iudicii dicturi sumus, quando apparuerit Pastor pastorum, Judexque vivorum, et cœpit rationem ponere cum servis suis de talentis quæ tradidit? Qui non curam alendorum pecorum animaliumque suscepimus, sed animas ad imaginem Dei conditas, pro quibus Christus semet ipsum tradidit, qui nec illis pascua virentia perquirimus, id est prædicatione sancta atque verbis delectabilibus instruimus, neque, &c. *Ex MS. ut supra, Martene*, II. 60.—Temetipsum mitem castumque custodi: . . . quia oportet Episcopum irreprehensibilem et absque crimine esse, et testimonium habere bonum ab omnibus, ut ne quis ex eo scandalum sumat; scandalizanti enim unum ex pusillis scimus quanta animadversio a Domino comparetur. *Ibid.*—Majorem pœnam habet, qui Ecclesiæ præsidet et delinquit: &c. *Orig. Hom. 5 in Ezech.* (III. 375 D).—Γερόμενον (sc. Episcopum) οἱ λαοὶ προσδοκῶσι φέροντά σε τροφήν αὐτοῖς, τὴν ἐκ τῶν γραφῶν διδασκαλίαν ὅταν τοίνυν οἱ προσδοκῶντες λιμῶνται, σὺ δὲ σαυτὸν μόνον τρέφῃς, καὶ ἔλθῃ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, ἡμεῖς τε αὐτῷ παραστῶμεν, ποίαν σχοίης ἀπολογίαν, ὁρῶντος αὐτοῦ τὰ ἴδια πρόβατα λιμῶντωντα; *S. Athan. Ep. ad Dracont.* (I. 264).—Ὅποτέρῳ σε νεύσῃ τις (sc. Pastor), εἴτε διὰ κακίαν, εἴτε δι' ἀμαθίαν, κίνδυνος οὐχ ὁ τυχὼν αὐτῷ τε καὶ τοῖς ἀγομένοις τοῦ τῆς ἀμαρτίας πτώματος. *S. Greg. Naz. Orat. 2 al. 1* (I. 28 D).—Quibus animarum medicina (al. cura) commissæ est. *S. Hieron. ad Nepotian. Ep. 52 al. 2* (I. 266 D).—Τοὺς οὐκ ἀλόγους ἐφεστῶτας, ἀλλὰ πνευματικοῖς προβάτοις. κ. τ. λ. *S. Chrys. Hom. 3 ad*

por. *Antioch.* (ii. 35 D).—Μεῖζων γὰρ αὕτη ἢ βλάβη, ὅταν καλῶς διδάσκων τις διὰ ῥημάτων, διὰ τῶν ἔργων πολεμῇ τῇ διδασκαλίᾳ. Τοῦτο πολλῶν αἴτιον γέγονε κακῶν ἐν ταῖς ἐκκλησίαις. *Id. Hom.* 30 in *Acta* (ix. 238 C).—Οὗτοί εἰσιν, (sc. οἱ τῶν ἐκκλησιῶν προεστῶτες) οἱ ἐπὶ πλέον τὰς πικρὰς καὶ βαρείας εὐθύνας ὑπέχοντες...καὶ γὰρ ὁ τοῦ λόγου τὴν διακονίαν ἐγκεχειρισμένος ἐξετασθήσεται μετὰ ἀκριβείας ἐκεῖ, εἰ μήτε ὅκνη, μήτε φθόνῳ περιεῖδέ τι τῶν δεόντων εἰπεῖν, καὶ διὰ τῶν ἔργων ἐπέδειξεν, ὅτι πάντα διεστείλατο, καὶ οὐδὲν ἔκρυψε τῶν συμφερόντων. Πάλιν ὁ τὴν ἐπισκοπὴν λαχὼν, ὅσῳ πρὸς μεῖζονα ὄγκον ἀναβέβηκε, τοσούτῳ πλείονα ἀπαιτηθήσεται λόγον, οὐχὶ διδασκαλίας μόνον καὶ πενήτων προστασίας, ἀλλὰ καὶ χειροτονιῶν δοκμασίας, καὶ μυρίων ἐτέρων. *S. Chrys. Hom. de decem Tal.* (iii. 7 C).—Die quidem omni, et omni hora, curaque omnino continua, cogitare debet Episcopus, quantæ dispensationis sarcinam gerat, qualem de illa rationem Domino reddat suo. *S. Aug. Hom.* 383 al. 24 ex *quinguinta* (v. 1483 B).

9. Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity; as also to beware, that neither you yourselves offend, nor be occasion that others offend. 10. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his holy Spirit. 11. And see-

ing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

Imploranda est namque, frater carissime, et cum gemitibus crebrisque suspiriis Domini misericordia exoranda, ut opem ferat nobis miseris, quatenus oves &c. *Martene*, ii. 60, *vid. supra* § 1.—Deus, honorum omnium dignitatumque, quæ tibi militant, distributor. *Sacr. Gelas.* 513.—*Nemo militans Deo*

obligat se molestiis sæcularibus, ut possit placere ei cui se probavit. Quod cum de omnibus dictum sit, quanto magis Clerici molestiis et laqueis sæcularibus obligari non debent, qui divinis rebus et spiritualibus occupati, ab Ecclesia recedere, et ad terrenos et sæculares actus vacare non possunt. Cujus ordinationis et religionis formam Levitæ prius in lege tenuerunt,... quod totum fiebat de auctoritate et dispositione divina, ut qui operationibus divinis insistebant, in nulla re avocarentur; nec cogitare aut agere sæcularia cogenter. Quæ nunc ratio et forma in Clero tenetur, ut qui in Ecclesia Domini, ordinatione Clerica promoventur, in nullo ab administratione divina avocentur, nec molestiis et negotiis sæcularibus alligentur. *S. Cypr. Ep. 1 al. 66, p. 2.—Cf. S. Cypr. de Lapsis, p. 123, citat. infra CCLXXIV. 5.—*Αὐτὴν δὲ τὴν τοῦ λόγου διανομήν, ἵνα τελευταῖον εἶπω τὸ πρῶτον τῶν ἡμετέρων, τοῦ θείου λέγω καὶ ὑψηλοῦ,...εἰ μὲν τις ἄλλος θαρρεῖ, καὶ πάσης διανοίας ὑπολαμβάνει, θαυμάζω τοῦτον ἐγὼ τῆς συνέσεως, ἵνα μὴ λέγω τῆς εὐθείας· ἐμοὶ δ' οὖν πρᾶγμα φαίνεται οὐ τῶν φανλοτάτων, οὐδὲ ὀλίγου τοῦ πνεύματος, δίδοναι κατὰ καιρὸν ἐκάστη τοῦ λόγου τὸ σιτομέτριον, κ. τ. λ. *S. Greg. Naz. Orat. 2 al. 1, c. 35 (l. 29 A).—*Sermo presbyteri Scripturarum lectione conditus sit. *S. Hieron. Ep. ad Nepotian. (l. 261 B).—*Δίῳ πολλὴν χρὴ ποιῆσθαι τὴν σπουδὴν, ὥστε τὸν λόγον τοῦ Χριστοῦ ἐν ὑμῖν ἐνοικεῖν πλουσίως, κ. τ. λ. *S. Chrys. de Sacerd. iv. 4, cf. 3 (l. 408 C).—*Ἄν διαπάντος αὐταῖς (sc. ταῖς γραφαῖς) ἐνδιατρίβωμεν, καὶ δογμάτων ὀρθότητα καὶ βίον εἰσόμεθα ἡκριβωμένον. *Id. Hom. 53 in Joan. (viii. 313 C).—*Hodiernus dies, Fratres, admonet me adtentius cogitare sarcinam meam; de cuius pondere etiamsi mihi dies noctesque cogitandum sit, &c. *S. Aug. in die Ordinationis sue, Serm. 339 al. 25 (v. 1308 D).—*Inde (sc. e Scripturis) vobis appono, unde et ego vivo. *Ibid. (v. 1309 E).—*Etsi necessarium est trepidare de merito, religiosum est tamen gaudere de dono. *S. Leo, Serm. 1 in Annivers. Die Assumpt. ad Pontifi-*

catum, p. 2 B.—Ἐπίσκοπος, ἡ πρεσβύτερος, ἡ διάκονος κοσμικὰς φροντίδας μὴ ἀναλαμβάνετω. *Can. Apost. 4 al. 7.*

That all the ministers of the gospel read often, and ponde the whole diuine Scripture, with the feare of God, and exquisite diligence, boeth that they them selues maye be better learned and also that they may enstruct other &c. *Herman's Consultation*, fol. 6.—Of whyche charge, and burthen we wyll all pastours, and preachers to be admonished, to the entente that they maye busely exercise them selues daye and nyght in the studye of the holy scriptures, so use their ministerie with ample fruite, and for that respect withdrawe them selues not onely frome worldly intisements, and carnal concupiscences, but also from all occupotions, and affaires of the worlde, as much as the use of this present life wyll suffer, that they maye alltogether fully applye so harde, and diuine a ministerie, and execute theyr office wyth all diligence. *The same*, fol. 14.

12. We have good hope that you have well weighed and pondered these things with yourselves long before this time; 13. and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in

your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

Ut gravitate actuum, et censura vivendi probent se esse seniores, his instituti disciplinis, quas Tito et Timotheo Paulus exposuit: ut in lege tua die ac nocte, Omnipotens, meditantes, quod elegerint, et credant; quod crediderint, doceant; quod docuerint, imitentur: justitiam, constantiam, misericordiam, fortitudinem, in se ostendant, et exemplo probent, admonitione con-

firmant. *Sacr. Gelas.* 514.—Scimus namque quia ab infantia es sacris literis eruditus, et canonum institutis ad liquidum edoctus; &c. *Ex Pontif. Turon. ap. Martene*, II. 59.—Ipse nobis Dominus, ipse Sanctus Spiritus deprecandus est, ut omnem nebulam, omnemque caliginem, quæ, peccatorum sordibus concreta, visum cordis nostri obscurat, auferre dignetur. *Orig. Hom. 1 in Levit.* (II. 185 C).—Ἐκείνους, τοὺς...τὴν ἐξ ἑαυτῶν ὑπερησῖαν τῇ ἀγίᾳ ταύτῃ θρησκείᾳ παρέχοντας, οὗσπερ κληρικούς ἐπονομάζειν εἰώθασι, ἀπὸ πάντων ἀπαξαπλῶς τῶν λειτουργιῶν βούλομαι ἀλειτουργήτους διαφυλαχθῆναι· ὅπως μὴ διὰ τινος πλάνης ἢ ἐξολισθήσεως ἱεροσύλου ἀπὸ τῆς θεραπείας τῆς τῇ Θειότητι ὀφειλομένης ἀφέλκωνται, ἀλλὰ μᾶλλον ἄνευ τινὸς ἐνοχλήσεως τῷ ἰδίῳ νόμῳ ἐξυπηρετῶνται. *Constant. Ep. ad Anulin. ap. Euseb. Hist. Eccl.* x. 7, p. 394 C.

As they haue neede of continual readyng and studiynge of the scripture, so they haue nede of continuall prayer and all other spiritual exercises and therefore also of greate warinesse, lest by any meane they be entangled in the business of thys lyfe, and carnall cares. *Herman's Consultation*, fol. 11.—*Compare also* foll. 273, 274.

CCLXII.

- | | |
|---|---|
| 1. D O you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the order of this united | Church of <i>England and Ireland</i> , to the Order and Ministry of Priesthood? |
|---|---|

Answer. I think it.

Vis presbyterii gradum in nomine Domini accipere? Volo. Vis in eodem gradu quantum prævalet et intelligis secundum canonum sanctiones jugiter manere? Volo. *Ex MS. Pontific. ad Usus Eccl. Suessionensis ante annos 650, ap. Martene*, II. 51.—*Cf. eadem ap. Pontif. Salisburg. Martene*, II. 52.

- | | |
|---|--|
| 2. A RE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through | faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal |
|---|--|

salvation, but that which you shall be persuaded may be concluded and proved by the Scripture ?

Answer. I am so persuaded, and have so determined by God's grace.

Adoro Scripturæ plenitudinem;...si non est scriptum, timeant Væ illud, adjicientibus aut detrahentibus destinatum. *Tertull. c. Hermog. c. 22.*—Τῇ τάξει καὶ τῷ ὀνόματί ἐστιν ἕκαστον, οὕτως· πρῶτον Γένεσις, εἴτα, κ. τ. λ....Ταῦτα πηγαὶ τοῦ σωτηρίου, ὥστε τὸν διψῶντα τῶν ἐν τούτοις ἐμφορεῖσθαι λογίῳ· ἐν τούτοις μόνοις τὸ τῆς εὐσεβείας διδασκαλεῖον εὐαγγελιζέτω. Μηδεὶς τούτοις ἐπιβαλλέτω, μηδὲ τούτων ἀφαιρείσθω τι. *S. Athan. ad Amun. (I. 962 D).*—Δεδωὶς καὶ ἐξευλαβούμενος, μή πη δόξῃ τισὶν ἐπισυγγράφειν ἢ ἐπιδιατάττεσθαι τῷ τῆς τοῦ Εὐαγγελίου καινῆς διαθήκης λόγῳ, ᾧ μήτε προσθεῖναι μήτ' ἀφελεῖν δυνατόν τῷ κατὰ τὸ Εὐαγγέλιον αὐτὸ πολιτεύεσθαι προηρημένῳ. *Anon. Script. ap. Euseb. Hist. Eccl. v. 16.*—Τούτῳ (sc. διὰ τοῦ θεοῦ λόγου) τὰ ἄλλα ἅπαντα ἐργαζόμεθα, ὅσα εἰς τὴν τῆς ψυχῆς ὑγίειαν ἡμῖν συντελεῖ. *S. Chrys. de Sacerd. iv. 3 (I. 408 A).*—Ἔστω ὑμῖν πᾶσι κληρικοῖς καὶ λαϊκοῖς βιβλία σεβάσματα καὶ ἅγια· τῆς μὲν παλαιᾶς διαθήκης, Μωϋσέως πέντε, γένεσις κ. τ. λ. *Can. Apost. 76 al. 85.*

The Bishop.

3. **W**ILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received

the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

Πάντα τάξει ποιεῖν ὀφείλομεν, ὅσα ὁ Δεσπότης ἐπιτελεῖν ἐκέλευσεν κατὰ καιροὺς τεταγμένους, τὰς τε προσφοράς καὶ λειτουργίας ἐπιτελεῖσθαι· καὶ οὐκ εἰκὴ ἢ ἀτάκτως ἐκέλευσεν γίνεσθαι, ἀλλ' ὠρισμένοις καιροῖς καὶ ὥραις· ποῦ δὲ καὶ διὰ τίνων ἐπιτελεῖσθαι θέλει, αὐτὸς ὠρισεν τῇ ὑπερτάτῃ αὐτοῦ βουλήσει· ἵν' ὁσίως πάντα τὰ γινόμενα ἐν εὐδοκῇ, εὐπρόσδεκτα εἴη τῷ θελήματι αὐτοῦ. Οἱ οὖν προστεταγμένοις καιροῖς ποιῶντες τὰς προσφοράς αὐ-

τῶν, εὐπρόσδεκτοί τε καὶ μακάριοι τοῖς γὰρ νομίμοις τοῦ
 Δεσπότου ἀκολουθοῦντες οὐ διαμαρτάνουσιν. Τῷ γὰρ ἁρ-
 χιερεῖ ἰδία λειτουργία δεδομένη εἰσίν, καὶ τοῖς ἱερεῦσιν
 ἴδιος ὁ τόπος προστέτακται, καὶ λευίταις ἴδιαι διακονίαι
 ἐπίκεινται ὁ λαὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν
 δέδεται. *S. Clem. Rom. Ep. ad Corinth. c. 40.*—Imprimis hoc
 pono : unum utique et certum aliquid institutum esse a Christo,
 quod credere omnimodo debeant nationes, et idcirco quærere, ut
 possint cum invenerint credere.... Undecim (sc. Apostolos) digre-
 diens ad Patrem post resurrectionem, jussit ire et docere nationes,
 intinguendas in Patrem et in Filium et in Spiritum Sanctum.
 Statim igitur Apostoli... primo per Judæam contestata fide in
 Jesum Christum, et Ecclesiis institutis ; dehinc in orbem profecti,
 eandem doctrinam ejusdem fidei nationibus promulgaverunt, et
 proinde Ecclesias apud unamquamque civitatem condiderunt, a
 quibus traducem fidei et semina doctrinæ, cæteræ exinde Ecclesie
 mutuatae sunt, et quotidie mutantur, ut Ecclesiae fiant : ac per
 hoc et ipsæ Apostolicæ deputantur, ut soboles Apostolicarum Ec-
 clesiarum. Omne genus ad originem suam censeatur necesse est.
Tertull. de Præscr. Hæret. cc. 9, 20.—Traditio scripta. *Id. de*
Cor. Mil. c. 3.—Ecclesia ab Apostolis traditionem suscepit, etiam
 parvulis baptismum dare. *Orig. ad Rom. Lib. v. (iv. 565 A).*
 —Ad collegas nostros literas dirigamus, ut ubique Lex Evange-
 lica et Traditio Dominica servetur, et ab eo quod Christus et
 docuit, et fecit, non recedatur. *Ex S. Cypr. Epist. ad Cæcili-*
um de Sacramento Dominici Calicis, pp. 148—157, q. v.—
 Ἡ δὲ μητὴρ ἡμῶν ἡ Ἐκκλησία εἶχε θεσμοὺς ἐν αὐτῇ
 κειμένους, ἀλύτους, μὴ δυναμένους καταλυθῆναι. *S. Epiaph.*
Hæres. 75, c. 8 (i. 912 B).—Non præcepit (sc. Salvator) quo
 deinceps ordine sumeretur (sc. Sacra Cæna), ut Apostolis, per
 quos Ecclesias dispositurus erat, servaret hunc locum. *S. Aug.*
Ep. ad Januar. 118 (ii. 344).—Post rectæ fidei confessionem,
 quæ in sancta Dei Ecclesia prædicatur, placuit ut omnes sacer-
 dotes, qui catholicæ fidei unitate complectimur, nihil ultra diver-

sum, aut dissonum in ecclesiasticis Sacramentis agamus, ne quælibet nostra diversitas apud ignotos seu carnalis schismatis errorem videatur ostendere, et multis existat in scandalum varietas Ecclesiarum. Unus igitur ordo orandi et psallendi nobis per omnem Hispaniam et Galliam conservetur, unus modus in missarum solemnitatibus, unus in vespertinis matutinisque officiis, nec diversa sit ultra in nobis Ecclesiastica consuetudo; qui (al. quia) in una fide continemur et regno: hoc enim et antiqui canones decreverunt, ut una quæque provincia et psallendi et ministrandi parem consuetudinem contineat. *Conc. Tolet. iv. c. 2 (Labbe v. 1704), et cf. c. 3, &c.*

The Bishop.

4. **W**ILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and

private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

Officii tui est visitare languentes. *S. Hieron. Ep. 52 ad Nepot.* (l. 266 C).—Τοὺς μὲν παράκλησις κατορθοῖ, τοὺς δὲ ἐπιτίμῃσι· καὶ αὕτη, τοὺς μὲν ἐν τῷ κοίνῳ διελεγχόμενους, τοὺς δὲ κρύβδην νουθετουμένους· φιλοῦσι γὰρ οἱ μὲν καταφρονεῖν τῶν ἰδίᾳ νουθετημάτων, πλῆθους καταγνώσει σωφρονιζόμενοι· οἱ δὲ πρὸς τὴν ἐλευθερίαν τῶν ἐλεγχῶν ἀναισχυντεῖν, τῷ τῆς ἐπιτιμῆσεως μυστηρίῳ παιδαγωγούμενοι, καὶ ἀντιδιδόντες τῆς συμπαθείας τὴν εὐπείθειαν. κ. τ. λ. *S. Greg. Naz. Orat. 2 al. 1* (l. 27 B).—Ὅτ' ἂν περὶ δόγματα νοσῇ ἡ ψυχὴ τὰ νόθα, πολλὴ τοῦ λόγου ἐνταῦθα ἡ χρεια, οὐ πρὸς τὴν τῶν οἰκείων ἀσφαλείαν μόνον, ἀλλὰ καὶ πρὸς τοὺς ἔξωθεν πολέμους. *S. Chrys. de Sacerd. iv. c. 3* (l. 408 A).—Debet divinarum Scripturarum tractator et doctor, defensor rectæ fidei, ac debellator erroris, et bona docere, et mala dedocere. *S. Aug. de Doctr. Christ. iv. 4* (m. 66 D).—Epistolas privatas ad quosque ejusdem erroris... eminentes scilicet laicos dedit, ratione reddita admonens atque exhortans, ut ab illa se pravitate corrigerent. *Possid. Vit. Aug. c. 9* (x. 263 C).

Grant this also, merciful Father, that all strange doctrines, in the which Christ is not learned, may be thrust out of thy church. *Marshall's Prymer*, p. 61.—Wherefore, byshopes and preachers muste procure wyth all studie that they ryght diligently warne, confyrme, comfort and exhorte the weake in the fayeth of Christe, to labour to resyst manfullye the olde enemye euer endeouourynge hymselfe to assaulte on euerye syde the Lordes flocke, &c. But at what tyme and in what place such consolations and exhortations ought to be used: it can not be certaynlye prescribed. For it is not onelye requisite openlye in pulpettes but often at other tymes, and in other places, as occasion suffereth and necessitie requireth. *Herman's Consultation*, fol. 10.

The Bishop.
5. WILL you be diligent in Prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of

the same, laying aside the study of the world and the flesh?

Answer. I will endeavour myself so to do, the Lord being my helper.

Vis semper divinis negotiis esse mancipatus, et a terrenis negotiis vel lucris turpibus esse alienus quantum humana hæc fragilitas consenserit posse? *R. Volo. Ex MS. Eccl. Bisuntinæ ad usum Eccl. Turonensis accommodato*, ann. 650, ap. *Martene*, II. 56.—Οροι διάφοροι κατὰ τὴν παράδοσιν καὶ πίστιν τῆς καθολικῆς ἐκκλησίας, ... οὓς δεῖ πρὸ πάντος ἐτέρου μαθήματος μετιέναι καὶ ἐνστηθίζειν, τὸν τῇ βοηθείᾳ τοῦ Θεοῦ προίστασθαι τοῦ λόγον τῆς ἀληθείας βουλόμενον. *S. Athan. de Definit. Init.* (II. 242 A).—Quisquis sacerdotum vel subadjacentium Clericorum Orationem Dominicam quotidie, aut in publico aut in privato officio, præterierit, ... ordinis sui honore privetur (al. multetur). *Conc. Tolet.* IV. c. 10, q. v. (*Labbe* v. 1708 E).—Ignorantia, mater cunctorum errorum, maxime in sacerdotibus Dei vitanda est, ... Sacerdotes enim legere sanctas Scripturas admonentur, &c. *Ibid.* c. 25 (v. 1713).—Illas Scripturas notissimas habeant, quæ canonicæ appellantur, et earum sensum per Patrum tractatus inquirent. *Conc. Cabillon.* II. c. 1 (*Labbe* VII. 1272).

The Bishop.

6. **W**ILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make

both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

Vita tua irreprehensibilis sit. In ipsa filii tui regulam sumant. In ipsa quicquid in ipsis minus incorruptum fuit, corrigant; ex ipsa videant quod imitari festinent, ut ad exemplum tuum omnes fidei studio vivere compellantur. *Ex MS. Pontif. Turon. ap. Martene, II. 59.—Vid. S. Chrys. de Sacerd. III. 14 (1. 390—392).—Τὸν γὰρ ἄρχοντα πάντος λαμπτήρως λαμπρότερον εἶναι δεῖ, καὶ βίον ἔχειν ἀκηλίδωτον, ὥστε πάντας πρὸς ἐκείνον ὁρᾶν, καὶ πρὸς τὸν αὐτοῦ βίον τὸν οἰκεῖον χαρακτηρίζειν. Id. Hom. 10 in 1 Tim. (XI. 599 A).*

The Bishop.

7. **W**ILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and espe-

cially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

Βραβεύτᾳς εἰρήνης (sc. sacerdotes). *Constant. ad Synod. Nicæn. ap. Sozom. Hist. Eccl. I. 19, p. 434 A.*

The Bishop.

8. **W**ILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind

and will their godly admonitions, and submitting yourselves to their godly judgements?

Answer. I will so do, the Lord being my helper.

Vis Episcopo tuo, ad cujus parochiam ordinandus es, obediens et consentiens esse secundum justitiam et ministerium tuum? *R. Volo. Ex MS. Pontif. Eccl. Suessionensis, ann. 650, ap. Martene, II. 51.—Inde schismata et hæreses obortæ sunt, et oriuntur, dum Episcopus, qui unus est, et Ecclesiæ præest, superba quorundam præsumptione contemnitur. S. Cypr. Ep. 66 al. 69, p. 167, cf. Ep. 16 al. 10, p. 36.—Esto subjectus Pontifici tuo, et quasi animæ parentem suscipe. S. Hieron. ad Nepot. Ep. 52 al. 2 (1. 260 B).—Ecclesiæ salus in summi Sacerdotis dignitate pendet; cui si non exors quædam et ab omnibus eminens detur potestas, tot in Ecclesiis efficiuntur schismata quot sacerdotes. Id. adv. Lucifer. c. 9 (II. 182 A).—Εἰ τις πρεσ-*

βύτερος καταφρονήσας τοῦ ἰδίου Ἐπισκόπον, χωρὶς συναγάγῃ, καὶ θυσιαστήριον ἕτερον πῆξῃ, μηδὲν κατεγυνωκὼς τοῦ ἐπισκόπου ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ, καθαιρείσθω. *Can. Apost. 32 al. 24.*—Εἴ τις κληρικὸς ὑβρίσει τὸν ἐπίσκοπον ἀδίκως, καθαιρείσθω. Ἀρχοντά γάρ, φησι, τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς. *Ibid. c. 47 al. 55.*—Εἴ τις κληρικὸς πρὸς κληρικὸν πρᾶγμα ἔχοι, μὴ ἐγκαταλιμπανέτω τὸν οἰκεῖον ἐπίσκοπον, καὶ ἐπὶ κοσμικὰ δικαστήρια κατατρεχέτω· ἀλλὰ πρότερον τὴν ὑπόθεσιν γυμναζέτω παρὰ τῷ ἰδίῳ ἐπισκόπῳ· ἥγουν γνώμῃ αὐτοῦ τοῦ ἐπισκόπου, παρ' οἷς ἂν τὰ ἀμφοτέρα μέρη βούλωνται τὰ τῆς δίκης συγκροτεῖσθω. Εἰ δέ τις παρὰ ταῦτα ποιήσῃ, κανονικοῖς ὑποκείσθω ἐπιτιμίοις. *Conc. Chalced. c. 9.—Vid. Conc. Milevit. c. 2, citat. ad CCLIV. supra.*

¶ Then shall the Bishop, standing up, say,

9. A LMIGHTY God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the	same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. Amen.
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Vid. Pontif. Salisburg. citat. ap. Palmer.—Vid. citata ad LXIX. supra.

¶ After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to	God for all these things: for the which Prayers there shall be silence kept for a space.
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¶ After which shall be sung or said by the Bishop (the persons to be ordained Priests all kneeling) Veni, Creator	Spiritus; the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.
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CCLXIII., or CCLXIV.

Cf. Orig. Hom. citat. ad CCLXI. 12.—Emitte in eos, Domine, quæsumus, Spiritum Sanctum, quo, in opus ministerii fideliter exequendi, munere septiformi tuæ gratiæ roborentur. *Sacr. Leon. 424.—Vid. Sacr. Leon. 425, &c. 435; Sacr. Gelas. 602.*—Spiritus Sancti lucem in nos semper accende. *Sacr. Gelas. 744.*—Sensibus nostris, quæsumus, Domine, lumen sanctum tuum benignus infunde. *Ibid.*—Veni Creator Spiritus. *Ex MS. Pontif. Eccl. Suessionensis, Martene, II. 51.*

CCLXV.

¶ That done, the Bishop shall pray in this wise, and say,

Let us pray.

ALmighty God, and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life, who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind,

we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

Domine sancte, Pater Omnipotens, æterne Deus, bonorum omnium, et omnium dignitatum, quæ tibi militant, distributor;... hac providentia, Domine, Apostolis Filii tui, Doctores Fidei comites addidisti, quibus illi orbem totum secundis Prædicatoribus impleverunt. Quapropter infirmitati quoque nostræ, Domine, quæsumus, hæc adjumenta largire; qui quanto magis fragiliores sumus, tanto his pluribus indigemus; &c. *Sacr. Leon. 424, cf. Sacr. Gelas. 513 in Consecratione Presbyteri.*—Da Ecclesiæ tuæ pacem, cui me præesse voluisti, ut in uno eodemque spiritu sit tibi grata devotio et plebis et Præsulis. *Sacr. Leon. 427.—Vid. Orationem in Nestorian. Ordinat. ex Morino ap. Martene, II. 113, quem citat Palmer, Cap. XII. Sect. 6.*—Εὐλογητὸς ὁ Θεὸς, ὁ...τὴν κεφαλὴν ἀποδοὺς τῷ σώματι, καὶ τὸν ποιμένα τοῖς προβάτοις, τὸν διδάσκαλον τοῖς μαθηταῖς, τὸν στρατηγὸν τοῖς στρατιωταῖς, τὸν ἀρχιερέα τοῖς ἱερεῦσιν· εὐλογητὸς ὁ Θεός, ὁ ποιῶν ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν. *S. Chrys. Hom. 21 ad pop. Antioch. in Episc. Flaviani Reditum (II. 213 E).*—Con-

versi ad Dominum Deum Patrem Omnipotentem, puro corde ei, quantum potest parvitas nostra, maximas atque uberes gratias agamus, precantes toto animo singularem mansuetudinem ejus, ut preces nostras, in beneplacito suo, exaudire dignetur, inimicum a nostris actibus et cogitationibus sua virtute expellat; nobis multiplicet fidem, gubernet mentem, spirituales cogitationes concedat, et ad beatitudinem suam perducatur, per Jesum Christum Filium suum, qui cum eo vivit et regnat in sæcula sæculorum. Amen. *S. Aug. Serm. 106 al. 50 de Verb. Domini (v. 549 F), cf. Serm. 67 al. 8 de Verb. Domini (v. 377 F).*

¶ *When this Prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order*

of Priesthood; the Receivers humbly kneeling upon their knees, and the Bishop saying,

CCLXVI.

1. **R**ECEIVE the holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and

whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Vid. Martene citat. ap. Palmer.—Πρεσβύτερον χειροτονῶν, ὃ ἐπίσκοπε, τὴν χεῖρα ἐπὶ τῆς κεφαλῆς ἐπιτίθει αὐτόν, τοῦ πρεσβυτερίου παρεστῶτός σοι. *Const. Apost. viii. 16.*—Πρεσβύτερος χειροθετεῖ, οὐ χειροτονεῖ. *Ibid. c. 28.*—Presbyter cum ordinatur, episcopo eum benedicente et manum super caput ejus tenente, etiam omnes presbyteri qui præsentes sunt, manus suas juxta manum episcopi super caput illius teneant. *Conc. Carth. iv. c. 3 (Labbe ii. 1199).* *Canon. eundem citatum v. ap. Sacr. Gelas. 619, Miss. Franc. 301.*—Ὁ ἱερεὺς ἄμφω τῇ πόδε κλίνας ἔμπροσθεν τοῦ θεοῦ θυσιαστηρίου, ἐπὶ κεφαλῆς ἔχει τὴν ἱεραρχικὴν δεξίαν, καὶ τούτῳ τῇ τρόπῳ πρὸς τοῦ τελούντος αὐτὸν ἱεράρχου ταῖς ἱεροποιαῖς ἐπικλήσεσιν ἀγιάζεται. *Dion. Areop. de Eccl. Hierarch. Cap. v. p. 2, p. 364.*—Aiunt (sc. Novatiani) se Domino deferre reverentiam, cui soli remittendorum criminum potestatem reservent. Immo nulli majorem injuriam faciunt, quam qui ejus

volunt mandata rescindere, commissum munus refundere. Nam cum ipse in Evangelio suo dixerit Dominus Jesus, *Accipite Spiritum Sanctum; quorum remiseritis peccata, remittuntur eis; et quorum detinueritis, detenta erunt*; quis est ergo qui magis honorat, utrum qui mandatis obtemperat, an qui resistit? ... Recte hoc Ecclesia vindicat, quæ veros sacerdotes habet: hæresis vindicare non potest, quæ Sacerdotes Dei non habet.... Munus Spiritus Sancti est officium Sacerdotis, jus autem Spiritus Sancti in solvendis ligandisque criminibus est; quomodo igitur munus ejus vindicant, de cujus diffidunt jure et potestate? *S. Ambros. de Pœnit.* i. c. 2 (n. 391, 392).—Qui Spiritum Sanctum accepit, et solvendi peccata potestatem et ligandi accepit. *Ibid.* (n. 392 C).—*Οἰκονομεῖν ἐν κρίσει τὴν ἀληθείαν τῶν ἡμετέρων δογμάτων.* *S. Greg. Naz. Orat.* 2 *al.* 1 c. 35 (i. 29 A).—Acceperunt Spiritus Sancti gratiam (sc. Apostoli), qua peccata dimitterent. *S. Hieron. Ep.* 120 *al.* 150 (i. 828 C).

And this to be true Chrysostom affirmeth, in his 85th Homily upon St. John, where he saith in this manner, What speak I of priests? I say, that neither angel nor archangel can of his own power give us any of those things which be given unto us from God; but it is the Father, the Son, and the Holy Ghost, which is the effectual cause of all those things; the priest doth only put to his hand and tongue. And in this point St. Ambrose also agreeth with the said opinion of Chrysostom. For in his book, *De Dignitate Sacerdotali*, he saith these words: The priest layeth his hands upon us; but it is God that giveth the grace. The priest layeth upon us his beseeching hand; but God blesseth us with his mighty hand. The bishop consecrateth another bishop; but it is God that giveth the dignity. *Institution of a Christian Man*, p. 106.

¶ Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,

2. TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the
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| Congregation, where thou shalt be | lawfully appointed thereunto. |
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Accipite potestatem offerre sacrificium Deo, missamque celebrare. *Ordinatio Presbyteri ex MS. Pontif. Noviomensis*, ann. 850, ap. *Martene*, II. 50.—*Vid. Martene citat. ad CCLXXVII. infra.*—Dandi quidem (sc. baptismum) habet jus summus sacerdos, qui est episcopus : dehinc presbyteri, et diaconi ; non tamen sine Episcopi auctoritate, propter Ecclesiæ honorem ; quo salvo, salva pax est. *Tertull. de Bapt.* c. 17.—Eucharistiæ sacramentum...nec de aliorum manu quam præsidentium sumimus. *Id. de Cor. Mil.* c. 3.—His enim (sc. presbyteris) sicut Episcopis, dispensatio mysteriorum Dei committitur ; præsunt enim Ecclesiis Christi, et in confectione divina Corporis et Sanguinis consortes sunt cum Episcopis, similiter et in doctrina populorum et in officio prædicandi. *Isid. Hispal. de Eccl. Offic.* c. 7 (*Bibl. Patr.* x. 207 D).—Προσφέρειν, ἢ ὁμιλεῖν, ἢ λειτουργεῖν τι τῶν ἱερατικῶν λειτουργιῶν. *Conc. Ancy.* c. 1 (*Labbe* i. 1456).—Hoc etiam...nobis placuit, ut non solum in civitatibus, sed etiam in omnibus parochiis, verbum faciendi daremus potestatem. *Conc. Vasens.* II. al. III. c. 2 (*Labbe* IV. 1680).

¶ When this is done, the Nicene Creed shall be sung or said ; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall

take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.

¶ The Communion being done, after the last Collect, and immediately be-

fore the Benediction, shall be said these Collects.

CCLXVII.

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing ; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have

grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation ; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom ; through Jesus Christ our Lord. Amen.

Infra Actionem. Ad Communionem. &c. passim ap. Martene, II.—Super hos famulos tuos benedictionem Sancti Spiritus... effunde. *Sacr. Leon.* 424.—Διαμνημονεύω...ὡς παρὰ αὐτοπτῶν

τῆς ζωῆς τοῦ λόγου παρειληφώς ὁ Πολύκαρπος, ἀπήγγελλε πάντα σύμφωνα ταῖς γραφαῖς. *Fragm. S. Irenæi ad Florinum ap. Euseb. Hist. Eccl. v. 20, p. 188, et ap. Routh. Orusc. i. 35.*—Ἐργαζόμενος τοὺς λόγους, ὡς ἂν ἀρέσειε τῷ Θεῷ, οὗτος γὰρ αὐτῷ κανὼν καὶ ὅρος ἔστω μόνος τῆς ἀρίστης δημιουργίας ἐκείνων.... Πρὸς ἀρεσκίαν τοῦ Θεοῦ συντιθεὶς καὶ ῥυθμίζων τὴν διδασκαλίαν. *S. Chrys. de Sacerd. v. c. 7 (i. 419 B).*—*Vid. S. Aug. Sermon. citat. ad cclxv. supra.*

Grant that all they that preach thy word may profitably and godly preach thee and thy Son Jesu Christ through all the world; and that all we which hear thy word preached may so be fed therewith, that not only we may outwardly receive the same, but also digest it within our hearts; and that it may so work and feed every part of us, that it may appear in all the acts and deeds of our life. *Institution of a Christian Man, p. 189.*

THE
FORM OF ORDAINING OR CONSECRATING
OF
AN ARCHBISHOP OR BISHOP;
WHICH IS ALWAYS TO BE PERFORMED UPON SOME
SUNDAY OR HOLY-DAY.

Συνελθὼν ὁ λαὸς ἅμα τῷ πρεσβυτερίῳ καὶ τοῖς παροῦσιν ἐπισκόποις, ἐν ἡμέρᾳ κυριακῇ, συνευδοκεῖτω. *Const. Apost. viii. 4, q. vid.*—Episcopus deligatur plebe præsente, quæ singulorum vitam plenissime novit, et uniuscujusque actum de ejus conversatione perspexit. *S. Cypr. Ep. 67 al. 68, p. 172.*—Propter quem ordinandum, sanctum senem, qui tunc primatum Numidiæ gerebat, de longinquo ut veniret, rogans litteris impetravi. *S. Aug. Ep. 209 al. 261 (ii. 777 E).*—Ἀρχιεπίσκοπος. *Conc. Quini-sext. Trullan. c. 2 (Labbe vi. 1142).*

¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion-Service; in which this shall be*

THE COLLECT.

CCLXVIII.

ALmighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

Ὁπερ (sc. τὸ πνεῦμα) ἐδωρήσατο γνώμῃ σου τοῖς ἁγίοις ἀποστόλοις σου. *Const. Apost. viii. 5.*—Domine Deus noster, qui Apostolis tuis sanctis...magnaue et innumerabilia dona dedisti. *Lit. Ethiop. ap. Renaud. i. 509.*—Tuaque gratia tribuatur et moderatio gubernantium, et obedientia subditorum. *Sacr. Leon. 426.*—Da nobis, quæsumus, Domine, sanctæ regimen disciplinæ; &c. *Id. 430.*—*Vid. ad cxi. supra.*

¶ *After the Gospel, and the Nicene Creed, and the Sermon are ended, the elected Bishop (vested with his Rochet) shall be presented by two Bishops unto the Archbishop of that province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his chair near the holy Table, and the Bishops that present him saying,*

CCLXIX.

MOST Reverend Father in God, | and well-learned man to be Ordained
we present unto you this godly | and Consecrated Bishop.

Ἐπίσκοπος χειροτονείσθω ὑπὸ ἐπισκόπων δύο ἢ τριῶν. *Can. Apost. 1, Const. Apost. viii. 27.*—Ἐξ ἅπαντος τρεῖς ἐπὶ τὸ αὐτὸ συναγομένους...τὸ δὲ κῦρος τῶν γινομένων διδόσθαι καθ' ἐκάστην ἐπαρχίαν τῷ μητροπολίτῃ. *Conc. Nicæn. c. 4, q. v.*—Infra tres (sc. assumptos secum episcopos) non audeat ordinare. *Conc. Arelat. i. c. 20.*—Episcopum sine metropolitano, vel epistola metropolitana, vel tribus comprovincialibus, non liceat ordinare. *Conc. Arelat. ii. c. 5 (Labbe iv. p. 1011).*—Ordinationem, quam canones irritam definiunt, nos quoque evacuandam esse censuimus, in qua, prætermissa trium præsentia,...metropolitani quoque voluntate neglecta, prorsus nihil,

quod Episcopum faceret, ostensum est. *Conc. Regens. c. 2* (Labbe iii. 1286).—*Vid. Pontif. Turon. ap. Palmer.*

¶ Then shall the Archbishop demand the Queen's Mandate for the Consecration, and cause it to be read. And the Oath touching the acknowledgement of the Queen's Supremacy, shall be ministered to the persons elected,

as it is set down before in the Form for the Ordering of Deacons. And then shall also be ministered unto them the Oath of due obedience to the Archbishop, as followeth.

CCLXX.

The Oath of due obedience to the Archbishop.

IN the Name of God. Amen. I N. chosen Bishop of the Church and See of N. do profess and promise all due reverence and obedience to

the Archbishop and to the Metropolitane Church of N. and to their Successors: So help me God, through Jesus Christ.

¶ This Oath shall not be made at the Consecration of an Archbishop.

Ἰδία δὲ παρὰ ταύτας ἄλλην ἐπιστολὴν τῇ συνόδῳ διέπεμψατο' (sc. Constantinus, vid. *Euseb. Vit. Const.* iii. 62, p. 519 D)....καὶ....δοκίμους τὴν πίστιν εἶναι πυθόμενος Εὐφρόνιον Καππαδόκην πρεσβύτερον, καὶ Γεώργιον Ἀρεθούσιον, ἐκέλευσε τούτων ὃν ἂν κρίνωσιν, ἢ ἕτερον, ὃς ἄξιός, φησὶ, φανείη, χειροτονῆσαι τῆς Ἀντιοχείων ἐκκλησίας προστάτην· ἐπεὶ δὲ τὰ βασιλέως ἐδέξαντο γράμματα, Εὐφρόνιον ἐχειροτόνησαν. *Sozom. Hist. Eccl.* ii. 19, p. 470 A.—Οὐκ εἰς μακρὰν δὲ, προστάξαντος τοῦ βασιλέως (sc. Theodosii) τοῖς ἱερεῦσιν, ἐγγράφαι χάρτη τὰς προσηγορίας ὡς ἕκαστοι δοκιμάζουσιν εἰς τὴν χειροτονίαν ἁγίων, ἑαυτῷ δὲ φυλάξαντος ἐκ πάντων τοῦ ἐνὸς τὴν αἵρεσιν, ἄλλοι μὲν ἄλλους ἐνέγραψαν· ὁ δὲ τῆς Ἀντιοχείων ἐκκλησίας ἡγούμενος, ἐγγράφει μὲν οὓς ἐβούλετο· ἔσχατον δὲ πάντων προστίθησι Νεκτάριον....Ἀναγνοὺς δὲ ὁ βασιλεὺς τῶν ἐγγραφέντων τὸν κατάλογον, ἔστι ἐπὶ Νεκταρίῳ καὶ σύννομος γενόμενος, σχολῇ καθ' ἑαυτὸν ἐβόλευετο, τὸν δάκτυλον ἐπιθεὶς τῇ τελευταίᾳ γραφῇ· καὶ ἀναδραμὼν εἰς τὴν ἀρχὴν, αὐθις πάντας ἐπανῆλθε, καὶ Νεκτάριον αἰρεῖται. *Id.* vii. 8, p. 713 C.—*Cf. Eusebium Episcopum Constantinopolitanum a Constantio nominatum, ap. Soer. Hist. Eccl.* ii. 6, 9.—*Cf. Conc. Tolet.* xii. c. 6, *De successore*

morientis Episcopi libera Principis electio (Labbe vi. 1230).

—Τὰ ἀρχαῖα ἔθη κρατεῖτω, τὰ ἐν Αἰγύπτῳ καὶ Λιβύῃ καὶ Πενταπόλει, ὥστε τὸν Ἀλεξανδρείας ἐπίσκοπον πάντων τούτων ἔχειν τὴν ἐξουσίαν. Ἐπειδὴ καὶ τῷ ἐν τῇ Ῥώμῃ ἐπισκόπῳ τοῦτο σύνηθές ἐστιν. Ὁμοίως δὲ καὶ κατὰ τὴν Ἀντιόχειαν καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις, τὰ πρεσβεῖα σώζεσθαι ταῖς ἐκκλησίαις. *Conc. Nicæn.* c. 6.—*Vid. Palmer.*

—*Vis sanctæ N. Turonensi Ecclesiæ mihi que et successoribus meis obediens esse et subditus? R. Volo. Vis mihi et Ecclesiæ meæ professionem facere sicut tui antecessores fecerant? R. Volo, et paratus sum in omnibus obedire. Pontif. Turon. ap. Martene, ii. 57.*

CCLXXI.

¶ *Then the Archbishop shall move the Congregation present to pray, saying thus to them :*

BRETHREN, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barna-

bas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer, before we admit, and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany, as before in the Form of Ordering Deacons, save only, that after this place, That it may please thee to illumi-*

nate all Bishops, &c. the proper Suffrage there following shall be omitted, and this inserted instead of it ;

CCLXXII.

THAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of

thy Church, and to the honour, praise and glory of thy Name ;

Answer. We beseech thee to hear us, good Lord.

Δὸς ἐπὶ τὸν δοῦλόν σου τόνδε, ὃν ἐξελέξω εἰς ἐπίσκοπον, ... ἀρχιερατεύειν σοι, ἀμέμπτως λειτουργοῦντα, ... καὶ ἐξιλασκόμενόν σου τὸ πρόσωπον, ἐπισυναγαγεῖν τὸν ἀριθμὸν τῶν σωζομένων... *Const. Apost.* viii. 5. *Vid. c. 4 totum.* —*Vid. Goar, p. 303 in Ordinat. Episcopi, citat. ap. Palmer.*

—Exaudi, Domine, supplicum preces; ut quod nostro gerendum est ministerio, tua potius virtute firmetur. *Sacr. Leon.* 421.—Oremus, dilectissimi nobis: ut his viris ad utilitatem Ecclesiæ providendis, benignitas Omnipotentis Dei gratiæ suæ tribuat largitatem. *Sacr. Gelas.* 624.

CCLXXIII.

¶ Then shall be said this Prayer following.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers, &c. nearly as xxvii.

Ἐμπλησον αὐτὸν Πνεύματος χάριτος καὶ συμβουλίας, τοῦ ἀντιλαμβάνεσθαι καὶ κυβερνᾶν τὸν λαόν σου ἐν καθαρῇ καρδίᾳ. *Const. Apost.* viii. 16.—*Vid. citata ad xxvii. etc.*

CCLXXIV.

¶ Then the Archbishop, sitting in his chair, shall say to him that is to be Consecrated,

1. BROTHER, forasmuch as the holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

Vid. MS. Pontific. Eccl. Noviomensis ex Martene, II. 47, ap. Palmer.—Cf. p. 365 supra.

2. ARE you persuaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Realm?

Answer. I am so persuaded.

Λέγει αὐτῷ ὁ μέλλων χειροτονῆσαι αὐτὸν ἀρχιερεὺς. Τί προσῆλθες ἐνθάδε παρ' ἡμῶν αἰτῶν; Καὶ ὑποκρίνεται ὁ ὑποψήφιος, λέγων, Τὴν χειροτονίαν τῆς ἀρχιερατικῆς χάριτος συμψηφισαμένων με κληρικῶν τῆς ἀγνωτάτης ἐπισκοπῆς, ὁ. *In Ordinat. Episcopi, Goar, 305.*—Factus est Cornelius Episcopus de Dei et Christi ejus judicio, de clericorum pene omnium testimonio, de plebis, quæ tunc adfuit, suffragio, et de sacerdotum antiquorum et bonorum virorum collegio, quum...

locus Petri et gradus cathedræ sacerdotalis vacaret. Quo occupato de Dei voluntate, atque omnium nostrum consensione firmato; quisquis jam episcopus fieri voluerit, foris fiat necesse est; nec habeat ecclesiasticam ordinationem, qui Ecclesiæ non tenet unitatem. *S. Cyp. Ep. 55 al. 52 ad Antonian. p. 104.*—*Διάκονος ὁ ἐπίσκοπος ἐλέγετο. Διὰ τοῦτο γράφων καὶ Τιμοθέῳ ἐλεγε, Τὴν διακονίαν σου πληροφόρησον, ἐπισκόπῳ ὄντι.* *S. Chrys. Hom. 1 in Phil. (xi. 195 A).*

The Archbishop.

3. **A**RE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your

charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God's grace.

Καὶ ἀποκρίνεται πάλιν ὁ ἀρχιερεὺς, λέγων, Καὶ τί πιστεύεις; Καὶ ὁ ὑποψήφιος μεγαλοφώνως λέγων τὸ ἅγιον σύμβολον, οὕτως. Πιστεύω εἰς ἓνα Θεόν, κ. τ. λ. Goar, 306.—Τὸν ἐμπεπιστευμένον αὐτῷ λαόν. Conc. Sardic. c. 11 (Labbe II. 637 B).—Vid. citat. ad CCLXII. 2 supra.

The Archbishop.

4. **W**ILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as you may be able by

them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

Prædicationi insta: verbumque Dei plebi tibi commissæ affluenter, melliflueque, atque distincte, in quantum rore cœlesti perfusus fueris, prædicare non desinas. Scripturas divinas sæpius lege, immo si potest fieri, lectio sancta in manibus tuis, maxime in pectore semper inhæreat: ipsam vero lectionem oratio interrumpat:....Disce quid sapienter doceas eum qui secundum doctrinam est, et fidelem sermonem, ut possis exhortari in doctrina sana, et contradicentes revincere. *Ex MS. Pontif. Turonensi, ann. 700, ap. Martene, II. 59.*

The Archbishop.

5. **A**RE you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and

both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

Si in matricibus cathedris Episcopus negligens fuerit adversus hæreticos, conveniatur a vicinis Episcopis diligentibus, et ei sua negligentia demonstretur, ut se excusare non possit, &c. *Conc. Milevit. c. 2, et Cod. Can. African. c. 123 (Labbe ii. 1543).*

The Archbishop.

6. **W**ILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; that you may shew yourself in all things an example of

good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

Permane in his quæ didicisti; et credita sunt tibi eloquia Dominicæ dispensationis, paratus semper ad satisfactionem, nec confundant opera tua sermonem tuum, ne cum in Ecclesia loqueris, tacitus quilibet respondeat; Cur ergo ipse non facis, delicate magister? Qui turgidum fers ventrem, me de jejuniis prædicas? ... Vita tua irreprehensibilis sit. *Ex MS. Pontif. Turon. ut supra, Martene, ii. 59.*—Episcopi plurimi, quos et hortamento esse oportet cæteris et exemplo, divina procuratione contempta, procuratores rerum sæcularium fieri, derelicta cathedra, plebe deserta, ... negotiationis quæstuosæ nundinas aucupari. *S. Cyr. de Lapsis, pp. 123, 124.*—“Εως μὲν γὰρ ἂν πανταχόθεν ἡρμωσμένος ἢ καλῶς ὁ τοῦ ιερῆως βίος, ἀνάλωτος γίνεται ταῖς ἐπιβουλαῖς. *S. Chrys. de Sacerd. iii. 14 (i. 391 D).*—Τροφῇ καὶ ποτῇ λυσιτελὴς, καὶ αὐτάρκης ὑπαρχέτω ὁ ἐπίσκοπος, ἵνα δυνηθῇ νήφειν πρὸς τὸ νουθετεῖν τοὺς ἀπαυδεύτους. “Εστω δὲ μὴ δάπανος, μὴ τρυφητῆς, μὴ ἡδύβιος, μὴ χρηστοφάγος. *Const. Apost. ii. 5, cf. 6.*

The Archbishop.

7. **W**ILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous, within your Diocese, correct and punish, accord-

ing to such authority as you have by God's Word, and as to you shall be committed by the Ordinance of this Realm?

Answer. I will so do, by the help of God.*

* The office of Bishops and Pastors is, to praise good men for well doing.

Sit secundum canonum regulas severa districtio, videlicet ut innocenter viventes leniter foveas, et inquietos fervidosque feriendo a pravitate compescas. *Ex MS. Pont. Turon. ap. Martene*, II. 59.—Increpa peccantes...labora pro iis,...neque permitas appropinquare lupum gregi: sed excindas eum et discerpas in verbo veritatis. *Monita prælegenda ad prælaturam assumpto*, ap. *Martene*, II. 120.—Ὅτ' ἂν αὐτὸς ἀνεπίληπτος ἅπασι γένηται, τότε δυνήσεται μεθ' ὅσης βούλεται ἐξουσίας καὶ κολάζειν, καὶ ἀνιέναι τοὺς ὑπ' αὐτῷ ταπτομένους ἅπαντας. *S. Chrys. de Sacerd.* v. 3 (I. 416 C).

The Archbishop.

8. **W**ILL you be faithful in Ordaining, sending, or laying hands upon others? *Answer.* I will so be, by the help of God.

Ὁ τὴν ἐπισκοπὴν λαχὼν, ὅσῳ πρὸς μεῖζονα ὄγκον ἀναβέβηκε, τοσούτῳ πλείονα ἀπαισθήσεται λόγον,...καὶ χειροτονιῶν δοκιμασίας, καὶ μυρίων ἐτέρων. *S. Chrys. Hom.* 1 (III. 7 C).—*Vid. Const. Apost.* II. 5, &c.

The Archbishop.

9. **W**ILL you shew yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help? *Answer.* I will so shew myself, by God's help.

Vis humilitatem et patientiam in temet-ipso custodire, et alios similiter docere? *R. Volo. Ex MS. Pontif. Turon. ap. Martene*, II. 57.—Hospitalitatem sectare: misericordem te, prout vires suppetunt, pauperibus exhibe:...oppressis defensio tua subveniat. *Ex eodem*, ap. *Mart.* II. 59.—Gloria Episcopi est pauperum inopiæ providere. *S. Hieron. Ep.* 52 *al.* 2 *ad Nepot.* (I. 259 B).—Ὅς (sc. Flavianus Episc. Antioch.) τὴν οἰκίαν τὴν πατρῶαν...ἵνα ταῖς τῶν ξένων αὐτὴν θεραπείαις παράσχη, οὕτω διαπαντὸς τοῖς πάντοθεν ἐλαννομένοις ὑπὲρ τῆς ἀληθείας ἀνῆκε, καὶ ὑποδέχεται κ. τ. λ. *S. Chrys. Hom.* 1 *in Gen.* (IV. 650 B).—Ἔστω καὶ εὐμετάδοτος, φιλόχρηστος, φι-

that they may continue therein, and to rebuke and correct by the word of God, the offences and crimes of all evil disposed persons.—*The second Part of the Homily on Charity.*

λόξενος, ὑπηρετικός, εὐδιάκονος. *Const. Apost.* II. 3.—*Cf. Const. Apost.* II. 25. *De primitiis et decimis; et quo modo debeat Episcopus, ex eis vel ipse accipere, vel aliis distribuere.* pp. 238—241.—Ὑμεῖς, οὖν, ὧ ἐπίσκοποι, μεριμνήσατε τὰ περὶ τῆς ἀνατροφῆς αὐτῶν, μηδὲν ἐλλείποντες αὐτοῖς. Τοῖς μὲν ὀρφανοῖς παρέχοντες τὰ γονέων, ταῖς δὲ χήραις τὰ ἀνδρῶν, τοῖς ἀκμαίοις τοὺς γάμους, τεχνίτη ἔργον, ἀδρανεῖ ἔλεος, ξένοις στέγος, πεινῶσι ψωμὸν, διψῶσι ποτὸν, γυμνοῖς ἔνδυμα, νοσοῦσι θέαν, φυλακίταις βουήθειαν πρὸς τοῦ τοις πλείων ὑμῖν ἔστω φροντίς περὶ τῶν ἐν ὀρφανία, ὅπως αὐτοῖς μηδὲν ἐνδέη. κ. τ. λ. *Ibid.* IV. 2.—*Cf. Conc. Carth.* IV. CC. 14, 17 (*Labbe* II. 1201).—*Cf. Conc. Matiscon.* II. C. 13 (*Labbe* V. 985).

¶ Then the Archbishop, standing up, shall say,

10. **ALMIGHTY** God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, he accomplish in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

Vid. citat. ad CCLXI. 7 supra.—Cf. Orig. p. 363 supra.
—*Vide citat. ad CLXXV. et CCLXXXVIII. infra.*

- ¶ Then shall the Bishop elect put on the rest of the Episcopal habit; and kneeling down, Veni, Creator Spiritus, shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.

CCLXXV.

¶ That ended, the Archbishop shall say,

Lord, hear our prayer.
Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edi-

fying and making perfect his Church; grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who, with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

Vid. Ritualia citat. ap. Palmer.—Sint speciosi munere tuo pedes horum, &c. *Sacr. Gelas.* 625, *Miss. Franc.* 310, *Martene*, II. 44.—Deprecari, ne...aut familiam dissimulare commissam, aut nitamur vexare subjectam; sed Evangelii tenore monstrante, conservis cibaria ministrantes tempore competenti, Dominico reperiamur adventu, famulosque tuos cum dilectione corripere, et cum necessaria studeamus amare censura; totumque servitium delegatum rationabiliter exsequentes, &c. *Sacr. Leon.* 427.—Διδόναι κατὰ καιρὸν ἐκάστῳ τοῦ λόγου τὸ σιτομέτριον. *S. Greg. Naz. Orat.* 2 al. 1, c. 35 (l. 29 A).

¶ Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneel-

ing before them upon his knees, the Archbishop saying,

CCLXXVI.

RECEIVE the holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost.

Amen. And remember that thou stir up the grace of God which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

Episcopus cum ordinatur, ... reliqui omnes Episcopi, qui ad-sunt, manibus suis caput ejus turgent, uno super eum fundente benedictionem. *Conc. Carth.* IV. c. 2, *Sacr. Gelas.* 619, *Miss. Franc.* 301.—*Vid. Goar*, p. 302, *citat. ap. Palmer.*—Προσάγει (sc. Greg. Thaumaturg.) τῷ Θεῷ διὰ τῆς ἱερωσύνης τὸν ἄνδρα, (sc. Alexandrum) κατὰ τὸν νενομισμένον τρόπον, τελειώσας τῇ χάριτι. (Ad formulam Θεία χάρις... προχειρίζεται allusio fit). *S. Greg. Nyss. Encom. in Greg. Thaum.* (II. 995 D).

¶ Then the Archbishop shall deliver him the Bible, saying,

CCLXXVII.

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing

thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the out-casts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline,

that you forget not mercy : that when the chief Shepherd shall appear you may receive the never-fading crown | of glory ; through Jesus Christ our Lord. Amen.

Ἔστω (sc. Episcopus) πολυδίδακτος, μελετῶν καὶ σπουδάζων ἐν ταῖς κυριακαῖς βίβλοις, πολὺς ἐν ἀναγνώσμασιν, ἵνα τὰς γραφαὶς ἐπιμελῶς ἐρμηνεύῃ, ὁμοστοίχως τοῖς προφήταις καὶ τῷ νόμῳ τὸ εὐαγγέλιον ἐρμηνεύων ὁμοίως τῷ εὐαγγελίῳ στοιχεῖτωσαν αἱ ἐκ νόμου καὶ προφητῶν ἐρμηνεῖαι.... Ἐπιμελοῦ οὖν τοῦ λόγου, ἐπίσκοπε, ἵνα ἡ δυνατὸν σοι πάντα κατὰ λέξιν ἐρμηνεύειν, καὶ ἐν πολλῇ διδαχῇ πλουσίως τρέφῃς καὶ φωτίζῃς τὸν λαόν σου τὸν φωτισμὸν τοῦ νόμου. *Const. Apost.* II. 5.—Δεῖ δέ σε, ἄ ἐπίσκοπε, μήτε παρορᾶν τὰ ἀμαρτήματα τοῦ λαοῦ, μήτε τοὺς μετανοοῦντας ἀποστρέφειν. ὅπως μὴ διαφθείρῃς, ὡς ἄπειρος, τὸ ποίμνιον Κυρίου, κ. τ. λ. *Ibid.* 15. Cf. c. 20.—*Det Archiepiscopus ipsi librum Evangeliorum ita dicendo* : Accipe Evangelium, et vade, prædica populo tibi commisso : Potens est enim tibi Deus, augere gratiam, qui vivit et regnat. *Ex MS. Eccl. Bisuntinæ ante annos 600 exarato, ap. Martene*, II. 58.—*Monita prælegenda ad prælaturam assumpto*. Sit tibi magna cura in verbo doctrinæ, et manifesta primus opera bona, quæ et doceas Populum hunc, pro quo dabis rationem Deo, quem admodum præcepit doctor Apostolus : Sis vigilans super animas eorum, et dirige eas ad opera bona, ut faciant ea. Increpa peccantes :...labora pro iis ;...neque permittas appropinquare lupum gregi : sed excindas eum et discerpas in verbo veritatis. Perfice quod scriptum est : Oportet nos esse fortes, supportantes infirmos cum omni patientia, ... ut audias tandem et tu, euge serve bone, &c. *Martene*, II. 120.—Ita cuncta, Deo adjuvante, præmunias, ut lupus sæviens ... in ovile Dominicum ad perdendas animas ingrediendi locum non habeat. *Ex MS. Pontif. Turon. ap. Martene*, II. 59.—Oportet episcopum non tantum docere, sed et discere, quia et ille melius docet, qui quotidie crescit ; et proficit discendo meliora. *S. Cypr. Ep.* 74 ad Pompeium.—*Vid. S. Athan. Ep. ad Dracont. citat. ad CCLXI. 7 supra*.—Τῶν

μὲν, ὅπως μὴ παταίσωσι, προμηθεύμενος, τοὺς δὲ, ὅπως δι-
 ορθωθεῖεν παταίσαντες, μηχανώμενος. *S. Greg. Naz. Orat.* 21,
 c. 36 *de Laud. Athanas.* (i. 410 C).—Divinas Scripturas sæpius
 lege, immo nunquam de manibus tuis sacra lectio deponatur.
 Disce quod doceas: obtine eum, qui secundum doctrinam est,
 fidelem sermonem; ut possis exhortari in sana doctrina, et con-
 tradicentes revincere, &c. *S. Hieron. ad Nepot. Ep.* 52 *al.* 2
 (i. 260 A).—In commune consului, ne vel hæc justo clementius
 vindicaretur, vel illa justo severius vindicaret. *Sidon. Apollinar.*
Episc. Avern. Lib. III. *Ep.* 12, p. 206, *Ed. Paris.* 1609.—
 Vestrarum partium pariter et morum est, aliqua indemni compo-
 sitione istorum dolori, illorum periculo subvenire; et quodam
 salubris sententiæ temperamento, hanc partem minus adflictam,
 illam minus ream, et utramque plus facere securam; &c. *Id.*
Lib. VI. *Ep.* 4, p. 387.

¶ Then the Archbishop shall proceed in the Communion-service; with whom the
 new Consecrated Bishop (with others) shall also communicate.

¶ And for the last Collect, immediately before the Benediction, shall be said these
 Prayers.

CCLXXVIII.

MOST merciful Father, we be-
 seech thee to send down upon
 this thy servant thy heavenly bless-
 ing; and so endue him with thy holy
 Spirit, that he, preaching thy Word,
 may not only be earnest to reprove,
 beseech, and rebuke with all patience
 and doctrine; but also may be to such
 as believe a wholesome example, in

word, in conversation, in love, in
 faith, in chastity, and in purity; that,
 faithfully fulfilling his course, at the
 latter day he may receive the crown
 of righteousness laid up by the Lord
 the righteous Judge, who liveth and
 reigneth one God with the Father
 and the Holy Ghost, world without
 end. *Amen.*

Μετὰ τὴν προσευχὴν, εἰς τῶν ἐπισκόπων ἀναφερέτω
 τὴν θυσίαν ἐπὶ τῶν χειρῶν τοῦ χειροτονηθέντος. *Const.*
Apost. VIII. 5, p. 396.—Δὸς αὐτῷ...τὴν μετουσίαν τοῦ ἁγίου
 Πνεύματος. *Ibid.*—Σὺ Κύριε, καὶ τοῦτον τὸν ἀναδειχθέντα
 οἰκονόμον τῆς ἀρχιερατικῆς χάριτος ποίησον γενέσθαι μιμη-
 τὴν σου τοῦ ἀληθινοῦ Ποιμένος, τιθέντα τὴν ψυχὴν αὐ-
 τοῦ, ὑπὲρ τῶν προβάτων σου ὁδηγὸν τυφλῶν, φῶς τῶν
 ἐν σκότει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, φωστῆρα

ἐν κόσμῳ ἵνα, καταρτίσας τὰς ψυχὰς τὰς ἐμπιστευθείσας αὐτῷ ἐπὶ τῆς παρούσης ζωῆς παραστῇ τῷ βήματί σου ἀκαταισχύντως, καὶ τὸν μέγαν μισθὸν λήψῃται ὃν ἠτοίμασας τοῖς ἀθλήσασιν ὑπὲρ τοῦ κηρύγματος τοῦ εὐαγγελίου σου. *In Ordinatio Episcoporum, Goar, 303.*—Adesto, misericors Deus, ut quod actum est nostræ servitutis officio, tua benedictione firmetur. *Sacr. Leon. 421.*—Ut bonam rationem dispensationis sibi creditæ reddituri, æternæ beatitudinis præmia consequantur. *Id. 425, cf. 422.*—Sancta Trinitas fraternitatem tuam sua protectione incolumem custodiat, ut dum tali moderamine in Deo nostro onus quod suscepisti peregeris, in die æternæ retributionis eo dicente audire merearis: Euge, serve bone et fidelis, quia super pauca fuisti fidelis, supra multa te constituam; intra in gaudium Domini tui. *Ex MS. Pontif. Turon. ann. 700, ap. Martene, II. 60.*

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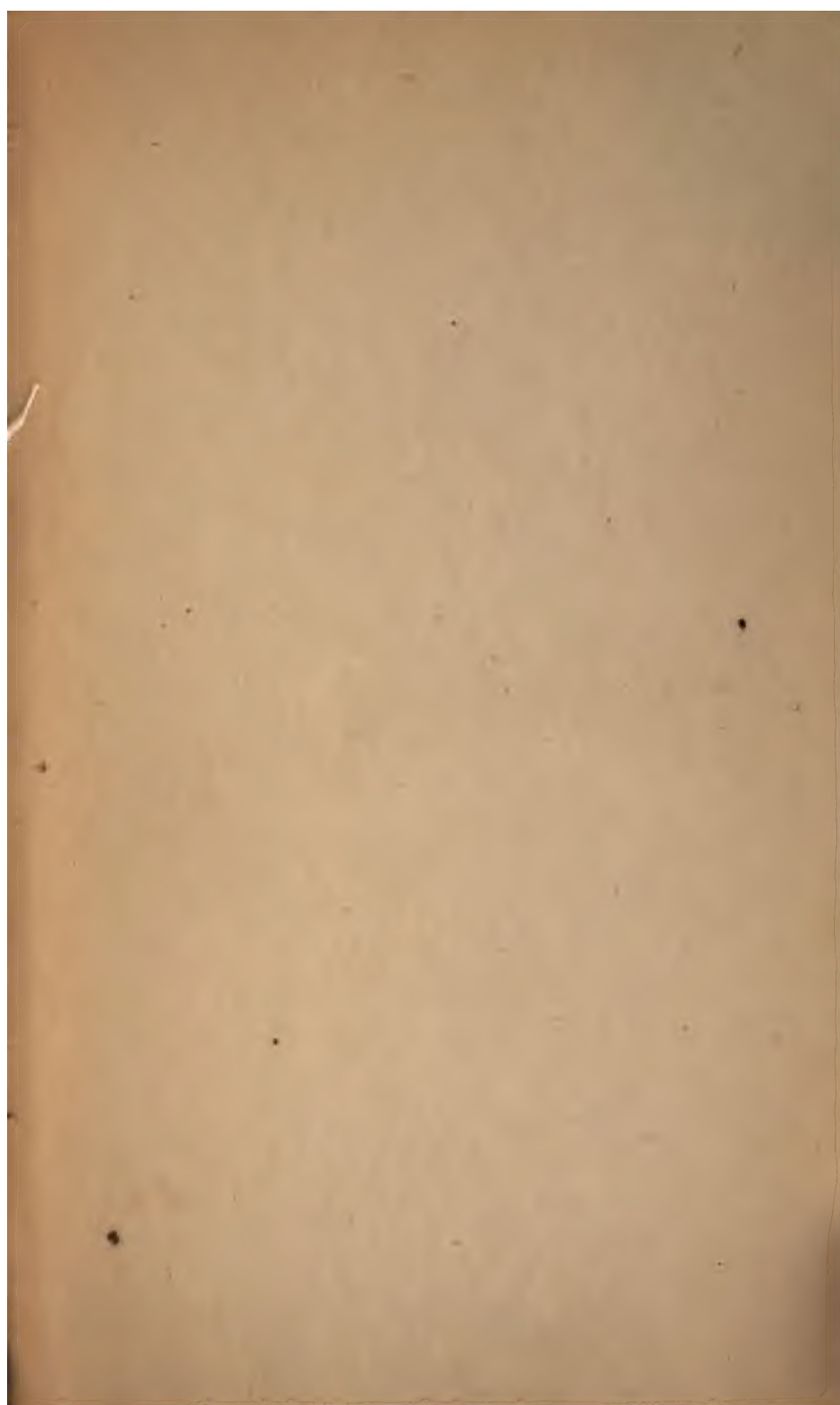
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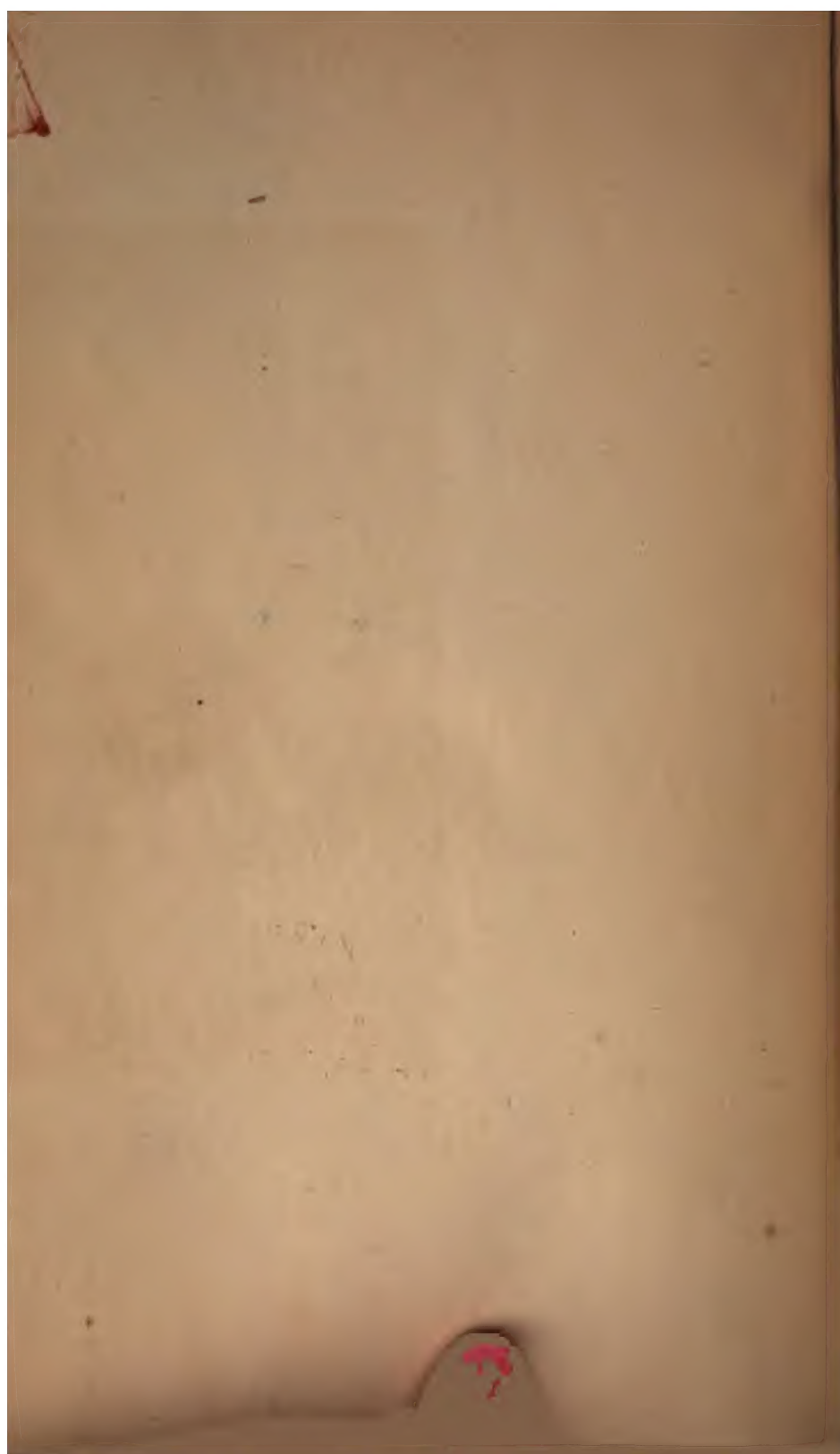
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